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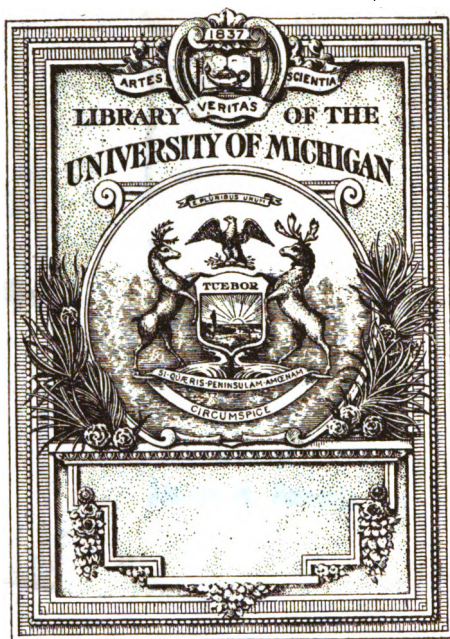
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# *The American Sunday-school Teachers' Magazine ...*



THE GIFT OF  
J. Herbert Russell

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THE  
**AMERICAN**  
**SUNDAY-SCHOOL TEACHERS'**  
**MAGAZINE.**

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Teach us what we shall do unto the child.—*Judges* xiii. 8.

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**VOLUME VII.**

**1830.**

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**Philadelphia:**  
**AMERICAN SUNDAY-SCHOOL UNION.**  
**146 CHESNUT STREET.**

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**1830.**

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## PREFACE.

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WITH this number closes the publication of the Magazine, in its present form.

We have not been unmindful of the kindness with which our labours in the publication of it, have been regarded; nor have we (as we trust) been ungrateful for the health and opportunity which a gracious Providence has afforded us for the prosecution of them.

The new arrangement which has been made in the Society's publications, will occasion a considerable increase of labour and responsibility. It is hoped, however, that the increased spirit of liberality with which our contemplated publications will be sustained, by those for whose benefit they are designed, will far exceed whatever addition they will make to the toils and anxieties of their Editor.

May the same God who has been our help in years past, continue to smile on our efforts to advance the glory of his name; and give to all the friends, patrons, teachers, and children of our schools, an enduring portion in the world of light.

*December, 1830.*

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THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

JANUARY, 1830.

MEMOIR OF HANNAH RIPLEY,  
*A Member of a Sabbath-school in Boston.*

The character of the following memoir is thus given, in a letter from a clergyman of the Baptist church.

"This little memoir has recently been written by two young men, who are teachers in my Sabbath-school. I believe that the statement made by them is correct. I visited Hannah several times during her sickness, and am persuaded she was a child of God. She was an only daughter; and her mother is a pious member of my church. The writers are minors, of worthy character—one of them a professor. The publication of the memoir may be an encouragement to them and others to do good.

"I am, respectfully, &c.

"C. P. GROSVENOR.

"*Boston, Nov. 13, 1829.*"

There is a melancholy satisfaction in cherishing the memory of friends who have gone to the world of spirits; and who gave evidence that they were the followers of Christ. For if they were his followers, they have gone to dwell with him in happiness which will

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never end; and we know, that if we are prepared to dwell in heaven, we shall meet them there, where sickness and sorrow cannot come; where the Saviour reigns in glory; and where we may join with saints and angels, in praising him for ever.

We are about to give an account of one, who was cut down in the bright morning of her days, but died in the full hope of a blessed immortality, and who, we believe, is now with the redeemed in heaven.

*Hannah Ripley* was born in Boston, on the 8th of May, 1818. Her father died while she was so young, as scarcely to know the value of a father; but she was blessed with a good mother, who cared for her soul as well as for her body, and who early implanted in her mind the seeds of religion. At about four years of age, she became connected with the First Baptist Sabbath-School, in Boston; which she ever afterwards regularly attended, till the commencement of her last sickness. In this school she was always remarked for her serious manners, her punctuality, and her strict attention to what her teachers told her; and for these things she was greatly beloved by them, and by her school-mates, before whom she set a bright example, well worthy of their imitation. Not a single instance is recollected of her absence from the

school, during the whole time she was attached to it, unless in case of sickness. At one time, when her teacher asked the members of her class, if they wished to have her pray for them—Hannah, alone, answered in the affirmative, and knelt in prayer with her teacher, while the rest remained standing.

She was very fond of reading, and would frequently take her Sunday-school book, and shut herself up in a room alone, to read it, for hours together. She also delighted much in reading and studying that best of books, the Bible. She was presented with one, by a friend, several months before her death. One evening, about two months before she died, as she was sitting with one of her brothers, reading in her Bible, she said to him, "Robert, this is *my* Bible, and I am going to write something in it." She then wrote on a blank leaf, the following:

"Holy Bible, book divine!  
Precious treasure, thou art mine!"

At the beginning of the present year, she made a little book, in which she said she intended to write all the texts of the sermons she should hear preached, till the next January. She little thought they would be so few; and that in less than four months she should be numbered with the dead. But so it was.

She began to complain of sickness on the 4th of March, 1829; but was not confined to the house till the 6th. Her disorder was a consumption, attended by a distressing cough, and the raising of blood. The progress of the disease was very painful, yet she bore it with a degree of fortitude, and resignation to the will of God, uncommon in one so young. Her situation was not considered dangerous, till within three or four weeks previous to her death. Very frequently, during her illness, she spoke of her *Sabbath-school* with pleasure, and wished to be able again to attend it. But He "who seeth not as man seeth," saw fit to remove her to a place of higher enjoyment than can be found in this world—even to a place at his right hand in heaven.

One morning, about three weeks before she died, her mother said to her, "Hannah, you appear to be very

sick." She replied, "I know I am." "Do you think you would be willing to die, if it is the will of God?" "I had rather get well; but I will trust my heavenly Father, for he knows what is best for me." She then spoke of the privileges she had enjoyed of attending the Sabbath-school, and said they had been made a great blessing to her. She also mentioned one or two others in her class, and said, "Miss H. (her teacher) has talked to me a great deal about religion, and so she has to the others; but all of them have not good mothers to teach them at home, as I have. If those shoes were mine, (pointing to a pair of shoes that had been given to one of her school-mates, to wear to the Sabbath-school, and which hung in sight,) and I was as well as A—, I would not let them hang there so long, without being used; but her mother does not care any thing about religion, nor the Sabbath-school."

Her mind appeared to be employed in thinking about her Sabbath-school and her teacher, a great portion of the time; and her conduct and conversation showed, that they had indeed been to her the greatest of blessings; that they had been instrumental in directing her mind to think of him who died for her, as well as for others, and in enabling her to put her trust in him, when He alone could help her, *on her dying bed*.

She always expressed the greatest thankfulness for any attention that was shown her, and said that, though she could not repay her friends for their kindness, God would reward them. For the last three weeks, she was sensible that her end was approaching, and once said, "I have been sick so long, I know I shall not get well."

The Wednesday before she died, she expressed some fear of death because of her sin. The next day, a friend asked her if she was willing to die, and she replied, "Yes." She was asked why, and she expressed the hope that Christ had forgiven her sins. She said she had prayed to God, and he had heard her, and forgiven her. This was the last day that she had her reason, and she afterwards said very little. On Saturday, her

teacher called to see her, and when she asked if she knew her, Hannah looked at her as though she did know her, and wished to speak to her, but she could not. On Sunday, when her mother was out of the room, she inquired for her—"Where's mother?" Her mother was immediately called, but the wild and vacant stare of her countenance, showed that she did not recognise her. These were the last words she was heard to speak. After that, she lay apparently insensible, till the next afternoon, about four o'clock, when her spirit returned to God who gave it. She died on the 27th of April, 1829, aged ten years and eleven months.

But though dead, *Hannah* yet speaks. Her school-mates cannot soon forget the example she set before them, nor the many pleasant seasons they have spent with her, in the Sabbath-school. Then, she bid as fair to live many years, as any of them: now, she is gone, and the places that knew her, will know her no more. To her companions, she speaks in terms mild, affectionate, and solemn—"You, too, must die; perhaps it may be soon: oh, prepare to meet your God!"

To all Sabbath-school children, her example speaks—"Ye children, hear instruction, and be wise." Every week you can receive the instructions of your teachers; attend to them; seek the blessing of God on their faithful endeavours to benefit you. 'Remember now thy Creator in the days of thy youth,' that if you should, like me, die while you are young, he may remember you in mercy."

To every one who may read this imperfect account of her, does not her early removal say, "'Be ye also ready; for in such an hour as ye think not, the Son of man cometh!' O seek the Lord now, while he may be found, that when your Lord comes, you may be found watching, and ready to meet him with joy."

Sabbath-school teachers may find, in the foregoing account, much encouragement to be faithful and persevering. *Hannah* loved her Sabbath-school, and was attentive to the instructions of her teacher. Here she learned the way to heaven, and begun to walk in it; and her teacher

had the satisfaction of seeing her, on her dying bed, trusting in that God of whom she had told her, and to whom she had been instrumental in turning her. What greater encouragement could a teacher desire, than to see such fruits as these attend her labours? We have but to do our duty faithfully, and our labours will be abundantly rewarded.

Finally, we would say to all, who, when their appointed time shall come, would wish to die like *Hannah*—"Fear God, and keep his commandments, for this is the whole duty of man." She loved to read in the Bible, for she believed it to be the word of God; and in it, she read that all are sinners by nature; but Christ died for us all, that whosoever believeth in him, might not perish, but have everlasting life. Love this blessed book; love its Author; repent of sin, and believe in the Lord Jesus Christ,—and be assured that death will not come as a king of terrors to you, but as a strong deliverer, to release you from this body of sin, and to conduct you safely home to heaven.

#### A WORD FITLY SPOKEN.

There is, in the city of *Philadelphia*, an asylum for children, who are presented to the guardians or overseers of the poor, as objects of public charity. Without stopping to admire and approve the humane and wise provision which keeps them from much evil example and influence, and gives them that instruction which is profitable for all things, even in this world,—our present object is, to state a case of much interest, which recently occurred.

Early on a Sabbath afternoon during the summer, the matron of this asylum was pained to find a company of eighteen men, (rope-makers,) at a game of ball, in an enclosure near the building, and in view of the children. Knowing the power of such

an example, she went to them—requested them to desist a moment, till they should hear what she had to say. She then told them, in substance, that she was shocked to see them so openly and fearlessly transgressing the law of God; “and if I, a poor sinful creature, am shocked at the openness and enormity of your sin, how must it appear to God himself, who is so holy that no flesh living shall be justified in his presence?” She then informed them that she was the matron of the asylum; that she was endeavouring to train up these poor and friendless children in the fear of God, and in obedience to his holy law; and that such an example as was thus placed before them, would counteract the influence of her instructions and labours. She then civilly requested them to leave their sport for a while, and go with her to the asylum, assuring them that what they would see, would be new to them, and perhaps interesting. After a short consultation, they determined to follow her; and leaving their hats and coats behind, they all followed her to the house. The family and children were surprised to see such a procession following the matron into the house and through the hall; but they were soon told that these were persons who had come to visit them, and see how they kept the Sabbath. Being seated upon benches provided for visitors, in the school-room, the matron told the children to sing one of their hymns; and, without any intimation of its appropriateness, they immediately sung the hymn—

This day belongs to God alone,  
He chooses Sunday for his own;  
And we must neither work nor play  
Upon God's holy Sabbath day.

'Tis well to have one day in seven,  
That we may learnt the way to heaven;  
Or else we never should have thought  
About religion as we ought.

And every Sabbath should be past  
As if we knew it were our last;  
For what would dying people give,  
To have one Sabbath more to live?

While this hymn was sung by upwards of one hundred children, (some of them so young as to be scarcely able to speak the words plain,) the tears were seen to roll from the eyes of the reprov'd visitors, who sat in perfect silence during the service. Several hymns and answers from the catechism, were recited, and verses of Scripture repeated, till dinner was ready. The matron asked the visitors to go into the dining hall, and see the children come to the table and take their dinner. A clean white cloth was spread, on which was placed a sufficient quantity of bread and molasses. After a blessing had been asked by the matron, in which the children audibly joined—she stated to the visitors, that on any other day of the week, the children had various fare, and the table was furnished with plates, &c. as in any other family; but *on the Sabbath*, she felt it a duty to avoid all unnecessary labour. She therefore had the bread provided, and the molasses drawn in proper quantity, on the evening before; and no noise or labour was necessary in providing food, furnishing the table, nor in clearing off, washing, and putting up the furniture. Thus she hoped to impress on the children's hearts, the spirit of the hymn they had sung, as well as its letter on their memory.

After dinner, and thanks returned, the children with great quietness went out into the yard which surrounds the building. The matron

then cautioned them as to their conduct—"You know, children," said she, "that this is God's holy Sabbath. If you take up a plaything, or touch one, you sin. You must not work nor play, lest you offend God, who has commanded you, and me, and all of us, to REMEMBER THE SABBATH DAY TO KEEP IT HOLY." She gave them this solemn admonition in language the most simple and affectionate, and to the wonder of her silent and intent visitors. The children went out in a very orderly manner; the matron then turned to her adult class, that had so unexpectedly come under her care. She told them she was sincerely obliged to them for their civility; that they had seen something of the course of proceeding in that house, and she hoped they had been interested; that she should be happy to see them there at any time, but especially upon the *Sabbath*—when they would always see the same, or similar efforts made to train up children in the knowledge and fear of God, and in obedience to his holy law. They returned to the field, took their hats and coats in the most orderly manner, and returned home.

The next Sabbath, *every one of the eighteen persons* came to the asylum, decently dressed, and with a becoming deportment, and witnessed the whole course of exercises. One of them was considerably advanced, (supposed 45 or 55 years old,) and the youngest was about 17; and many of them paid a *third* visit! So effectually did the serious, affectionate, and judicious conduct of this matron, secure the respect and confidence of this company of transgressors.

These circumstances coming indirectly and imperfectly to our know-

ledge, seemed to deserve investigation. We accordingly visited the place. Here we found the worthy matron in the discharge of her accustomed duties; and while we had the satisfaction to learn that the facts we have stated were strictly true, we had an opportunity to witness the order and propriety of which we had heard. It was indeed a wise and humane measure, to gather these friendless outcasts (the sons and daughters of poverty and woe) into one common family, apart from the evil example and corrupting influence of the shameless and hardened. And when we heard from that assembly of one hundred and twenty little children, whose fathers and mothers had forsaken them—the voice of prayer, and the hymn of praise; and witnessed their orderly conduct; and saw the evidence on every side, that they were trained up in the fear of God, and in a regard to his commandments,—we left the house with a deeper sense of the value of that gospel, to whose influence we are indebted for such an institution. And who does more to destroy the influence, and subvert the institutions of the gospel, than the SABBATH-BREAKER?

#### THE EXPLANATORY METHOD OF INSTRUCTION.

We do long for the time when *Sunday-school teachers*, and others who have the care of children, (and especially those to whom is committed their religious training,) will study the *art of teaching*. We shall endeavour to make the facts, theories, and illustrations, connected with this point, at least as prominent as any other class of subjects that may properly occupy our pages; and in the



present number, we give our readers some of the views of *John Wood, Esq.* contained in his account of the Edinburgh Sessional School.

In treating of the *explanatory method of instruction*, the author observes that—

"Its object is threefold: first—To render more easy and pleasing the acquisition of the mechanical art of reading; secondly—To turn to advantage the particular instruction contained in every individual passage which is read; and, above all, thirdly—To give the pupil, by means of a minute analysis of each passage, a general command of his own language.

"It is of great importance to the proper understanding of the method, that *all* these objects should be kept distinctly in view. With regard to the *first*, no one, who has not witnessed the scheme in operation, can well imagine the animation and energy which it inspires. It is the constant remark of almost every stranger who visits the Sessional School, that its pupils have not at all the ordinary appearance of school-boys doomed to an unwilling task, but rather the happy faces of children at their sports. This distinction is chiefly to be attributed to that part of the system, of which we are here treating; by which, in place of harassing the pupil with a mere mechanical routine of sounds and technicalities, his attention is excited, his curiosity is gratified, and his fancy is amused.

"In the *second* place, when proper books are put into the hands of scholars, every article which they read, may be made the means, not only of forming in their youthful minds the invaluable habit of attention, but also of communicating to them, along with a facility in the art of reading, much information, which is both adapted to their present age, and may be of use to them for the rest of their lives. How different is the result, where the mechanical art is made the exclusive object of the master's and the pupil's attention? How many fine passages have been read in the most pompous manner, without rousing a single sen-

timent in the mind of the performer! How many, in which they have left behind them only the most erroneous and absurd impressions and associations? Of such associations, the following, furnished by a gentleman of our acquaintance, will, we believe, be recognised by most of our readers, as too true a picture of what, from a similar cause, has not unfrequently occurred to themselves. He had been accustomed, like most school-boys, to read, and probably to repeat, without the slightest attention to the sense, Gray's *Elegy*, not uncommonly known in school by the name of "*The curfew tolls*." What either "*curfew*" or "*tolls*" meant, he, according to custom, knew nothing. He always thought, however, of *toll-bars*, and wondered what sort of *tolls* were *curfew-tolls*; but he durst not, of course, put any *idle* question on such a subject to the master. The original impression, as might be expected, remained, and to the present hour continues to haunt him, whenever this well known poem comes in his mind."

We recollect a similar case, which occurred under our own observation. Having occasion, some years since, in the discharge of official duty, to visit a common school in a country town—a very intelligent boy, 12 or 14 years of age, read, very distinctly and pompously, an extract from *Milton's Paradise Lost*.—How such extracts, from such a work, find their way into a common reading book for children, we will not stop to inquire. The subject of the extract was the fitness of God's works to the end designed; and one of the exclamations which occurred, if our memory serves us, was this—"How fit!" The instant he had done reading, we asked the boy to close his book, and give some account of what he had read.—"Who have you been reading about?" Ans. "Adam and Eve." "Very well,

what have you been reading about them?" Ans. "How they *fit*!" The teacher seemed to be at a loss, what there was wrong in the case!

In the department of which we are now treating, the instructor, whether in the Bible or in a common school-book,

"Will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigencies, direct his attention to the full force and signification of the particular terms employed; and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus, for example, if in any lesson the scholar reads of one having 'done an unprecedented act,' it might be quite sufficient for understanding the meaning of that single passage, to tell him that, 'no other person had ever done the like;' but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the threefold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you (or, if necessary, point out to him) any other words, in which it has this signification of *not*, (such as *uncommon*, *uncivil*.) Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples, (such as *previous*, *premature*.) Then examine in like manner the meaning of the syllable *cede*, and demand the signification of its various compounds *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner acquire not only a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more

pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former on the contrary is an amusement. The former makes a strong and lasting impression upon the mind; under the latter, the information wished to be communicated is too often learned merely as the task of the day, and obliterated by that of the next. It is very true, that it would not be possible to go over every word of a lesson with the same minuteness; as that we have now instanced. A single sentence well done, may prove of the greatest service to the scholar in his future studies.

"The humbler classes of society, in every sermon which they hear—in every book which they read, however simple, and written peculiarly for their own use,—nay, in the Bible itself,—meet with a multitude of words and expressions, even of frequent occurrence, which, from want of such a key, not only lose great part of their force, but are utterly unintelligible, and are often grossly misunderstood. We would, ourselves, have been in a great measure ignorant of the full extent of the disadvantage, under which such persons labour in this respect, but for the representations of the lads in our evening school, many of whom were possessed of no ordinary abilities, and had received all the education formerly bestowed on persons in that rank of life. We were much struck, too, with a conversation which we had on this subject, on occasion of a recent visit to a seminary in Newhaven.\* We there met with a fisherman, the parent of one of the pupils, well known in the village as one of the most respectable, intelligent, and well educated of the class. He evidently took a deep interest in our proceedings, and, while we were in the act of examining the children

\* Newhaven is a fishing village in the neighbourhood of Leith, Scotland.

on the meaning of what they had read, he at length broke out in nearly the following manner: 'Eh, sir, you'll not know how little of this I understand, and how much I miss it: I learned to read like my neighbours, but I never learned the meaning, and I find it a hard thing to turn up the dictionary for every word.' Can we wonder, if persons in this situation, in place of occupying their leisure hours with salutary reading, which is to them thus difficult and laborious, should too often devote them to more degrading and less innocent pursuits? From the manner, too, in which the education of most children has generally been hitherto conducted, parents have, for the most part, been quite satisfied that their children have received a good education, when they have been taught to *read*, conceiving that this mechanical attainment is in some inexplicable way or other to act as a charm, though they be quite unable to apply it to any beneficial purpose.

"The pious grandson thy known handle takes,  
And, (eyes lift up,) this savoury lecture makes:  
'Great A,' he gravely reads; the important  
sound

The empty walls and hollow roof rebound;  
The expiring ancient reared his drooping head,  
And thank'd his stars, that Hodge had learn'd—  
to read.

"And it is not to any particular order of society, that this mode of education exclusively holds out its benefits. How often have *ladies* feelingly expressed to us their deep regret, that they had not been educated under the method here recommended! But why should we mention such alone? 'If a GENTLEMAN (Locke has well observed) be to study any language, it ought to be that of his own country.' He has very frequent occasion not to read merely, but to communicate his sentiments to others both in speech and writing; and what mode of discipline can better bestow upon him that command of language so essential for such purposes, than an early tuition of the nature which we are now advocating? Nor is it the knowledge of language alone that is

to be communicated in this way. Along with every thing which is read, a judicious teacher will, at the same time, give his pupils all such *general information*, as may tend either to illustrate what is read, or to receive illustration from it. Knowledge communicated in this incidental manner, we can well attest, often makes a far deeper and more lasting impression, than when communicated by any more direct method.

"When the obvious advantages of the illustrative mode of instruction are considered, it may appear surprising, and we doubt not in a few years will be incredible, that it was not earlier adopted in general practice. Its boast is not, that it is founded upon any newly discovered principle, but that it arises from the first and most obvious dictates of nature. What judicious mother, in teaching her child to read, would not be at pains to show him as early as possible the benefit of reading? Would she not, in picking out for him the smallest words, when she came to the word *ox*, for example, tell him, not by any regular definition, but in the simplest language, that it meant the animal which he had so often seen grazing in the meadows? Would she not naturally do the same, with regard to every tree or plant that happened to be mentioned? And, as his capacities unfolded, would she not gradually proceed to communicate to him such higher information, as his lessons might suggest? The more artificial methods, which the *art* of teaching has subsequently introduced, however useful some of them undoubtedly are, have had the unhappy effect of banishing, in a great degree, this natural teaching, and of substituting far too exclusively in its room a mere attention to the sounds of language. Still we are persuaded, that there always have been teachers, and these perhaps too the most unnoticed and unhonoured, who, by recurrence to these natural dictates, have produced the fairest fruits. Mark, for example, the account which Murdoch, the preceptor of Burns, gives of his own method of instruction, and bear in mind its results. 'The books,' he says, 'most commonly used in the school, were the Spelling Book, the

\* The Hornbook.

New Testament, the Bible, Mason's Collection of Prose and Verse, and Fisher's English Grammar. They, (Robert and Gilbert Burns,) committed to memory the hymns, and other poems of that collection, with uncommon facility. This facility was partly owing to the method pursued by their father and me in instructing them, which was to make them thoroughly acquainted with the meaning of every word in each sentence, that was to be committed to memory.\* [Why only in these?] 'By the bye, this may be easier done, and at an earlier period, than is generally thought. As soon as they were capable of it, I taught them to turn verse into its natural prose order, sometimes to substitute synonymous expressions for poetical words, and to supply all the ellipses. These, you know, are the means of knowing that the pupil understands his author. These are expedient helps to the arrangement of words in sentences, as well as to a variety of expression.'"

That the reader may not suppose these remarks to be inapplicable to the system of *Sunday-school* instruction, we feel bound to add a suggestion or two on this point.

In the course of a lesson in the *Sunday-school*, passages often occur which are obviously unintelligible to the child that reads or recites them. "*On these two commandments hang all the law and the prophets.*" Now ten minutes spent in a concise and familiar explanation and illustration, of this phrase and its several component parts, would be sufficient to render the sentiment intelligible and profitable and interesting to the class, while without such an explanation, the most absurd and ludicrous impressions might be easily received.

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\* Our readers will recollect an anecdote in a late number, of the effect of a passage of Revelation upon Robert Burns.—ED. MAG.

Why is it that professors of religion, and even officers of churches are so often found unable to give, in proper language, a consistent and intelligent view of christian truth? Why is it that the language of the Bible is so often abused and brought into ridicule by the ignorance of those who love and reverence it? Why is it that it is so difficult and often impossible to induce *Sunday-school* and Bible-classes to answer questions which require some expression of their own? Why is it, in short, that so many are found familiar with the words by which others express ideas, while the ideas themselves are hidden, and the power to express them in language of their own was never possessed?

That these questions have a practical bearing, will appear from the fact, that in all the cases to which they refer, gross errors are very common, and we have recently heard a distinguished clergyman express the fear, that *Sunday-schools* would fail to accomplish their most important purpose, (the early communication of Bible knowledge to children,) *for want of a proper acquaintance with the English language.* And it has been said—we know not with what truth,—that there are more people in America who misunderstand, or pervert the use of language, than in any other civilized country,—due regard being had to population and advantages,

We think more attention must be given to this subject in *Sunday-schools*, than it has ever yet received, and we shall not dismiss it till it has been fairly and fully examined.

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#### INTERESTING PUBLIC MEETING.

At the solicitation of several of the friends of the American Sunday-

School Union, who had been made acquainted with its pecuniary wants, and with the present call for more vigorous and extended operations, a meeting was appointed on the evening of Tuesday, December 1st, at the First Presbyterian Church in Philadelphia.

The church was filled at an early hour; and from gentlemen who are in the habit of attending public meetings, and who are competent to determine their character, we learn, that no meeting of a similar nature, has ever been held in this city, which embraced a larger number of its intelligent and wealthy citizens.

On motion of *Thomas Bradford, Jr.*

ROBERT RALSTON was called to the chair, and AQUILLA A. BROWN appointed secretary.

*Rev. Dr. Green* having addressed the throne of grace, the *Rev. Mr. Baird* made a general statement of the object of the meeting, and gave a sketch of the history and present condition of the *American Sunday-School Union*.

HON. JOHN SERGEANT then addressed the chair in substance as follows.

*Mr. Chairman*—I am to offer a resolution, but before it is read, I will make a very few remarks.

The evidence of the efficacy of Sunday, or Sabbath-schools, has been, from the first, more satisfactory to my mind, than that respecting any other scheme of human benevolence that has been devised. I do not speak hastily, but with consideration, and upon an examination of facts. If the fact is certain, it is with this we are chiefly concerned, whatever may be the cause.

This mode of education, having the appearance of a humble charity, has derived its efficiency from this circumstance—that education and religion have been uniformly connected.

It is to the intimate connexion between the instruction of the school, and that of the church—between the place of education, and the place of worship,—that has made the blessings of the institution so signal.

If the fact is so, it teaches a most important lesson; and especially important at this time, if such lessons can be said to be more important at one time than at another.

Sir, schemes have been set on foot in the world, which propose to conduct education without any aid from religion. A great institution has risen up in the greatest capital in the world, from whence, (out of regard to human weakness, I was going to say,) from whence religion in every form is systematically and utterly excluded. And other institutions of less imposing name and pretensions, have been started, where religion is renounced and reviled. It becomes those, therefore, who esteem the connexion between religion and education essential, and who think that childhood, in its earliest stage, should be acquainted with, and interested in, religious truth—to see to it, that such a separation shall not take place.

I do not understand the deference to opinion or authority, which should lead us to postpone the higher, for the less important consideration: I would have no such concession to the world.

It is now about ten years since a gentleman, whose memory is now regarded with the highest respect, visited and examined the system of education at *New Lanark*. At his first visit, he saw the system in operation, and exclaimed at once, "*They want a religious basis.*" On another day, he visited the institution again; and saw still more clearly the grand defect which had struck him on the first day. He read the details of the system; he saw the arrangement and economy of the whole scheme, and said, "*It must fail, as it now stands. There is no Christ in his scheme, and it cannot prosper.*" Whether we examine the nature of man, or the providence of God, it will be seen, that a system which undertakes to instruct, without reference to religion, or to the exclusion of it, cannot prosper;

or must prosper to the destruction of those it would teach.

Sir, the best education—the best performance of the duties of life, and the highest respect and honour too,—are consistent with the humblest religious walk.

And I am led to this remark, more particularly, by the loss which your Society has just sustained. The same dispensation of Providence, which has deprived the judgment seat of one of its brightest ornaments, and the community of one of its most distinguished citizens, has taken from this Society one of its highest officers. No man was more beloved, no man more highly respected, than *Judge Washington*. He had a rare purity and simplicity of character, and a sincerity that always enabled us to say, that whatever he professed, he believed. This man, whom the whole community mourns, was as humble in his walk, and as devoted to all the duties of life, and as deeply interested in the prosperity of your enterprise, as he was distinguished and honoured in his exalted public station.

Within a few months, he has expressed, in a letter to one of the officers of your Society, and with a warmth which we may know he felt, his deep concern for your success, and his opinion of the vast importance of your benevolent design. That a man like *Judge Washington*, whose character for wisdom, and integrity, and piety, was so universally acknowledged and revered, entertained and expressed such views, is a fact more important than a volume of doubts and speculations.

Believing as I do, that this charity is one of a most excellent kind—calculated to do vast good, especially in counteracting and subverting the false theories to which I have alluded,—I cannot but desire its full influence to be felt.

There is one other remark, which I will ask your indulgence to make.—Infidelity, at times, seems to become unusually daring, and some may be appalled by its effrontery. But I consider the fearlessness with which it exhibits itself, as calling for more direct and vigorous efforts to oppose it; and the very boldness of its claims, should

unite and strengthen us in our opposition to them.

It is when the storm approaches near to them, that men brace themselves up to meet it. It was when infidelity thus advanced, and established her throne in crime and blood in one section of Europe, that a very eminent man in Great Britain, Mr. Wilberforce, came forward with an appeal, the effect of which was felt then, and has continued to be felt to the present moment. It will be by pursuing our course with more vigour and zeal, that we shall be mutually sustained and strengthened, while we go forward to meet and frustrate the mischievous purposes of those who would persuade us, that religion may be safely discarded from our systems of education.

With these views, Mr. Chairman, I submit the resolution.

The resolution moved by Mr. S. was in these words:

*“Resolved*—That the purity and permanence of our free institutions, essentially depend upon early religious education.”

WILLIAM T. DWIGHT, Esq. upon seconding the motion, said—

*Mr. Chairman*—The resolution which I have been requested to second, declares in substance that the general prevalence of early religious education throughout our country is essential to the purity and permanence of its free institutions. I do it heartily, because I believe it to be the simple and perfect truth.

The civil and religious institutions of every civilized community, and the effects which are their natural result, distinguish such a community from a land of savages. Heaven, in its natural gifts, has been alike kind to each. The same sun enlightens and warms, the same rains fertilize, the same earth produces its kindly fruits, for both; but in the moral blessings which they respectively possess, the difference is unspeakable and inconceivable. Great as this distinction is, however, it is still the sole distinction; and take away from such a community, from our own

country for example, its form of government, its laws, its social and moral privileges, and what is there left in which we should differ from the band of savages, who but a century and a half since roamed over the very spot on which we now stand?

Such institutions are not the work of chance, or accident; they are not the effect of one, or ten, or a hundred years only. They are the result of toil, and care, and design, extended through centuries. And as such has been their origin and cause, such must be the means, the efforts, by which they must, and by which only they can, be preserved.

The love of one's own country, Sir, has always been regarded as a most desirable principle among its inhabitants. If the native of the Sandwich Islands mourns and languishes when exiled from his home; if the peasant of the Alps, who sees nothing but rocks and snows and the valleys which they surround, deems his own land the fairest on the earth; it will not be thought ostentation in an American to declare, that he loves his native soil. Sir, I fondly love my country. Its government and laws, its free and equal rights, its peace and happiness, are inexpressibly dear and precious to my soul. They are a possession for which the wealth of both the Indies, the dominion and the glory of ancient Rome in her proudest days, were a poor, an utterly worthless substitute. And when looking forward to what I firmly believe is the destiny of this fair land, no language can express the value which I attach to our peculiar blessings. The broad page of the book of Providence is now open, and to my own eye it is there written, that our country is to shine as a mighty watch-light to all the oppressed nations of the earth; and that, they walking in its beams, are also to become free and happy.

But invaluable as are our institutions, they have within themselves no principle of self-preservation. Our laws may be the wisest ever devised by man, our judges be the echo of justice itself, our legislators be only sages and patriots, and yet, if the people at large become corrupt, we shall inevitably totter and fall. The laws will

then be evaded, or openly violated, upright magistrates will give place to those who are ignorant, or dishonest, our legislators will be the mere instruments of intrigue and faction; and let this be our condition for a few short years, and we need not ask what then will be the doom of this thrice blessed land. I say not this without sufficient warrant. The natural tendency of nations, as well as of individuals, is downwards, and it is only by the interposition of moral checks, endless in kind as in number, that this tendency can be overcome, and in no country upon earth, is the danger so great as in our own. Sir, we possess tremendous facilities for accomplishing our own ruin. Our national blessings may easily become national curses. Our dearest rights, our choicest institutions, necessarily contain within themselves what may prove the elements of their destruction. If the liberty of the press, for example, which is as unconfin'd among us as the light of heaven, shall become perverted to the general slander of private character, and to systematic attacks upon all that is precious in our public rights, we need no prophet to inform us that the press will soon cease to be free. If the right of suffrage also be generally abused to the election of the factious and the wicked to office, the day is not far distant when elections will be known among us no more.

If then I am asked, how shall we under heaven secure our prosperity—how perpetuate our free institutions; I answer, it is not by miracles but by means—by our constant and ceaseless efforts to diffuse knowledge and virtue, throughout our country. This is the moral panacea for every political disease. Let the nation at large be intelligent and virtuous, the world may be bristling in arms around us, and we shall be invulnerable; but though all without be serenity and peace, if we are corrupt within, nothing can save us from final dissolution. And if I am again asked, how shall we accomplish this general diffusion of knowledge and virtue; I would again answer, that, next to the institutions formally prescribed to us in the Bible, there is not perhaps one so happy, so effectual, as the system of Sunday-schools, which

are under the patronage of this Society. These schools, humble and unobtrusive as they are, and their very unobtrusiveness gives them a most emphatic claim to our support, are the only system which has inseparably connected together knowledge and virtue in the education of children throughout the land. They are designed to enter every hamlet, and every cottage in every hamlet, through this mighty empire; to collect the children of those who possess a competence and those of the poor, of the well-informed and the ignorant, of the virtuous and the depraved; and to bring them all within an enlightening and purifying atmosphere. Here they are taught from the Word of immortal life, and, among the countless excellencies of this most wonderful book, it is not to be forgotten that it is the most interesting book in the world to the mind of every child. Its simple and artless narratives excite his deepest feelings, its plain and righteous precepts come home at once to his conscience; and to the humblest as well as the loftiest intellect, it reveals alike that holy faith and those solemn duties, which prepare us for peace here, and happiness hereafter. This system of instruction awakens also in the child a thirst for knowledge. It presents to him a great number of books, all of which are adapted to his capacity, and many of which were written for the very purpose, which confirm in him the love of reading, and direct him only to usefulness and virtue. And these schools furnish the only means by which large numbers of these children can be approached at all. If you withdraw them from their guardianship, you infallibly leave them destitute of all instruction, and you expose them at once to the full effect of those pestilential opinions, which sceptics and profligates are now proclaiming in the midst of us, with an industry equalled only by its audacity. There they will hear that our dearest social relations may be sundered by passion or caprice, that property has no stable bulwarks, that our blessed religion is but a farce, or a dream; and let this poison but once take effect in any mind, and the disease is mortal. But awaken in the child the love of knowledge, make the Bible his earli-

est and fondest study, teach him to reverence the Sabbath, accustom him to habits of obedience and order, and all these are taught and inculcated in these Schools, with line upon line, and precept upon precept; and you have united him to all that is stable and peaceful, and holy, and happy among us, by bonds, which, in the immense majority of cases, no after event in life will ever be able to sever.

Do we need, Sir, any other motive? Have we not here sufficient encouragement? Another motive then, a stronger encouragement, may be found in a proverb, which not only calls for our assent by its evident justness, but has also the seal of divinity attached to it. "Train up a child in the way he should go, and when he is old he will not depart from it." It may be regarded as equally a prediction and a promise. The instance cannot be named, where any parent has in all faithfulness and perseverance educated his child in the paths of evangelical virtue, who has afterwards mourned over the wanderings of that child into the byways of vice. The instance probably never will be named, where any parent, or any teacher of a Sunday-school, shall, in all sincerity, with all effort, train up his child, or his pupil in the way of useful knowledge, of piety to God and benevolence to man, who shall afterwards find his faith shaken in this blessed assurance by the departure of the child or the pupil from the course of duty. Here, Sir, is encouragement sufficient to quicken despair itself.

Whereupon the resolution was adopted.

The following resolution was then offered by REV. MR. BRANTLY, and seconded by REV. MR. CUSHMAN; both of the Baptist church.

"*Resolved*—That the AMERICAN SUNDAY-SCHOOL UNION should be cordially sustained in the prosecution of a benevolent enterprise, which has already done so much to form the taste, enlarge the minds, elevate the views, and direct the hopes and de-



aires of the children and youth of our country."

This resolution was also adopted.

HON. THEODORE FREELINGHUYSEN, member of the senate of the United States, from New Jersey, offered the following resolution:

"*Resolved*—That the claims of the American Sunday-School Union, are commensurate with the best hopes of patriotism; and that its present wants should be generously and promptly supplied by a free and Christian people"—and accompanied it with the following remarks.

Nothing could induce a stranger to obtrude his remarks upon this respected assembly, but the deep interest I cherish towards the great object, which this evening presented to our regards.

The commencement and progress of the American Sunday-School Union, affords matter for grateful reflection to every christian and patriot.

But a short time since, it was a feeble, unpretending association; attracting to itself but little of public consideration; sustained by the prayers and efforts of a few faithful friends: now it begins to fill a space large and momentous as a nation's welfare: then it was as a handful of corn on the top of the mountains, but since, it has taken root, shot forth its branches, and the fruit thereof shakes like the cedars of Lebanon.

No object of philanthropy appeals so powerfully as this to our patriotism. We are emphatically a *free* people—it is not a vain boast, Sir;—we are as free as the air of our mountains; let us rejoice with trembling; there are fearful responsibilities resulting from this signal blessing.

We are so free, sir, that nothing can control us but public sentiment; moral causes alone, are adequate to the exigencies of our government. Laws, and courts and prisons, will oppose a feeble barrier, against the current of opinion.

And our dangers, are augmented by the unquenchable spirit of enquiry,

engendered by the nature of our constitution; as an Irish barrister, once eloquently said, "The soul here walks abroad in her own majesty;" there is nothing to repress or obstruct the most expanded exercise of all her powers.

And if we do not provide a wholesome aliment for this thirst after knowledge, it will riot in the fields of licentiousness; unless you give it angels' food; it will feed on the husks of corruption.

Well may we rejoice, therefore, that by the blessing of God, this institution has attained to such a measure of influence, and secures so extensive a patronage through the land. It is an engine of good, that deserves our highest regard; it meets our population at the threshold of being; and before vice has confirmed its habits, while the heart is tender, and sensitive to any impression; it implants the seeds of good principles; it inculcates lessons of morality, drawn from the purest sources; before the ideas begin to shoot, it directs them towards God and Heaven; before the character is formed, it moulds it according to the fashion of piety and virtue; and thus raises around the young, the securest barriers to protect them from the assaults of the great deceiver; furnishes them with best rules of life and duty; and trains up a generation to fear God, and to love their country.

The blessings of the Sunday-school reach beyond the hopes of patriotism; they keep pace with the ages of eternity; they form the soul for endless progression in happiness.

It is only in the heartless systems of deluded infidelity, that the idea was ever cherished, that Religion is suited only to the soberness of age, and becomes not the simplicity and tenderness of childhood. Every christian knows it to be false. I appeal to all such, and ask if now they cannot recall some early counsel, the admonitions of a pious mother, or some faithful friend, that was as a nail fastened in a sure place. It made an impression, often forgotten; sometimes quenched in the sins and follies of succeeding years; but often like a faithful monitor it would revive, interpose between the soul and those dangers which beset it,

and prove at last effectual to its recovery.

The great, and what should be the prevailing inducement to patronise the American Sunday-school Union, is the fact, that all the instructions it communicates to our youth, are drawn directly from the Bible; they come from the God of truth, and we therefore are encouraged to hope for the best results. Every system must sooner or later sink, that excludes the influence of divine truth. The page of history in melancholy memorials brings the proof of it, in the downfall of all the ancient republics: and when in the dark hour of the French revolution, the foundations of social order dashed against each other, in terrible convulsion, a voice echoed from the graves of her butchered children; "We defied the God of the Bible, and here on the plains of our bleeding country, read the monitory lesson; we have sown the wind, and now we must reap the whirlwind."

Let us then press the Bible to our hearts as the best hope of our country, and the only sure basis of her liberties. The spirit which it breathes, is that of the purest freedom. The Saviour's golden rule alone, mild in its prevailing influence, prostrates the temples of oppression in every land.

The tyrant has nothing so much to fear, as this blessed volume. He has more reason to, dread it, than legions of armed men: for power can repel force by force; but the redeeming, disenthraling spirit of the Bible awakens a living principle of equal right, that will burst the chains of the oppressor, and elevate communities of men, to the dignity of temperate, rational and christian liberty. Hence is derived the hope of the philanthropist for the enslaved of every clime and colour. Every ray of gospel light, that breaks through the gloom of ages, is a monition to the thrones of moral and political misrule, that the hour of their downfall is on its way. Let us then, as American citizens and Christians, arise to the duties and anticipations of this consummation of hope. Let us then, with the Bible in our hands, urge on the education of the generation, that is soon to succeed us in the cares and duties of citizens and

men. This is an interesting era in the history of man. These United States have been set for a great example to the nations. Our history has turned a new leaf in the system of political philosophy. It has confounded the vain predictions with which the proud statesmen of the old world, ventured with so much confidence to assail our struggling hopes. If we would confirm these hopes, we must, in these primary schools, lead our children to know their rights, duly to feel their obligations, and appreciate their privileges.

The man who looks to God for his duty; who regards the impartial decisions of the great day, and its solemn retributions; who feels that he is an immortal being,—can never be a willing slave, nor an unfaithful citizen. The materials for bondage as well as for rebellion—for the meanness of despotism and the violence of anarchy—are to be found alone among the disciples of ignorance and infidelity. There is no page of the Bible, that countenances the one; nor a word of it that does not condemn the other. —For these reasons, I submit the resolution which I have had the honour to read, for the adoption of this meeting.

The resolution, being seconded by the REV. MR. BEDELL, of the Episcopal church, passed; and after singing a hymn to the standard tune, (Old 100th,) the benediction was pronounced by Rev. Dr. Livingston, of the Dutch Reformed church, and the assembly was dismissed.

Rev. Messrs. Brantly and Bedell, addressed the meeting; and we regret that we are not furnished, and therefore not able to gratify our readers, with their remarks.

#### MENTAL AND MANUAL LABOUR UNITED.

*I. Report of the Faculty of the Manual Labour Academy of Pennsylvania, to the Board of Trustees.*

II. *First Annual Report of the Board of Trustees of the Manual Labour Academy of Pennsylvania.*

III. *Union of Study with Useful Labour: a Discourse delivered on the evening preceding the Anniversary of the Theological Seminary, Andover, (Mass.) September, 1829, in compliance with the request of an Association of Students in the Seminary for Mechanical Labour. By Rev. E. Cornelius, Secretary of the American Education Society.*

The plan of uniting manual with mental labour, or the joint exertion of the physical and intellectual faculties, has ceased to be theoretical. Necessity in some cases, and enterprise or expediency in others, have led to the establishment of several flourishing schools on this principle: viz. *That every lad of ordinary health and capacity, can, if proper facilities are afforded, support himself by manual labour, while attaining his education.*

The first question which arises must involve the truth and practicability of such a scheme—and sufficient evidence is at hand to establish both.

Six hours' labour every day, of a boy from eight to eighteen years of age, will earn, and has ordinarily earned, from ten cents to *seventy-five* cents a day. At a flourishing institution in the state of New York, *forty* students are now receiving their board in exchange for not less than three, nor more than four hours' labour per day; at the *Maine Wesleyan Seminary*, 130 students generally paid their board by their labour—some, all their expenses, and others even more than this; while at the Theological Seminary at *Maysville*, (East Tennessee,) by the labour of an hour and a half in a day, the expenses of comfortable board are defrayed, and a weekly saving is made by the institu-

tion, of one dollar on each labourer! A very sensible writer, in view of these and kindred facts, wants language to express "the value of the principle which they illustrate and establish—viz.

*"That every boy whom the church will take under her paternal guardianship, may be enabled to earn, by manual labour, the means of educating himself; and that without impairing his health, or impeding his progress in study. Let this principle be once established, and extensively applied, and what arithmetic can calculate—what imagination can conceive its magnificent results? Who can appreciate the influence that it must exert over our Sunday-schools? Where is the prophet who will venture to predict the consequences of that impulse that it will necessarily communicate to the cause of missions?"*

And he well observes,

*"That within the legitimate boundaries of human effort, you may often find some isolated PRINCIPLE, which, if properly applied to the materials of human life, as they arrange themselves around us, may be unfolded into a beautiful SYSTEM of exertions, over which angels may well rejoice—which shall astonish the individual from whom it emanates, as well as the community upon whose interests it is designed to act.*

*"In this respect, as in many others, indeed, the human being is only a connecting link between the universe of matter and the universe of mind. It is just so that the revolutions that take place in the visible creation, are found to be produced. Who, for example, that for the first time examines an acorn, would suppose that the little seminal principle of vegetable life which it encloses, should ever be evolved into the spreading oak—beneath whose shadow the shepherd with his flock reposes, and in whose branches the fowls of the air construct their lofty habitations?"*

*"Grain within grain successive harvests dwell,  
And boundless forests slumber in a shell."*

In coincidence with these views, are those of the author of a spirited pamphlet lately published, entitled, "A Crisis in the Affairs of the Protestant Episcopal Church in the United States of America, and an Appeal to Episcopalians in its behalf," who highly commends the institution of a *self-supporting school*.

"Beyond doubt, (he says,) forty or fifty such boys, whose parents would gladly consent to the measure, and perhaps assist them in its prosecution, could be found at once, most of whom, during the development of their intellectual and religious characters, under the eye of suitable instructors, would be found admirably fitted for the work of the ministry. And from this delightful nursery, it would be reasonable to expect that some of the most self-denying and effective of our missionaries would go forth to the heathen, richly laden with the unsearchable riches of Christ.

"The outlines of this plan, have been sketched in order to present more distinct conceptions of the vast combination of schemes and exertions, which are absolutely indispensable to the lasting success of the missionary enterprise.

"It is in the power of the select band of Sunday-school and Bible-class teachers, to call the attention of their ductile and sensitive pupils, to the claims of perishing heathen, upon their sympathies and exertions. Then let them reflect how useful their influence may be rendered to the cause of missions, by imparting the first impulse to the kindling zeal of our future missionaries.

"Might the combined exertions of a few wealthy laymen, easily establish a self-supporting school, in which the future servants of our altars might be trained under special missionary influences? Which of them will be foremost, then, in placing the first scions from our Bible-classes and Sunday-schools, in such a consecrated nursery?

"Are there not numerous clergymen, whose daily duties open a way

for them to, the hearts of the pious young men, in various stages of education? Let them reflect how solemn are their obligations to do every thing in their power to give to all their sentiments and views, the elevation and disinterestedness peculiar to the missionary spirit!"

Our attention has been particularly called recently to an institution established at Germantown, in the neighbourhood of *Philadelphia*, under the care of the *Rev. John Monteith*, at whose suggestion, in August 1828, the plan was adopted. A charter was obtained in January, 1829; and the institution was opened, and four pupils received on the 1st of May last, which number increased in a few months to *twenty-five*—ten of whom were candidates for the gospel ministry. The whole number received has been thirty-three; and it is stated that, almost without exception, they are either professors of religion, or the children of pious parents. It is gratifying to find that religious instruction has its proper place in the system. The Scriptures are daily read, and on the Sabbath, all attend public worship, and have two recitations from the Bible—memoriter and catechetical. *Alexander's Evidences of Christianity*, an excellent work lately prepared for and published by the *American Sunday-School Union*, is studied by all.

The domestic economy of the labour-school, contemplates but one family; and unites the comfort and health of the students, with their improvement in useful knowledge, good habits, and piety.

"Agreeably to the principles of the Institution, every student has been required to spend three or four hours daily in useful labour. The arts in

which they have been employed, are carpenter work, gardening, and farming. Three of them are good workmen in wood, and are not only profitable by their own labour, but serve as instructors to those who are less experienced. Six or seven have been usually employed in that department. They have made the various repairs of the buildings, and nearly all the needful furniture."

The objects contemplated, and so far attained, are, 1. the establishment of health; 2. the formation of industrious and economical habits; 3. the facility of education afforded to the poor; 4. the cultivation of moral and religious character; 5. the cherishing of a manly independence of feeling; and 6. the operation of domestic and paternal forms and rules of discipline.

"The whole plan," says a letter to the Editor, "is conducted on Christian principles, and religion is made the first object in all the departments, though the branches of education taught, are much the same as in other academies."

Upon an estimate made at the close of the first quarter, it was found that several pupils had nearly paid for their board and tuition, notwithstanding the charges for them were, from the location of the school, higher than in the interior parts of our country. The report of the trustees contains much interesting information; though we think the style of the report, and the illustrations of the manual labour system taken from the Old Testament, rather unhappy. It is estimated, that no less than 200 youth of our country, are now in the process of education on the manual labour plan.

We regret exceedingly to learn, from the reports of the faculty and

trustees, that this institution, whose object and progress thus far, commend it so strongly to public confidence, is compelled to struggle with much embarrassment. The *manual labour*, or *self-supporting* system is, we are persuaded, among the wise and important enterprises of this enterprising age; and we trust its friends will multiply in numbers, and grow in zeal, till it has proved, in some good degree, the important results of which it is capable.

The discourse by *Rev. Mr. Cornelius*, is a very sensible and interesting document. He examines the subject more particularly, as it bears upon the great plan of education of which he is the well known and indefatigable agent; but he presents facts and views of commanding interest to every benevolent mind.

#### THE USE OF THE BIBLE IN SCHOOLS.

It is well known to those who are conversant with the history of education in this country, that the Bible, as a reading or lesson-book in common schools, is much less in repute than it was twenty or thirty years since. From many schools it is entirely, and by express order, excluded—as is all instruction of a religious character.

It is gratifying to find, that the most enlightened and successful systems of the present day, are not disposed to sanction this practice, but on the contrary, make the Bible, and the religious instruction it affords, a prominent department of instruction, and a distinct branch of study.

Our attention has been particularly directed lately, to the *Edinburgh Sessional School*, about which our

readers have already heard something; and the suggestions made by the author of the account of that school, are worthy of deep consideration. We have room only for a few extracts; sufficient, however, to present the subject fairly to the reader.

"If we would render religious instruction effectual to the benefit of children, and make it become as it were incorporated with themselves,—‘grow with their growth, and strengthen with their strength,’—something more than weekly training, is absolutely essential for this purpose. Every suitable opportunity must be seized for throwing light upon the truths, and enforcing the obligations of religion. Nor only so: we must not merely avail ourselves of the occasions that offer, but must, especially in the education of the lower classes, whose means of domestic instruction are frequently but scanty, specially set apart a portion of every day for this purpose.

"The business of the Sessional School, both commences and concludes every day with prayer. All the books used in the school contain a large proportion of religious and moral instruction. The earliest of them are in a great measure composed of little incidents selected from Scripture history. From the time that the children are able to read it with tolerable ease, the Bible itself is put into their hands; it is thenceforward read as a part of their daily instructions, along with any other exercises which may be required of them; and, while they remain in the school, it never ceases to form an important part of their studies. It is not there, as in many other schools, dropt when the children advance a certain length; neither can they ever *boast* that they are ‘now out of the Bible.’ In the very highest class of the school, which is most occupied with other studies, the Bible also is, by means of a proper husbandry of time, most read. In that class, as well as the one immediately below it, a systematic reading of Scripture has been adopted, which has been found highly beneficial in making its

different parts bear upon and illustrate one another. On Monday, one chapter, at least, is read from the historical books of the Old Testament; on Tuesday, a chapter or more of the Gospels or Acts of the Apostles; on Thursday, a portion of the Prophets, Psalms, Proverbs, or Ecclesiastes; on Friday, a portion of the Epistles; on Wednesday, (which is the only day on which Scripture itself is not read,) an hour is devoted to examination on the Catechism and Scripture biography; and on Saturday, the children are examined on the whole Scripture reading of the week. It is very remarkable how often the passages of Scripture read in this way, in the course of a week, throw light upon each other; the passages read in the Gospels being fulfillments of the predictions read in the Prophets, and the passages in the Epistles, bearing reference to customs or incidents recorded in those which were read from the historical books. This method, accordingly, has been found by the children both most interesting and instructive."

To show the impression left on the mind, by the course of Scriptural instruction and examination, the author relates the following fact:

"A stranger, (who seemed strongly impressed with the opinion, that, in order to exalt revelation, it is necessary to maintain, that there is no such thing at all as natural religion,) on occasion of some mention of the ancient philosophers in a passage which our pupils were then reading, asked one of them, a blind boy of ten years of age, ‘What did their philosophy do for them?’ The boy returned no answer. ‘Did it,’ resumed the examiner, ‘lead them to any knowledge of religion?’ ‘They had no *right* knowledge of God.’ ‘But could they be said,’ rejoined the visitor, in a marked tone of disapprobation, ‘to have any knowledge of God at all?’ After a moment’s thought, the child answered, ‘Yes.’ ‘That,’ observed the gentleman to ourselves, ‘is by no means a right answer.’ Upon which we asked our young pupil, whether he had any reason for making this answer? to

which, he replied, 'Yes.' 'What is it?' 'The apostle Paul, in the first of the Romans, says, that when **THEY** **KNEW** God,' laying an emphasis on these words, 'they glorified him not as God.' This passed in presence of a large company of visitors. Had the gentleman thought proper to press the conversation farther, as we in consequence thought it necessary to do on the following Sunday, he would have been quite satisfied, on the other hand, that our pupils were by no means impressed with any undue, or very favourable estimate of the extent of religious knowledge possessed by the wisest heathens, nor were at all insensible of the infinitely superior advantages in this respect, which may be enjoyed even by the poorest child in a Christian land. Whether the gentleman was satisfied with the child's answer, which he admitted to be 'very remarkable,' we know not. But, at all events, it is impossible not to indulge a hope, that the knowledge and ready application of Scripture, which these children indisputably possess, may be found of infinite value to them, when assailed with questions of still greater moment, than the one which was now discussed, and may enable them to 'give to every one that asketh a reason of the hope that is in them.' Surely a mind so furnished, must be more impregnable to the insidious assaults of infidelity, than his, who is in a great measure left to derive the knowledge of his religion, from the false representations of the infidel.

"One thing only, we would remark on this subject; that the examinations on the Bible are strictly confined to such, as may enable the pupils to understand the passages read, or augment their religious knowledge. Questions regarding orthography, grammar, and the general meaning of the language, are invariably reserved for those other books, which always accompany the reading of the Bible."

#### DR. FISKE'S LETTERS.

The Rev. *Ezra Fiske, D. D.*, of Goshen, N. Y. was lately requested to

present a sketch of the history of Sunday-schools, in the town of Goshen, and also to express his views on several general topics relating to the organization, instruction and superintendence of Sunday-schools at large. In compliance with this request, Dr. F. has given us, what we esteem, in the main, a series of very judicious, sensible and seasonable observations; and their value is more enhanced by the age, personal experience, and close observation of the author. We think we shall express the feelings of *Sunday-school teachers* generally, as well as our own, when we speak of our gratitude to such men for such labours. We cannot have too much of the counsel and experience of the fathers and prophets in Israel, and we are never more truly grateful, than when we become the instruments of recording them for the benefit of those that shall labour with us, or come after us. With some of *Dr. Fiske's* opinions, we cannot entirely coincide, and some of them require comment; we have room for but one letter in the present number of the Magazine; and shall publish the remainder in our next, together with such remarks as the case may justify.

#### LETTER I.

Goshen, Nov. 17, 1829.

Dear Sir:—According to your request, I transmit to you some historical notices of our Sunday-school, together with some thoughts on the management of those pre-eminently useful institutions. The congregation, where I have the happiness to minister, is in the country, and scattered over a territory of about eight by nine, or ten miles. It includes the whole of ten, and a part of four more common-school districts. We have a small village at the centre of the congregation, which furnishes a large district

school, but the other districts are not large. Altogether, there are more than one thousand children of proper ages to attend common schools.

In the village, and two of the district school houses, we have had Sunday-schools in the summer season for several years, but they have never been flourishing until last year. They were conducted on the old plan of committing, or rather, of half committing to memory, as much as possible for rewards. We had no libraries, but the monies expended for rewards would have furnished respectable and useful collections of books for the scholars. The evils of this system have been extensively felt, and so fully exposed, that it is not necessary for me to say anything on the subject.

In the spring of 1828, an effort was made to re-organize the association, change the plan, and extend the influence of the Sunday-school system. This effort was very successful. Within three weeks after we began an effort, we organized fourteen schools, in which we had more than one thousand persons engaged, including scholars, teachers, superintendents and committees. Each school procured a library sufficient to excite an interest among the scholars.

You are informed that in one district there was a precious revival of religion, which commenced in the Sunday-school, and extended to many other individuals and families. In these other schools there was a visible seriousness, and a few became hopeful subjects of grace. Twenty four or five persons connected with the schools, expressed a hope in the Saviour.

During the winter the village school and two others, were continued with some difficulty. The village school however was prosperous, and I think it may be considered as established for summer and winter, as long as public sentiment in the village, shall be in favour of this system of juvenile instruction. During the present season, the schools have all been opened, and most of them very prosperous, yet without any special revival in any of them. But we have some families, opposed to the whole institution, which not only refuse to let their children at-

tend, but endeavour to prevent others from sending theirs. Such opposition, however, amounts to less in obstructing our course than the apathy of professed friends.

As a matter which I deem important to the interests of the schools, I have occupied the afternoon service of each Sabbath in lecturing on the lesson for that day. In this exercise I have often been delighted to see some hundred question-books and testaments open in the hands of old and young, while their countenances indicated an eagerness to understand the word of God. It may be proper to state, that we have two public services on each Sabbath in the church. In the summer season we commence the morning service at half past ten o'clock and have an intermission of about half an hour between the services. In the winter we have but one service in the day time, commencing at half past eleven o'clock, and our second public service is in the evening. For the last eighteen months I have pursued the above plan of lecturing on the lesson. My method is to take the question-book in my hand, read and answer every question in the lesson assigned, which the words of the text do not answer. This I do in as simple and plain a manner as practicable, that children may understand. After stating and answering the question, I give such exposition of the verse, or portion, as may be profitable to the congregation. My own opinion is, that those lectures are more profitable to the people who attend, both old and young, than sermons in the usual form. I usually divide the lesson as marked in the question-book, and lecture on from eight to twelve verses. I am satisfied that this mode of lecturing is very important to the cause of Sunday-schools.

#### *Difficulties.*

These are of several kinds, and arise from different sources. I will endeavour to state both their kind and origin. We have found it difficult to obtain suitable teachers and superintendents. A moment's reflection will convince you, that it is no easy matter to obtain two hundred individuals in a single country congregation, properly quali-



fied to instruct immortal beings in the word of God. From your knowledge of men and things, and from your knowledge of the state of the churches, generally, you will not wonder at this difficulty.

In order to estimate this difficulty, I will give you my views of the qualifications, which seem to me *desirable*, and which I deem *indispensable* for superintendents and teachers. It is *desirable* to find men of piety, consistent deportment, sound discretion, religious intelligence, habits of thought and improvement, winning, affectionate manners, deeply interested not only in the Sunday-school cause, but in the charitable enterprises of the age, for superintendents. It is *indispensable* that they should combine enough of these qualifications, to give them weight of character, and influence with the pupils, to pray with the schools, and profitably direct both teachers and scholars. We have found it difficult to obtain fourteen men, so located and possessing the indispensable qualifications, to superintend our schools; and in two instances, have been obliged to employ judicious men, not pious, as superintendents, and supply the deficiency by sending committees from other neighbourhoods to open and close their schools by prayer; giving such exhortation and advice as was appropriate. This was committing the superintendence of those schools to a judicious member of the district, and some two or three pious men from other districts, who attended alternately.

For teachers it is *desirable* to obtain individuals, male and female, who are consistently pious, intelligent, affectionate, judicious, and deeply interested in the cause of Sunday-schools. It is *indispensable* that they should be of good moral character, intelligent, agreeable in their manners, and willing to devote their attention diligently to the objects of the school. We have found it difficult to obtain a requisite number of either description, especially to fill the male department of teachers. In some of the schools, not more than two-thirds of the number needed could be obtained as permanent teachers. But it has been necessary to ask such visitants as might

be present, to aid in teaching for the time.

I suppose the statement, which I make, corresponds with that of many others, and gives you no important information; but I comply with your request in giving a detail of particulars. After appointing our teachers we have experienced a difficulty from inattention. A slight excuse keeps them away from their classes, and when present, they take little interest in the improvement of their own minds, or those of their pupils. This produces another difficulty in the want of punctuality on the part of the scholars. They come late, or frequently come not at all, which greatly retards their improvement.

Another difficulty which we meet, in attaining the high object of this blessed institution, is found in the inattention of the scholars to their lessons. Only a small portion of them can be induced to commit thoroughly to memory, the portion of God's word which is assigned to them. The course which we propose does not accord with their habits; and it is difficult, often impossible, to get the attention fixed, the memory exerted, and the feelings interested. There are some other difficulties in the details, but it is not necessary to state them at present.

#### *Origin of the Difficulties.*

After examining with some care, and no small anxiety, the state of our schools, and inquiring into the causes of all our difficulties, I am deliberately persuaded that they all proceed from one source—an ignorant, perverted public sentiment.

This is the origin of much that is evil in our land. Public sentiment regulates social intercourse, influences the press, and governs the government. In our land, nothing can stand before it. No literary, scientific, political, or religious enterprise, can succeed, when once public sentiment is brought fully to bear against it. When I say that public sentiment is against Sunday-schools, I refer not to the whole American people; although the remark might be true, it would not be to my purpose. I refer to its local influence, and to the population

of this county. But this sentiment is not stable, and is always inconsistent in many things. In this case public sentiment is in favour of general intelligence, of early education, and of some religious institutions. It may be considered in favour of early religious education, but opposed to this particular form of conducting it.

When I say it is an *ignorant* sentiment, I mean that those who entertain it, and are governed by it, do not perceive the connexion and bearings of the institution. They do not appreciate its importance to the interests of the state or the church,—its influence in diffusing religious truth; promoting moral habits; exciting a thirst for knowledge; disciplining the mind for the attainment of literature and science; and bringing out to view intellectual talent, diligent application, and whatever else may constitute the basis of hopeful promise in youth—that they may be educated for public usefulness. The very extensive and happy influence of the Sunday-school system, is not perceived, and its tendency to form the habits of the rising generation is unthought of, by the great mass of the people.

When I say it is a *perverted* sentiment, I mean not only that this great engine of public good, is perverted from its legitimate object, in this case, but that under its influence, men look at the Sunday-school system with jealousy, and are disposed to think it something very wide from its design and real influence. They fear it is calculated to introduce some ecclesiastical establishment, to make government an engine of the church; or some other horrid and monstrous result is anticipated.

It is obvious, that to correct these evils, and remove these difficulties, we must correct and enlighten public sentiment. This we are hoping to accomplish; and have made a good beginning; not only in my neighbourhood, but in other parts of the country. It will be much more easy to direct the current of public sentiment in favour of Sunday-schools, than of some other benevolent enterprises. The benefits are so tangible, and so soon made to appear, that we may hope for success.

#### FOR THE MONTHLY CONCERT.

January, 1830.

The believer in the promises of God, has no doubt that a time draws near, in which all the people of the earth shall become holy—so holy in all their occupations and services, that “there shall be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house, shall be like the howls before the altar.”

Whether the animating prophecy contained in the sixtieth chapter of *Isaiah*, (and which it may be well to call to remembrance on the present occasion,) refers to a period of the general prosperity of the church, or to the merciful visitation of some particular section of it, it may not be necessary to inquire.—There are promises enough in the Bible, obviously relating to a time of universal holiness; and they secure to the people of God, a season of joy and spiritual prosperity no less perfect and unmingled, than that described by *Isaiah* in this chapter.

The precise character of this glorious reign of righteousness, or the precise time of its commencement and duration, we have no means of determining. Whether the generation that now fills our Sunday-school forms, will see it; whether the great system of Sunday-school instruction is to be the instrument of its introduction; and whether that system, with its present character and capacity, is fit to be employed in a work of such amazing power,—are inquiries not without interest: but Faith answers them all in a single word—“*The Lord will hasten it in his time.*”

When we think of Zion’s God, as the God of creation, providence, and

grace—holding in his hand all the agents and elements both of the material and moral world, and having power to turn the hearts of the millions of our race, that now dwell on the face of the earth, as the rivers of water are turned,—we shall not doubt that he can, and will, do all his pleasure; nor that he will choose the age and the hour which will most fully and gloriously accomplish his eternal purposes. But before this reign of holiness shall commence, the kingdom of Satan must be overthrown; the prince of this world, who holds such a vast proportion of its inhabitants in iron bondage, must be driven from his strong holds; his dominion must be utterly destroyed, and his miserable captives delivered.

Now, the gospel of the Son of God is given to us as the instrument by which this mighty work is to be done. It discloses to us the greatness of the moral change which is to be wrought in his character, before man can use or enjoy the liberty of the children of God. It shows us that the power to work this change is of God only. It sets before us the most conclusive evidence of God's willingness to exert this power, not only in his entreaties and expostulations with sinners, and in all his forbearance and long-suffering; but most mysteriously and affectingly, in the pains, and groans, and dying strife, of his beloved and only begotten Son. Redemption by the blood of Jesus, clothes the gospel with its strength and grace; and gives consistency, sublimity, and glory, to all its disclosures.

That this blessed gospel can and will prosper in the thing whereto God sends it, we have abundant evi-

dence, in what our own eyes have seen, and our own ears heard.

Before its transforming influence, the mountains and the hills have broken forth into singing, and all the trees of the field have clapped their hands. And its powerful conquests are yet to be extended, till at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. What a change would this be in the character, dispositions, and pursuits, of the eight hundred millions of intelligent beings now upon the earth! Who can describe it? Who can conceive it?

To effect it, the invitation of the gospel, in all its simplicity, must be presented to every creature. The foolishness of preaching is to produce the same change *throughout the world*, that it has produced wherever it has been faithfully employed; whether in churches, in prisons, on board ships, in the desert, or wilderness, or among the basest and most degraded of Pagan idolaters in every quarter of the globe. It is to be presented by the missionaries and the ministers of the LORD JESUS CHRIST. They must be prepared and commissioned for the purpose; and an important branch of this preparation consists in the study of the Bible.

So far as it respects the heart, their preparation is from God; but an early and thorough acquaintance with the holy Scriptures, accompanied by diligent and faithful instruction, brings the mind under the influence of truth, and ultimately leads to the dedication of soul and body to the service and glory of God.

Thus the messengers are prepared, and at hand; but who shall send them? The religion which the missionary and minister would preach, if sent, is the religion which can alone influence men to send them. While the gospel itself inspires the soul with the love of Christ and his cross, it gives birth to the desire of sending the knowledge of the precious salvation to the ends of the earth.

And what means are now in operation, in Christian countries, to preserve and increase the knowledge, and thus maintain and advance the cause, of Christ? What gives us ground to hope that the next Christian generation will have more moral strength and enterprise than the present? What induces us to trust that in thirty years, the number of active, intelligent, and exemplary Christians in the American church, will be greatly increased? From what springs the hope that religious knowledge will be much increased in quantity, and improved in character, and be far more widely and equally diffused; that faithful ministers of the gospel will be found, wherever there is a population to hear their message; and that missionaries will bear the glad tidings of salvation to all, of every nation, people, kindred, tribe, and tongue, under the whole heaven?

For an answer to these interesting inquiries, who does not look to SUNDAY-SCHOOLS? Read their history. Count the number of those who have come out of them, to join the followers of the Lamb:—Some of them to shed the precious influence of a Christian example, over the different neighbourhoods in which their lot is cast; others, to dispense the word of life, through gospel institutions and ordi-

nances; and others still, to proclaim liberty to the captives, and the opening of the prison-doors to them that are bound in distant Pagan lands. Ascertain how much of the moral energy, which at this moment sustains and invigorates the religious enterprises of the day, is derived clearly and immediately from *Sunday-schools*; and we will be content, *if the prayers, and efforts, and sacrifices of God's people, for this cause, are just in proportion to its relative importance, thus ascertained.*

And if such an estimate as this were made, and such a spirit as this awakened, every Sunday-school room would be too strait for its tenants; no suitable place for teaching would be left unoccupied; private rooms would not be too choice, nor barns and hovels too mean, for the purpose; means of increasing and improving religious juvenile books, would be abundant; the most eminent, faithful, and tried servants of God, would be found stooping to the infant faculties and apprehensions of little children. The voice of prayer, from those who look and long for the coming of the kingdom, would be heard like the noise of a multitude of waters; while, with one heart, they seek a visit from the Holy One, to the teachers and children of our *Sunday-schools*. Every teacher would have the spirit of a *Brainard*, and would feel towards his little charge, of six or eight children, the vehemence of apostolic love and zeal—*travailing in birth again, till Christ be formed in them, the hope of glory*. Our *Sunday-school monthly concerts* would be crowded; and the supplications of teachers, and parents, and Christians, would be as earnest and urgent as were those of Moses and Aaron, when they found that "wrath had gone out

from the Lord, and the plague among the children of Israel had begun." And then—so surely as there is a God to hear and answer prayer,—his glorious presence would be seen and felt in the midst of our *Sunday-schools*. The tear of penitence; the deep sigh of a burdened soul; the breaking heart and the subdued spirit,—would all speak plainly "of the goings, even the goings of God;" till, "*Come, and hear, and I will declare what God hath done for my soul,*" would be on every tongue, and a 'song of' deliverance would swell from millions of voices.

With such a generation as would be thus born, not of blood, nor of the will of the flesh, nor of the will of man, but of God—what might be accomplished in the moral world! What advances might be made towards the reign of righteousness, peace, and holiness?

These questions obviously point out the duty of all the disciples of Jesus, and particularly of *Sunday-school teachers*. Let us, dear brethren and sisters, bow ourselves down in the very dust before God, to be lifted up in his time, and for his purposes. Let us search our own hearts, with all diligence and faithfulness. Let us cleave to the Lord, as our only hope and strength. Let us pray without ceasing, labour without fainting, and give without grudging. Running the eye of faith along the strait and narrow way, which lies before us—let us fix it on the blood-stained but peace-speaking cross of Jesus, which sheds light and comfort on our whole passage through the wilderness. The path of the just, you know, is as the shining light, which shineth more and more unto the perfect day. The Sun of Righteousness casts the beams of his glory

across Jordan, and even to the borders of the promised land; and the light which is shed on the green pastures and still waters beyond, "is like unto a stone most precious, even like a jasper stone, clear as crystal." There may our weary feet enter with joy, when the labours and trials of our pilgrimage are past; and there, we trust, we shall find many whom we have known and loved, instructed and prayed for, in this vale of tears, to share with us the unmingled and unspeakable pleasures, which are at God's right hand for ever.

And especially should we be excited to solemn consideration and new diligence, by the rapidity with which all our opportunities of doing God's will, and serving our generation, are passing away.

Many who began the last year with us, have become members of that vast but silent congregation, whose places on earth will know them no more for ever. They could tell us the secrets of the grave. They have passed what our "fancy strives in vain to paint—the moment after death;" they have all felt the bitterness of the last pang; and some of them, we trust, have known the power of an overcoming faith, and the incipient joys of a blessed eternity.

The God that spares us, invites us to become partakers of his grace. What can we seek or obtain, so desirable and precious? If the year, or month, or week, on which we have now entered, should be our last, shall we have cause to rejoice in the change which it brings for us? Are we making such advances in holiness, and in conformity to the image of God, in

\* Rev. xxi. 2.

Jesus Christ—as to make the prospect of his immediate presence, and a complete likeness to him, most delightful and animating to our souls? Are we daily laying up treasure in heaven, and sending forward all our hopes, desires, and expectations, to that world of light and glory? Do our fears, and anxieties, and labours, relate to the souls of men, and their everlasting peace, or to the things that are to perish, and be forgotten?

At midnight there will be a cry made—Behold the bridegroom cometh; go ye out to meet him. And **THAT THAT ARE READY** will go in with him to the marriage, and **THE DOOR WILL BE SHUT.**

#### A BEAUTIFUL SCENE.

There was in the parish of Hodnet, where the renowned and excellent *Bishop Heber*, once discharged, with zeal and simplicity of purpose, the duties of a pastor, an old man who had been notoriously wicked in his youth,

“And through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses.

“It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the Rector’s school. ‘Why not?’ was the old man’s reply; ‘d’ye think I wish Phil to be as bad as myself? I’m black enough, God knows!’

“The old man was taken ill and confined to his room. It was winter. He was unable to divert his mind. His complaint was a painful one: and

there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly, by and by with some degree of interest; till at length his little grandchild became the means of fanning into a flame the faint spark of religious feeling which yet lingered in the old man’s breast.

“He expressed a wish that Mr. Heber should visit him; and the good work which it pleased Providence youthful innocence should begin, matured piety was to carry on and complete. It was no ordinary spectacle. The old man lay upon his bed, in a corner of the room, near the trellised window. His features were naturally hard and coarse; and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; and I had leisure to mark the searching of his eye as he gazed, with the most intense anxiety, on his spiritual comforter, and weighed every word that fell from him. The simplicity in which Heber clothed every idea—the facility with which he descended to the level of the old man’s comprehension—the earnestness with which he strove not to be misunderstood—and the manner in which, in spite of himself, his voice occasionally faltered as he touched on some thrilling points of our faith, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather’s, his bright blue eyes dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent.

“The old man died—died in a state of mind so calm, so subdued, so penitent and resigned, ‘that I feel myself cheered in my labours,’ said Heber, ‘whenever I reflect upon it.’”

This interesting incident presents to the Sunday-school teacher many subjects of meditation. How simple, yet powerful and wonderful, in its opera-

tions, is the Spirit of God! How feeble the instruments employed to kindle a flame of sacred love in the breast even of the gray-headed and hardened sinner. How important that we should regard even a little child, —properly prepared by human means, though forgotten and forsaken, —as it would seem, by all the world besides, —as a being capable, in God's hand, of accomplishing great things in the kingdom of grace? What teacher knows, that in his class there may not be some child, whom God shall choose for such a work, and whom he may now be preparing to give to some immortal soul its earliest heaven-ward tendency?

You will be inclined, perhaps, to determine, that this boy or that is scarcely the subject of hope,—one or two remarkably amiable, attentive, and serious children, may be marked out as candidates for a service so high and glorious. Hear what a minister testifies on this point.

"When I was a Sunday-school teacher, some years since, there was one little ragged boy in the school whose name was *Isaac*, and he was a most unruly, rebellious boy; so much so, indeed, that the teachers knew not what to do with him, and really thought they must turn him out of the school: however, the teachers resolved to try and bear with him; accordingly they continued to pray *with* and *for* him, and repeatedly addressed him *personally*, and with the other children: at length a difference was observed in his conduct; indeed it appeared the Lord had touched his heart;—he gave evidence of a gracious change, continued many years to prove the reality of his religion, subsequently studied for the Christian ministry, and is now at this time a *pious, useful*, and highly respectable pastor of a *Baptist Church*: "and I am rejoiced to say, this distinguished individual, once a little rebellious Sunday scholar,

is now one of *my intimate and beloved friends*, and a faithful minister of the everlasting gospel."

Duties are ours: instruments and results are with God.

#### THE LATE JUDGE WASHINGTON.

A simple and eloquent tribute\* has been paid to the memory of the late JUDGE WASHINGTON, by one who knew him long and well; but his high official relation to this Society, as one of its *vice presidents*, induces us to speak of him again.

Judge Washington lived more than *seventy years*; and few men have ever enjoyed, to a greater extent, the confidence and respect of the community. His knowledge of the world, of human nature, of the principles of government, and of the complicated relations and duties of the social state, combined with his great learning, moral worth, and exemplary piety, entitle all his opinions to high consideration.

History will, at some future day, compare the characters and principles of distinguished men whom we have known, and will justly decide between them. *It is enough* for us, that we can select from them a character like JUDGE WASHINGTON's: presenting the virtues that adorn and bless the domestic circle; the learning, judgment, and integrity, that secure and justify public confidence; the firmness, equanimity, and benevolence, that exalt and dignify the man; and the faith, meekness, devotion, and consistency, that distinguish the Christian. And it is *more than enough*, that such a man has left his deliberate, solemn, and repeated decision, upon the character and merits of the AMERICAN SUNDAY-

**SCHOOL UNION.** *Judge Washington* was not a man of forms and compliments. Exactness and simplicity distinguished his opinions. He surveyed at once the design, principles, and tendencies of a given measure; and his decision rested on the clear and full convictions of an enlightened mind.

In regard to his piety, one who personally knew him, and knew well his religious character and habits, informs us, that if ever humble trust in the *Lord Jesus Christ*, as the only foundation of a sinner's hope, was exercised by any man, it was exercised by *Judge Washington*. His books of religious reading were of the highest evangelical character. His private duties were discharged with scrupulous regularity. *All* the hours of every Sabbath, were most devoutly consecrated to religious occupations and observances—family worship was attended with the utmost regularity, and with a delightful simplicity; and, indeed, every domestic arrangement had reference to the comfort, good order, and above all, the moral and religious improvement of his household.

With gratitude to God for giving such a friend and advocate to this Institution, we subjoin some of the opinions which *Judge Washington* held and expressed, in relation to its principles and designs.

In a letter dated Mount Vernon, December 7, 1826,\* in answer to one informing him of his election to the office of Vice-President—he speaks of “the sacred cause in which this Institution is engaged,” and says, “I can only promise to promote as far as I can, the formation of societies subor-

dinate to the parent one, to aid in the great work which it aims to accomplish.”

A letter dated April 27, 1829, addressed to the Committee of Publication, closes with the following expression:

“That Heaven may prosper the benevolent work in which the Sunday-School Union are engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude, is the ardent prayer of their

“Faithful friend and admirer,  
“BUSH. WASHINGTON.”

In a conversation with one of the officers of the Institution, during the last spring, and about the time when he visited the Society's buildings, and surveyed the extent and character of its operations—*Judge Washington* said, “that of all the institutions in the country, the *American Sunday-School Union* most deserved the name of *charitable*, inasmuch as it was exerting a moral influence that would regenerate the land.”

We trust that God will, in his own time, lead many of our mighty men, judges, prophets, honourable men, and counsellors, to become the stay and staff of an Institution which had so deeply interested the feelings, and secured the affection and confidence of that great and good man, whom “the whole land mourneth.”

#### NORTH CAROLINA.

Extract from a letter, from the superintendent of a Sunday-school in Guilford County, (N. C.) to the Corresponding Secretary, dated November 12, 1829.

“On the first Sabbath in April, while I was explaining the parable of the ten virgins, I saw tears upon the cheeks of many; on the Saturday evening following, a young woman who had been in the school from its commence-

\* See the letter at length, in the 4th volume of this Magazine, page 25.



ment, expressed her hope, and told to all around her the preciousness of a Saviour. Between that evening and the 13th of October, 63 Sunday scholars and teachers have made a public profession of religion. The revival is progressing in the congregation and an adjoining church. All that were connected with the Sunday-school, save five, are under serious impressions."

Extract from a letter to the Editor, dated Norwich, (Conn.) December, 1829.

"You perhaps have heard that there has been a revival among us. The whole face of society seems to be changed. Many men, in the vigour of life—that class who have so much influence on the character of a community,—have become decidedly pious. Our Sabbath-school is a very interesting one; there is a male and female Bible-class connected with it.

"We have a teachers' meeting every week for prayer, and for studying the lesson. In these meetings we have perfect freedom; and some of the female teachers are equal to the best of our part of the house, in giving interest and profit to the exercise. We find these meetings very interesting and profitable to us all; for the lesson is thoroughly examined."

Extract of a letter to the Corresponding Secretary, from a clergyman in Stokes County, North Carolina, seventy-three years of age—dated Nov. 14, 1829.

"We shall be able to keep about eighteen schools going through the winter, where there are warm houses. *I am out every Sunday to visit them, if the weather permits.* Since last spring, the scholars have increased *four hundred*. Two schools; in twenty, have ceased for want of Christian life in teachers; the others proceed with life, and evident blessing of the Lord. Two *Quaker Schools* are with us, and go on very regularly, and in the best order."

#### BRIEF NOTICES OF NEW WORKS.

We have just published "*Family Conversations on the Evidences of Revelation.*" pp. 144.

This little volume is written by the author of the very popular work, "*Winter Evenings' Conversations on the Works of God;*" and presents, in a very interesting form, the principal evidences by which the truth of divine revelation is maintained. "The author has brought forward nothing new on the evidences for revelation; neither has he stated and refuted the objections of unbelievers: this has been successfully done in many valuable works. All that he has aimed at, is simply to place before the young some of the more prominent grounds on which we receive the Bible as the production of infinite love and mercy. The children with whom the parents are supposed to converse, are from twelve to seventeen years of age, and the Conversations are not wholly supposititious, parts of them having actually taken place, not without beneficial results." The style is much better than that usually adopted in works of this character, and we are persuaded, that no intelligent child, of suitable age, who begins it, will be willing to leave it unread. The principal subjects discussed are—1. The Necessity of Divine Revelation. 2. The Antiquity of the Scriptures. 3. Their Authenticity. 4. Their Inspiration. 5. On Miracles. 6. Fulfilment of Prophecy. 7. Prophecies concerning Christ. And 8. The Holy Tendency of the Scriptures.

Another work just placed on our shelves is entitled, "*Fireside Conversations on some of the Principal Doctrines of the Bible.*" pp. 124.

This is by the same author, and is certainly entitled to all the commendation that is bestowed on the former. The conversational style is maintained

with great spirit throughout, and much interest is given to what children often suppose to be dry subjects. The topics of conversation are—1. The Character of God. 2. The Original Innocence of Man; his Fall, &c. 3. The Consequences of the First Transgression. 4. The Mediation of Christ. 5. The Sufferings of Christ. 6. How we may obtain an Interest in the Mediation of Christ. 7. The Necessity of a Divine Influence. 8. The Conduct of Christ, a Pattern for our Imitation. 9. Death, and its Consequences. 10. Resurrection, Judgment, and Retribution.

We trust many children and young persons will find, in these volumes, such a clear and intelligent exhibition of the evidence, truth, and importance of the Christian faith, as will lead them to love, embrace, profess, and adorn it by well ordered lives and conversation.

*Dictionary of the Bible.*—About one-third of this work is now stereotyped. Specimens of the first twenty-four pages will be forwarded to any person that may order them, for examination. It will be an expensive work to the Society, but a very useful one, as we believe, to the readers and students of the Bible, of every age and class. We trust every reasonable effort will be made by our friends, to prepare the way for its immediate and extensive circulation.

*Sacred Geography.*—We have under consideration a very able and elaborate manuscript, in the interesting department of *sacred geography*. It has been compiled by a very distinguished scholar and biblical critic, from the most recent authorities, and is admirably fitted for Sunday-schools

and Bible-classes. The means of the Society are so limited at present, as to make the publication of works of this character, however important, very difficult and embarrassing. Maps must be procured, and even one edition is many months unsold, and the capital invested in it, completely locked up. We hope, still, that better times are at hand; and that those who feel the importance of early, thorough, and universal religious education, will, by their influence and personal effort, soon furnish us with enlarged means of usefulness. Every book of sound and valuable character, that issues from the *American Sunday-School Union*, is one weapon prepared and furnished for the defence of religion and morality—"those only sure supports," as General Washington said, "of human happiness—the firmest props of the duties of men and citizens."

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#### TO CORRESPONDENTS.

"Campbell's" favour is received.

We thank "Iota," but have doubts as to the present expediency of publishing the letter.

Notices of some of our new books which are advertised on the cover, are postponed for want of room.

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#### NOTICE.

Subscribers to the *American Sunday-School Magazine*, who owe for two years and upwards, will not receive future numbers until arrearages are paid. The terms of subscription are one dollar and fifty cents per annum, in advance; and these are the best terms the Society can give, without embarrassment and loss.

**MONEYS** received by the American Sunday-School Union, from November 12th, to December 12th, 1839, inclusive.

### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars, and upwards.*

Rev. Nathan H. Hall, Lexington, Ky. per Rev. C. Mills and S. B. Munger,	\$30 00
Rev. David Denney, Pastor of Presb. Church, Chambersburg, Pa., by members of his congregation, per Rev. R. Baird, Gen. Agent, and Mr. Wm. Riddle,	30 00
Rev. Thos. L. Janeway, Rahway, N. J., by members of his congregation,	30 00
Rev. J. H. Jones, New Brunswick, N. J., by members of his congregation,	30 00
Rev. Gottlieb Shober, Salem, N. Carolina, by members of the Board of Officers and Managers of the A. S. S. Union,	30 00

### II. OTHER MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

John M. Vanharlengen,	\$30 00
J. H. Bulkley,	30 00

### III. ANNUAL SUBSCRIBERS,

*By the payment of three dollars and upwards.*

James Peters, 1829,	\$3 00
James R. Campbell, 1830,	3 00

### IV. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Smyrna, Del., Epis. S. S.	\$3 00
New Castle, Clarke Co., Ohio,	3 00

#### *Donations.*

*Pittsburg, Pa., S. S. U.	\$108 25
Two individuals,	1 50
*Silver Spring Congregation, Cumberland Co., Pa.	14 00
*Presbyterian Congregation in Harrisburg, Pa.	25 50
*Wm. Kirkpatrick, Esq., Lancaster, Pa.	50 00
*Mrs. Coleman, Lancaster, Pa.	10 00
*Mrs. W. Jenkins, do.	2 00
*Mr. Humes, do.	1 00

\* Per Rev. R. Baird, General Agent.

*Mrs. Dixon, do.	\$1 00
*Brownsville, Fayette Co., Pa., per hands of John T. McKennan, Esq.	17 03
Bridgeton, N. J., Presb. S. S. collection at Concert of Prayer for four months, per S. Stratton,	5 25
From Scholars in the male S. S. of First Presb. Ch., Philadelphia,	1 00
*From Dr. Ebenezer Elmer, to constitute his daughter, Miss Sarah Elmer, Life Member,	30 00

### V. DONATIONS TO THE GENERAL FUND.

Dr. Ansel W. Ives, New York, per A. W. Corey,	10 00
A Resident Yankee,	100 00
Friends at Culpepper Court House, Va., per Rev. J. E. Welch,	15 00
Friends at Orange Court House, Va., per Rev. J. E. Welch,	2 50

### VI. FROM AUXILIARY SOCIETIES, *And from Individuals in payment for Books.*

Albany, N. Y., per C. Gates,	\$157 00
Bridgeton, N. J., Depository,	50 23
Bedford, Pa., S. S.	25 00
Columbus, Ohio, S. S. U.	100 00
Cape May, N. J., S. S.	3 30
Hartford, Conn., per D. H. Robinson and Co.	25 00
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Moyamensing and Passyunk,	\$9 00
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Utica Depository,	300 00
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\* Per Rev. R. Baird General Agent.





REV. SAMUEL PEARCE A.M.

*Published by the American Sunday School Union, Philad.*

THE  
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SUNDAY-SCHOOL MAGAZINE.

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FEBRUARY, 1830.

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DR. FISKE'S LETTERS.

LETTER II.

*Time of Commencing the Schools.*

It has been made a question, in this region, whether it is profitable to open the school in the morning. My opinion is, that the question is easily decided in the negative, in relation to country schools. It is not practicable, in the greater part of country-district schools, to assemble the children more than once each Sabbath. You will readily perceive, that where a school-house is from two to four miles from the church—some of the children one mile and a half from the school-house,—it would be impracticable to collect the children in the morning, and attend the exercises of public worship. We have not attempted to collect the children, except in the district by the church, before the public service. But in those places where the people do not go home in the intermission, both services are over, during the summer, in time for the people to return home, get some refreshment, and attend the Sunday-school in the afternoon, at four or half-past four o'clock.

The question, however, has been made with reference to our village school, and others similarly located. I doubt whether it is best, in any case, to assemble children more than once on the Sabbath. Perhaps in cities, the long intermission might be the proper time, or perhaps the morning; but in the country, the afternoon is

best. To meet twice on the Sabbath, and attend two public services, crowds the time, hurries the mind, and fills every moment with effort. Superintendents, teachers, and scholars, are all painfully hurried from morning till night. A necessary consequence is, that parental instruction is laid aside: catechetical instruction must be discontinued in the family for two important reasons—the time of the children is all occupied, and at the close of the day, they are either wearied with exertion, or confused with the multiplicity of objects which have occupied their minds during the day. One school-exercise in the day,—that well digested, carefully recited, and in a school judiciously managed,—would be found better than two. This would leave time for the religious instruction of the family at home. It may however be said, that many of the Sunday-school children have no religious instruction at home. I know it is a mournful fact; but for their sakes, I would not take it away from those who may have the privilege. I would provide another substitute for those who have no advantages at home, in the books given them to read, which, in addition to the lesson required to be thoroughly gotten, would profitably fill up their time. Besides, one short lesson well learned, is better than two half-learned. *Short*

lessons, *thoroughly* committed, and *often* repeated, ought to be regarded as a principle never to be departed from in Sunday-school instruction. Indeed, it is the vital principle of all improvement; and if children are assembled twice on the Sabbath, they ought to have the same lesson both parts of the day.

#### *Dismissal of Schools in Winter.*

In cities and villages it is neither necessary nor expedient to discontinue the schools in the winter; but in country school-districts and in our climate, it is so inconvenient and difficult, as to render it almost impracticable to continue the schools. The difficulties are, the cold weather, the distance to be travelled, the long time necessary to warm the school-house, and frequent snows to render it impossible for children to walk. Under all these difficulties, none of which can possibly be avoided, the advantage of the school in winter is very small. I think it better to discontinue all the schools in my charge, except the one in the village, and attend to catechetical instruction in the several districts, on a week-day, when the school-houses are warm. I know much has been said in favour of continuing Sunday-schools during the winter, in all places; but I have doubted it in theory, and a little experiment convinces me that it is inexpedient in this latitude and in scattered neighbourhoods. In a milder climate, the winter may be as favourable as any other season, for Sunday-school operations.

#### *Mode and Subjects of Instruction.*

There is, and must be some variety in the manner of teaching in all our schools. This must ever be the case where so many teach, and where persons of little, or no experience are employed. The teachers ought to be affectionate, kind, persuasive, uniform and persevering in their measures; they should require punctuality, good behaviour, careful attention, and a thorough knowledge of the lesson. On the last, they ought always to insist. From four to six scholars are sufficient for one teacher, and will

furnish incessant labour for one hour and a half.

As to the *subjects* of instruction, I am deliberately of opinion that a judicious catechism should be used in addition to the Testament. I say nothing about the books to be used by those children, who cannot read in the New Testament; because a simple elementary book only is needed, and that not long before the child can read in the Testament. I would by no means lay aside the Scripture Lessons, and I think the manual called "The Union Questions," is excellent; I know of nothing else as good. But there ought to be a selection of the most important doctrines and duties of the Bible, expressed in simple, familiar style, in the form of question and answer, which children should commit to memory, and repeat them often, until the sentiments are so familiar, that they will never be forgotten. The advantages of this course are very great. It prevents confusion, and enables the youth to discriminate truth from error; forms an association in reading and studying the Bible; with the classification of doctrines and facts treasured in the mind by means of the catechism. I have been often impressed very strongly with the different degrees of intelligent and consistent apprehensions of divine truth, manifested in the examination of candidates for admission to the communion. Those who have been well instructed in the catechism, have a distinctness of apprehension, and an enlargement of views, not possessed by those who have never heard the catechism. I have examined some Sunday-school scholars, who were familiar with many facts in the historical parts of the Testament, but equally deficient in doctrinal knowledge, with those who had not attended the school. What has thus occurred in a number of cases as practical facts, seems to me to be just what the system is calculated to produce. Now I think the deficiency may be remedied, and ought to be remedied, by the introduction of a catechism into the Sunday-school. I should propose to have the catechism recited in the school once in each month; in some cases, perhaps, and at first, to the ex-

clusion of the Testament lesson for the day, but ordinarily without interfering with the Testament lesson at all. In some of our schools, we have an exercise on one Sabbath in each month, of collecting proofs from the Scriptures to establish some doctrine or duty—the catechetical exercise might be on the same day, and agree well together. Both I consider as very important to the interests of Sunday-schools.

#### *Supervision.*

It is delightful to see so many men and women engaged in the Sunday-school cause, instructing children and youth in the Bible and its truths. But there is one incidental evil to be guarded against. It does not belong to the system, nor is it necessary to its details; yet there is danger that it may attend the system. It is that of setting aside family instruction and pastoral supervision. Sunday-schools should never come in the place of family instruction; but there is danger that it will do so in multitudes of cases. There is a tendency in most minds, to shift responsibility if possible; and many will take advantage of this system to neglect the religious education of their children; whereas it ought to be considered a help to family religion. Pastors, as well as parents, are too prone to neglect their duty in this great concern, especially if there be a substitute in the Sunday-school. It is not the duty of the pastor to educate the children of his congregation in the first principles of religion, but it is his duty to see that it is done; in other words, to take proper measures to induce parents to perform their duty in this respect. It must, therefore, be the duty of the pastor to see that the school be not a substitute for parental duty, and to supervise and direct the business of Sunday-school instruction. Under judicious management and proper direction, the school may aid both the pastor and the parents in the religious instruction of youth. But if I do not mistake the evidence, there is an impression, to some extent, that the Sunday-school should lead and give direction to the parental and pastoral instruction of children. This impression is perhaps

not very general among the friends of Sunday-schools; but there are sections where it is doing hurt. No pastor should relinquish his supervision of the schools in his charge, and all the officers of the church ought not only to feel an interest in this precious institution, but put their hands to, and assist in the regulation and encouragement of the schools.

#### *Books.*

This department is of immense importance to the institution. As for text-books, we are well and cheaply supplied. Every scholar has, or may have, a Testament and a catechism, and every family should have a manual of questions. But libraries are essentially necessary to the prosperity of the institution. To regulate these, select and supply them with books of a proper character, requires much discretion, and careful, persevering attention. At present, there is not in our depositories a sufficient number of substantial, well-written volumes, adapted to the capacities of children and youth. In a large proportion of families, all the books for general reading are introduced through the Sunday-school. This gives immense importance to the selection of books. Those who supply the Sunday-school libraries, regulate the taste for reading, and give tone to much of the conversation heard in families. We need more epitomes of history, Biblical and ecclesiastical; more familiar illustrations of Scriptural doctrine and duty, embracing the different relations of human society; some brief expositions of religious institutions, such as the Sabbath worship, and ordinances; brief, judicious commentaries on the books of the New Testament,—in addition to all the biographies and light materials which fill our depositories. But this subject is receiving the attention of the learned and judicious, to some extent, and must receive still more attention. Its immeasurable importance is only beginning to be felt. Good writers must direct their attention to this subject, and furnish a supply of standard works for Sunday-school libraries.

But I have already written more than I intended, and must dismiss the



subject for the present. There are some topics that I have not touched, but they may be subjects of discussion at a future time.

Yours truly,  
EZRA FISKE.

#### A TEACHER'S THOUGHTS AT PARTING.

*"Mr. Editor,*

"A letter, of which the following is substantially a copy, accidentally came into my hands, and the spirit of deep interest and devotedness it exhibits, commends it to my mind. Thinking it may be of service to my fellow labourers in the great work of Sunday-school teaching, I forward it to you for publication in your valuable Magazine; desiring that by it some may be encouraged to more engagedness in this 'labour of love.'

"It was written to the members of her class, on the morning of her departure from this place, after having been their teacher about six months. It was her practice to meet her charge one hour every week, for special prayer and instruction, beside her usual duties of three hours in the Sunday-school, on the Sabbath.

"Yours,  
"CAMPBELL."

*My Dear Young Friends,*

Being now called in the providence of God, to dissolve the endearing relation which has for some time past existed between us, I cannot leave you without giving utterance, in a few words, to the feelings of my heart.

I have enjoyed much since my connexion with you, as your Sunday-school teacher. You have *all*, without exception, endeared yourselves much—very much to me. The recollection of your kind, attentive deportment, and the many tokens of your affection, which I have received, render separation painful. I find you have insensibly won my most tender affec-

tion; and though our intercourse is now interrupted, yet you will never be forgotten by me. I have only one request to make, before I shall have done with this part of the subject, that is, that you will allow me to retain a place in your affections, and remember that I still love you. But; my dear girls, this is not *all* my solicitude. My *most ardent wish is, that you may give Christ your hearts' first, best love.* Indeed, how is it possible that I can have attempted so long to direct and lead you in the way of salvation, without desiring that you may be saved? I cannot now give you any *new* counsel, but only repeat those earnest and affectionate exhortations, which you have heard again and again. You know that the salvation of your immortal souls, is of immeasurable importance. You know that you can never be saved from the eternal wrath of God, but through Christ; and that to obtain an interest in this great redemption, you have only to seek and you shall find, and to ask and you shall receive; and you know, too, that you are in immediate and imminent danger, every moment you live in a state of estrangement from God. Then do be entreated to turn to God, by repentance and faith in Christ, and lay hold upon the blessed hope set before you in the gospel. Some of you (I thank God) have, as I trust, laid down the weapons of your unholy warfare, and committed yourselves to his grace and guidance. If so, dear sisters in Christ, reflect upon your obligations to your Saviour, who has thus redeemed you to God by his blood. Let it be your constant aim and study to glorify him. If you would be fitted for the enjoyment of his presence in heaven, you must enjoy much of his presence here; if you would be admitted to a high state of holiness and blessedness above, you must continually "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"—*you must become more and more like God.* The sacred Scriptures reveal, in living characters, the perfections of our God. I trust you know something of the value of this blessed book, in which "life and immortality are brought to light;" yet it may not be unnecessary

for me to caution you against neglecting it. Let it ever be as a "light to your feet, and a lamp to your path;" especially would I entreat you to be constant in prayer, "*PRAY WITHOUT CEASING*;" for it is by prayer that you will be both strengthened for the service of God, and receive light and comfort in your soul. Alas! you know not the dangers and temptations to which you will be exposed; but if you constantly "*gird on the whole armour of God*," you will be able to conquer all your spiritual foes, and finally to sing the everlasting song of triumph, to the praise of God and the Lamb. One word more—*walk humbly and constantly with God—yes, live near to God.*

To those of you who have not yet "*tasted that the Lord is gracious*," (oh, my soul, to think that any of my dear pupils are enemies to Christ!) to you I would say, in the language of affectionate entreaty, "*be ye reconciled to God.*" You have every motive which can be presented to induce you to become obedient to him without delay. I know you cannot be converted without the influence of God's Spirit, but he has promised to give his Holy Spirit to those who ask. Is not heaven worth possessing? Is it not worth *striving* to obtain? Can you endure the wrath of God? Is it nothing to you that Jesus bled, suffered, and died the cruel death of the cross, to take away your sins? Oh, I entreat you, crucify him no longer; despise not his mercies; trifle not with his dying love; destroy not your own souls. Hasten to seek forgiveness; give to Christ your whole hearts; seek him daily in your closets; study daily and prayerfully his holy word, which is able to make you wise unto salvation. Implore the quickening influences of the Holy Spirit; come to the fountain of eternal life, drink, and never thirst. Make it from this time your serious and earnest concern to know and do the will of God. My dear young friends, marvel not (to use the language of the Son of God) marvel not that I say unto you, *you must be born again.*—Father, hear my prayer, and save their precious souls!

And now, my beloved pupils, I commit you all to God, and commend

you to the care of his grace, who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.

You are at present without a stated teacher, but I trust in God, that he will, in due time, provide for you one "*after his own heart.*" I confess I have been an unfaithful steward, and unworthy of the favours I have enjoyed, yet I rejoice in the assurance that "*the blood of Christ cleanseth from all sin*," and my prayer is, that he may "*keep you as the apple of his eye.*" That I love you, the pain I feel in saying *farewell*, testifies: but I will not indulge this feeling. If we meet not here again, may God grant us a joyful meeting in a world of purity and happiness, never more to separate, but in one endless song, to "*praise redeeming, dying love.*"

Your affectionate teacher,  
W.

#### DESIGN AND RESULTS OF AMERICAN SUNDAY-SCHOOLS.

Many of the friends of Sunday-schools, and some who are actually engaged in managing or teaching them, seem disposed to divest them of the simplicity which is their most attractive characteristic. The following sketch of the design and results of American Sunday-schools, will, we hope, meet the eye, and receive the consideration, of those who regard with interest the cause of moral and religious education.

In calling the attention of their brethren and fellow citizens to the character and claims of the American Sunday-School Union, the Managers do not forget the character and claims of kindred institutions. And especially do we remember with the kindest sympathies, our fellow labourers in the Sunday-school cause, who, though not with us in measures

and forms, are with us; we trust, in prayers and efforts, for the advancement of the Redeemer's glory.

While we would not attach undue importance to the particular Institution whose concerns we are appointed to manage, or to its operations,—we feel justified in asking of all candid and reflecting men, a patient hearing of its claims to support; and a fair decision upon them: whether those who hear and decide, are for us or against us.

Our Institution, as it is well known, began its operations in May, 1824. During the five years, our schools have increased from SEVEN HUNDRED, to SIX THOUSAND; teachers, from SEVEN THOUSAND THREE HUNDRED, to FIFTY-THREE THOUSAND; and pupils, from FIFTY THOUSAND, to THREE HUNDRED AND FIFTY THOUSAND.

We have published more than *one hundred volumes* of books, suitable for Sunday-school or parish libraries, exclusive of all our periodicals, and of the vast variety of children's books and tracts, (unbound)—hymn-books, catechisms, manuals, and other books of instruction; pamphlets on Sunday-school subjects, cards and tickets, infant-school sheets or lessons, and reward books, &c.; and in short, whatever pertains to the ordinary *apparatus* of a Sunday-school. And we are able, at this moment, to furnish a complete library, composed exclusively of books published by this Society; which shall contain at least 120 volumes, and make an aggregate of more than 20,000 pages of reading matter.

Although there may be deficiencies in these publications, there is still sufficient evidence (and we bless God for furnishing it) that the schools have

been indebted to them for much of their character, influence, interest, and usefulness, and thus have been the means of the conversion of many teachers and children connected with the schools, and of many other persons who were entirely disconnected.

The funds of the Society are vested in their store and offices; stock—including books, paper, stereotype plates, &c. and in their debts from auxiliaries and others.

The Society pays an individual for editing its publications, including the "American Sunday-School Magazine," which is a journal of religious and moral education, devoted exclusively to teachers and those who have the care of children. It also pays one individual for conducting its voluminous correspondence, and the general superintendence of its business concerns. It also pays for suitable assistance in the department of sales and purchases, including a competent number of clerks for the transaction of its business.

There is a general agent employed, whose business it is to travel abroad, and make known the wants and plans of the Society, and obtain funds for its support; and at the present time, six special agents (clergymen and laymen) are employed; whose duties are similar in kind to those of the general agent, but limited and specific.

There are also ten missionaries under pay, and thirteen who render gratuitous services; these are engaged to visit places where their services are desired, or are likely to be acceptable, and who, though authorized to receive contributions, are instructed to make it their chief design to inform,

awaken, and encourage others, on the subject of Sunday-schools.

It is not amiss to add, that the services of our sixty thousand teachers, are gratuitous. What they are worth to the country, it is not our purpose to prove, nor our province to judge.

The services of all the managers are gratuitous; and these occupy about thirty evenings in the year. The services of the committees are gratuitous, and are rendered by gentlemen in active business, many of whom, in some form or other, devote nearly every evening of the year, except Saturday and Sunday evenings, to the concerns of the Society.

The services of the treasurer are also gratuitous; and it is unnecessary to estimate their value.

The peculiar situation of the Society, as it respects its business facilities, exposes it only to those difficulties, which our auxiliaries can easily prevent by prompt payments. From them, we have only to ask a punctual fulfilment of their obligations; while we look to the Christian community at large, for liberal gifts, diligent labours, and fervent prayers in our behalf.

We shall not define by measures and bounds, the field which the AMERICAN SUNDAY-SCHOOL UNION is yet to occupy. While the whole land is before us, we may surely dwell in peace; for if others take the left hand, then we will go to the right, and if they depart to the right hand, then we will go to the left. There shall be no strife between us, for we are brethren; and the desire of our heart is, that every part of the land may be possessed by Sunday-schools, that God may be glorified, and souls saved.

Nor shall we speak of the facilities and advantages (if any) which may attend the peculiar organization and principles of our Society. We desire to show what is to be done, and by what means; leaving it to our auxiliaries and friends to determine what share we shall have in the good work.

The state of society in this country, is not what it should be. Whether it is not better than in any other country, is not the question; but whether it can be improved?—and on this point, we have not a doubt. A very distinguished editor of a public journal, has argued against temperance societies, because we are already more temperate, as a people, than are the people of any other country. This might be correct reasoning, were it first proved, that a certain number of drunkards is required by the constitution of human society. But the history of the efforts of the friends of temperance, will already show, that we were rearing more drunkards, and consuming more ardent spirits, than could be necessary to sustain our national character, or secure our national existence.

Disobedience to parents, idleness, profaneness, and Sabbath-breaking, can be checked as easily as intemperance, if the effort is made at the right time, and in the right way. The right time, is the earliest. The earliest influence should be the most salutary that can be exerted. Infant and Sunday-schools are established to impart this salutary influence, as early as the understanding and heart are susceptible of it, or as early as the subject of it can be brought within its reach.

So far, the success of the experiment has been complete; and the evidence on which we rest the result,

is altogether conclusive. Those who have been acquainted with the operations of *Sunday-schools*, for the last fifteen or twenty years, have seen the principles which were inculcated, and the characters which were formed in a Sunday-school, tried and proved in the busy pursuits, the responsible trusts, and the diversified relations of life. They have seen what sort of fathers and mothers, brothers and sisters, neighbours and citizens—Sunday-school children make: and their testimony is uniformly favourable.

The case is yet to be adduced, in which faithful Sunday-school instruction, continued for a suitable time, and not counteracted by extraordinary circumstances—has not improved the character, enlightened the mind, and enlarged the views of the pupil. And this result cannot but be desired by every intelligent and sober citizen.

If parents were universally obeyed, and the Sabbath regarded, intemperance and crime would be so far diminished, as scarcely to require a place among the subjects of legislation. These considerations will have weight with those, who may be indifferent, on other grounds, to the religious education of the young.

The enemies of the cross of Christ, ask that children's minds may be left free on the subject of religion, till they are old enough to read, and examine, and judge for themselves. To teach them this or that particular system of faith, while their understanding is immature, is to prejudice their minds, and trammel their inquiries after truth. Let them be left to themselves, until (though they say it not) the strong man armed, has gained full possession of his palace.

The friends of Sunday-schools,

stand on opposite ground; and every principle and feature of their system, contemplates the early and complete possession of the heart and understanding of the child, by the plain doctrines, and pure precepts of the Bible. And it should be our first and constant endeavour, to guard them against those corrupt and corrupting opinions in religion and morality, which there were, perhaps, never more shameless and systematical endeavours to propagate and defend.

Thus, then, the case stands. To save a generation from popular infidelity and error—to train up all the children of the people, in the knowledge and fear of God, and in the practice of those Christian virtues that adorn and exalt the character in every relation of life,—is the general design of American Sunday-schools. To establish or revive these schools, and to obtain means for their improvement and increase, is the business of our missionaries and agents; and to unite schools, teachers, managers, and friends, in one grand system of measures for the universal establishment and complete influence of them, is the purpose of the *American Sunday-School Union*.

*In conclusion*—we feel bound to protest, (and we do with all the solemnity which the prospect of the judgment day imposes,) that the managers of the American Sunday-School Union, among whom are members of all the principal religious denominations of the country, have no wish, desire, or design, that any one, or two, or three denominations of Christians should predominate; or that religion or its institutions should, in any form or measure, interfere with civil government and laws; but that

on the contrary, they would esteem such predominance and interference as in every way to be deprecated and shunned.

That the religion of the gospel, is the only foundation of *national*, as well as of *personal* morality, was a settled maxim with him, whose opinions *once* had weight in the minds of the people of America. We are willing to adopt WASHINGTON's views on this subject; and while we desire that religion should keep her place in the hearts of men, shedding her pure and blessed influence over all their domestic and social relations, and persuading the people to lead quiet and peaceable lives, in all godliness and honesty—still, we would remonstrate with earnestness, against every measure that shall obviously tend to diminish, and ultimately to destroy the influence of gospel precepts and institutions: for thus will be sapped and destroyed what our beloved WASHINGTON esteemed the foundation of all that is valuable in our civil relations.

Our heart's desire and prayer to God is, that his word may have free course, run, and be glorified—and that the religion of JESUS CHRIST, pure and undefiled, may universally prevail.

#### THE GARDENER AND THE ROSE-TREE.

[The fable of which the following is a part, will be found at length in the *Memoirs of Pearce*, published by the *American Sunday-School Union*, and noticed particularly vol. vi. p. 203, of this Magazine. It was addressed by Mr. Pearce to a friend, on the death of her child, and is designed to illustrate the wise and gracious purposes of Providence, in sending such trials. A portrait of Mr. P. accompanies this number of the Magazine.]

VOL. VII.—6

In a sweet spot, which Wisdom chose,  
Grew an unique and lovely Rose;  
A flow'r so fair was seldom borne—  
A Rose almost without a thorn.

As months roll'd on, the spring appear'd,  
Its genial rays the Rose matur'd;  
Forth from its root a shoot extends—  
The parent Rose-tree downward bends—  
"Offspring most dear, (she fondly said,)  
Part of myself! beneath my shade,  
Safe shalt thou rise, whilst happy I,  
Transported with maternal joy,  
Shall see thy little buds appear,  
Unfold and bloom in beauty here."

Thus had the Rose-tree scarcely spoken,  
Ere the sweet cup of bliss was broken—  
The Gard'ner came, and with one stroke  
He from the root the offspring took.

Deep was the wound; nor slight the pain  
Which made the Rose-tree thus complain;—

"Dear little darling! art thou gone—  
Thy charms scarce to thy mother known!  
Remov'd so soon!—so suddenly  
Snatch'd from my fond maternal eye!  
What hast thou done!—dear offspring! say,  
So early to be snatch'd away?  
What! gone for ever!—seen no more!  
For ever I thy loss deplore."

As thus the anguish'd Rose-tree cry'd,  
Her owner near her she espy'd;  
Who in these gentle terms reprov'd:  
A plant, though murr'ring, still belov'd.—  
"Cease, beauteous flow'r, these useless cries,  
And let my lessons make thee wise.

Art thou not mine? Did not my hand  
Transplant thee from the barren sand,  
Where once a mean, unsightly plant,  
Expos'd to injury and want,  
Unknown, and unadmird, I found,  
And brought thee to this fertile ground;  
With studious art improv'd thy form,  
Secur'd thee from th' inclement storm,  
And through the seasons of the year,  
Made thee my unobscuring care?

But now, because thy shoot I've taken,  
Thy best of friends must be forsaken.  
Think not, that hidden from thine eyes,  
The infant plant neglected lies—  
No—I've another garden, where  
In richer soil and purer air  
It's now transplanted, there to shine,  
In beauties fairer far than thine.

"Nor shalt thou always be apart  
From the dear darling of thy heart;  
For 'tis my purpose thee to bear  
In future time, and plant thee there,  
Where thy now absent offset grows,  
And blossoms a celestial Rose."

These words to silence hush'd the plaintive  
rose,  
With deeper blushes redd'ning now she glows,  
Submissive bow'd her unrepining head,  
Again her wonted, grateful fragrances shed,—  
Cry'd, "Thou hast taken only what's thine  
own,  
Therefore, thy will, my Lord, not mine, be  
done."

## FAMILY INSTRUCTION.

It is a mistaken opinion, that Sunday-schools are designed as a *substitute* for family instruction. *They are provided only to supply a deficiency.* They were instituted at first, for those children who were poor, and wretched, and ignorant; that they might be taught to read, and take care of themselves. In a short time after they were collected for these purposes, it was found that religious instruction might be profitably given. The system proved well adapted to this end, and children enough were found, who received religious instruction from no other source.

The moral and religious education of the young, has always been the principal object in *American Sunday-schools*, ever since they were introduced among us; and it is only in the most populous places, and among a very limited class of persons, that schools are held on the Sabbath for any other purpose than this.

Such are the advantages of this mode of instruction, improved and enlarged as it has been by the results of experience, that many parents who are abundantly competent to instruct their own children in these things at home, send them to the Sunday-school.

We have been led to these remarks by some sound suggestions on the subject, which we find in a book without title or date, but apparently several hundred years old, and in which it appears both as a *preface* and a *postscript*. We present it to our readers: if they are parents, they have their duties stated to them in a clear and convincing manner; and if they are teachers, they are provided

with motives and arguments, which they may profitably and properly urge, in their visits to families where the children of their classes reside.

“A very learned and godly divine, having bewailed the great distraction, corruptions, and divisions that are in the church, he thus represents the cause and cure.—Among others, a principal cause of these mischiefs, is the great and common neglect of the governors of families, in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the doctrine of Christianity. Families are societies that must be sanctified to God as well as churches: and the governors of them have as truly a charge of the souls that are therein, as pastors have of the churches. But alas! how little is this considered or regarded. But while negligent ministers are (deservedly) cast out of their places, the negligent masters of families take themselves to be almost blameless. They promise to teach their children the doctrines of the gospel, and bring them up in the nurture of the Lord; (but they easily promise, and easily break it,) and educate their children for the world and the flesh, though they have renounced these, and dedicated them to God. This covenant breaking with God, and betraying the souls of their children to the devil, must lie heavy on them here or hereafter. They little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society. O how sweetly and successfully would the work of God go on, if we would but all join together in our several places to promote it. Especially women should be careful of this duty, because as they are most about their children, and have early and frequent opportunities to instruct them, so is this the principal service they can do to God in this world, being restrained from more public work. And doubtless many an excellent magistrate hath been sent into the commonwealth, and many an excellent pastor into the church, and many a precious

saint to heaven, through the happy preparations of a holy education, perhaps by a woman, that thought herself useless and unserviceable to the church. Would parents but begin by times, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the doctrine of Christ, and when they find in them the knowledge and love of Christ, would bring them then to the pastors of the church to be tried, confirmed, and admitted to the further privileges of the church, what happy, well-ordered churches might we have? Then one pastor needed not be put to do the work of two or three hundred or thousand governors of families, even to teach their children those principles which they should have taught them long before: nor should we be put to preach to so many miserable ignorant souls, that be not prepared by education to understand us: nor should we have need to shut out so many from holy communion upon the account of ignorance, that yet have not the grace to feel it, and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-citizens with the saints, and of the household of God. But now they come to us with aged self-conceitedness, being past children, and yet worse than children, still having the ignorance of children, but being over-grown the teachableness of children; and think themselves wise, yea wise enough to quarrel with the wisest of their teachers, because they have lived long enough to have been wise; and the evidence of their knowledge is their aged ignorance. And it is for want of this laying the foundation well at first, that professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any sect of dividers that will entice them, so it be but done with earnestness and plausibility. For alas! though by the grace of God, their hearts may be changed in an hour, (whenever they understand but the essentials of the faith) yet their understandings must have time and diligence to furnish them with such

knowledge, as must stablish them, and fortify them against deceits. Upon these and many the like considerations, we should intreat all Christian families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity."

#### SUNDAY SCHOOLS IN GREAT BRITAIN.

The character of the books prepared for Sunday-school libraries—the systems and manuals of instruction—the anecdotes of children, and in short all that has come to our knowledge respecting the Sunday-school institution in Great Britain, led us to believe that there was a wide and important difference between their Sunday-schools and ours, in the whole design, order and management of them.

To satisfy ourselves on this point, we addressed a series of questions to the Secretary of the *London Sunday-School Union* (Mr. Lloyd, well known as the author of the "*History of Sunday-schools*"—the "*Teacher's Manual*," &c. &c.) and received from him a reply, not so full as we desired, but sufficiently so, perhaps, to answer our purpose.

The following is the substance of Mr. Lloyd's answers, incorporated with some other information on the same topics.

1. Religious instruction was made the object of a few Sunday-schools, nearly from their commencement—but was not generally considered essential until gratuitous teachers came forward; and even now, though religious instruction is considered of high importance, it is the *exclusive* object in comparatively few schools, and in them only for the *older* scholars. The reason assigned for this difference be-



tween their schools and ours, by Mr. L., is, that the proportion of scholars there, who cannot read well, is much greater than among us. And as the means of education spread, it is found that Sunday-schools there cease to be places of instruction in reading, and become more exclusively schools for catechetical and religious instruction. The object with scholars who can read the Bible well, is to open the Scriptures to their understandings—to impress their consciences and form their characters as disciples of Christ.

2. The *funds* for the support of Sunday-schools in Great Britain are derived—1, from collections in congregations; 2, from subscriptions and donations; and 3, from Unions who contribute books and small pecuniary grants. The chief expenditure in cities is for rent; and books for gratuitous distribution form an important item of expense. We suppose the books thus distributed are Bibles and Testaments; reading and spelling books; catechisms and hymn books, which are given to children who have no other means of obtaining them.

3. The services of nearly all their Sunday-school teachers are now *gratuitous*—there are some few schools in the established church, where there is a deficiency of active personal energy, whose teachers are hired, and also in some villages where gratuitous teachers cannot be obtained. “The pay-system is miserable,” says Mr. L., “and I hope will soon be entirely exploded.”

The great impediment to the prosperity of schools for a few years following their establishment, was the expense of hiring teachers. The Sunday-school Society alone paid nearly

*twenty thousand dollars* for the services of Sunday-school teachers, from 1786 to 1800. At a large and flourishing school in Stockport,\* the largest single school which has ever been established, the teachers were paid *thirty-three cents* a Sabbath for their services, but by degrees gratuitous teachers arose, so that in 1794, out of nearly thirty teachers in this school, six only were hired. The beneficial effects of employing gratuitous teachers was soon apparent, and from the time they offered their services, the number of scholars and teachers and the amount of subscriptions regularly increased.

It seems to be doubtful who, in Great Britain, first devoted their services *gratuitously* to Sunday-school teaching. It is evident, however, that the best pledge of their prosperity, purity, and perpetuity is derived from this circumstance. To show this, it is only necessary to say that the services of teachers now employed in the Sunday-schools in Great Britain, would at the rate above mentioned, amount to nearly two millions of dollars annually; and those of teachers in schools connected with the American Sunday School Union, will amount to nearly one million of dollars annually.

4. *Teachers*.—In the employment of teachers the superintendent and se-

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\* This school occupies a beautiful building, 132 feet by 56, and is completely fitted up for the purpose. We would that the friends of the cause in our cities and populous towns, would be more ready than they sometimes are, to provide or grant accommodations to the schools, that would be formed to occupy them.—We trust a more liberal spirit on this subject will soon prevail.

nior teachers seek the advice and co-operation of the Pastor, (where he feels a personal interest in the school,) and after this consultation they invite such persons as they think suitable.—After a trial of three months or more, if approved, they are appointed regular teachers.—The superintendent commonly judges of their qualifications, though in some schools a committee has the whole charge of the subject, and makes the appointment. In older Sunday-schools by far the majority of teachers are pious—teachers' prayer-meetings are common—and among many of them societies for mutual improvement have been formed. "Much more might be done in this way than is done, I fear, in many Sunday-schools—an extra class of elder scholars, under a judicious aged teacher, to train them up for teachers, is found an excellent plan."

5. *Monthly Concert*.—No stated season of prayer is observed as with us, though monthly prayer-meetings are very common.

6. *Union*.—The bond of union between different schools is very loose where any exists. Meetings of teachers and scholars, and occasional visits, are frequently found very beneficial in this respect.

As to different denominations of christians, they invite all of evangelical character to unite with them, and have members of the following bodies:—Established church—Presbyterians—Independents—Baptists, and Methodists.

7. *Condition of Children*.—None of the higher, and but few of the middle classes, are found in Sunday-schools, generally speaking. In some catechetical schools and classes, taught by the minister, those children attend; but

parents do not like to have their children associate with the poorer children. In the Scotch Sabbath-schools there is a greater mixture of the different classes of society than in England.

8. *Libraries*.—Most Sunday-schools in populous places have libraries, and they are highly esteemed.

9. *Periodicals*.—A vast number of these are circulated. Of the *Child's Companion* about 30,000 copies monthly are circulated, and formerly 50,000. The others vary in the number circulated, and the amount is not precisely known.

10. *Times and places of Instruction*.—From 9 to 10½ A. M., and from 2½ to 4½ P. M.; and in some cases from 2 to 3 in the afternoon, and from 6 to 8 in the evening. The schools are generally kept in school-rooms, and when these cannot be had, in chapels.

11. *Visitation*.—The teachers are required to visit the children who may be absent two successive Sundays.—The theory of most teachers is, however, better than their practice.

12. *Ministers, &c.*—The clergy and officers of the church seldom take any active part in Sunday-schools. Mr. L. expresses a wish that they would do more, and imagines we have not so much reason to complain on this head, as they have. They generally countenance Sunday-schools, but might do much more personally.

13. *Age of Children*.—Six years is the common age of admission, but some are taken at five years. The time of leaving school varies greatly in different parts of the country, according to the customary time of going to trades, &c. They are retained as long as possible, but generally leave at 14 or 15 years old. The use of the library is still granted to them, and teach-

ers try to keep up the connexion, though in most cases the scholars go away and are not traced.

14. *Parents*.—A great impediment to Sunday-school efforts arises from ungodly parents. Some of them, however, appreciate the efforts of teachers, and concur in their plans, and in such cases the result is uniformly most satisfactory.

15. *Charity Schools*.—There is no connexion between Sunday-schools and any other charity schools.

We shall probably have occasion to advert to two or three facts contained in this article, at a future time.

#### LONDON SUNDAY-SCHOOL UNION.

We read some time since, and with much interest, the Annual Report of the London Sunday-School Union for 1829. This society consists of the members of the four London auxiliaries, east, west, north, and south, (each contributing annually a portion of its funds,) together with subscri-

bers of 10s. 6d. per annum or upwards. A donation of ten guineas constitutes the donor (or any one he names,) a member for life. And subscribers have the privilege of purchasing books annually, not exceeding in value five times the amount of their subscription, at reduced prices. All the business of the Union is intrusted to a *General Committee*, consisting of the Treasurer, Secretaries, and not more than thirty-six members. Clergymen and ministers contributing to the Union by a public collection, are entitled to attend and vote at the meetings of the committee. Auxiliary and county Sunday-school Unions reporting and contributing to the society what they think they can afford, can purchase publications for READY MONEY, at reduced prices, and may be aided as the committee judge expedient.

The society thus constituted makes the following returns for the year ending in May, 1829.

	Sch.	Teach.	Schols.
London, four auxiliaries,	462	6,126	6,487
Returns from auxiliary societies and information from correspondents, <i>principally the latter</i> ,	6,165	66,382	710,376
Total in Great Britain,	6,627	72,508	776,863
Add returns from Sunday-School Society of Ireland, <i>not in connexion</i> ,	2,283	16,837	185,490
Also, London Hibernian Society's Sunday School,	418		16,740
Gives us a total, (from what are called and evidently are, very imperfect returns) of	9,328	89,345	979,093
Being an increase in the whole of	105		62,104
Of which the increase in London was	24		11,247

As these numbers stand it will show that the average proportion of scholars to teachers would give us nearly eleven children to a class; but there are schools reported, containing nearly 200,000 children, where the number

of teachers is not given—so that we may suppose the average proportion to be 6 or 7 children to one teacher.

✓ Liverpool reports nearly 10,000 scholars—Manchester nearly 30,000—Pottery and New Castle, in Staf-

fordshire, nearly 10,000—Birmingham nearly 6,000—Leeds upwards of 5000, and Sheffield nearly 11,000.

By reference to the article on the general subject of British Sunday-schools, in the present number of the Magazine, it will appear that the system of employing and paying teachers, is not yet wholly abandoned. The General Committee have now adopted a resolution, providing that reports shall be given only of those schools "in which religious instruction is communicated on the Sabbath to the children, by gratuitous teachers."

The sales from the Depository during the year amounted to £5024, and the number of copies of foward books, (as they are called, corresponding, as we presume, to our library books) to 219,376. The total of issues from the Depository, including spelling and reading books, 304,329; hymn books, 90,738; and catechisms 189,006, is 880,853 copies—being an increase in the issues of the year of 37,678.

Many particulars of the report and proceedings, as well as the substance of the eloquent speeches on the occasion, will be found in vol. vi. p. 240, of this Magazine.

It is supposed there are now at least 1,500,000 children in Great Britain, whose religious instruction is comparatively, if not wholly, neglected, and for whom the Sunday-school system is better fitted than any other at present known, and who still do not attend.

#### REVIEWS.

THE LIFE OF PHILIP MELANCTHON,

*Prepared for the American Sunday-School Union; and Revised by the Committee of Publication.* pp. 36.

We received some months since from Dublin, a little work of the same title and size, with that just named. Upon examination it was found that, though the sentiments contained were *unexceptionable*, they were altogether *unintelligible* to those whom they were designed to please and improve.

To remove this difficulty, an attempt was made to "*strike out and substitute*," a phrase that has acquired almost a technical dignity in our editorial department. An experiment of this sort with a page or two, satisfied us that it was in vain—whole sentences needed a complete change in the character and order of the words, and sometimes several successive sentences were intolerably defective in these particulars. Under these circumstances, we found it easier to *make* than to *alter* or *repair*; and we have therefore written a new Memoir, mostly following the order of events, and adopting two or three paragraphs of the Dublin copy.

In this, and indeed in all the present publications of the Society, the attempt is made to give them a decidedly *Sunday-school character*. By an allusion to some Sunday-school book, anecdote or statistical fact, as on pages 5, 8, 13, 26, 27 and 36, the mind is easily attracted and retained within the reach of Sunday-school influences and associations.

In the present work, two or three very interesting anecdotes will be found, which are not in any other Memoir of Melancthon, that has come within our knowledge.

It is gratifying to the Committee of Publication to know, that the work in its present form, has been already spoken of with marked approbation.

## HELEN AND HER COUSIN.

*Written for the American Sunday-School Union. Revised by the Committee of Publication. pp. 79.*

This is no fiction. The principal incidents which constitute its story are matters of fact, and nothing is imaginary save the place and manner, or order of their occurrence.

We are told of the families in which Helen Dunbar and her cousin, Mary Dunbar, were brought up—of the progress of character in each—of Helen's choice of the good part which should not be taken from her—of her cousin's love of the world and the world's ways—of the troubles of life and conscience, which indecision and irreligion universally bring with them—of the sad end of one of their acquaintances who made the vanities of life her pursuit—of the effect of this event upon Helen's cousin, and of her final determination to cast her lot in with Helen, among the people of God.

With the history are incorporated many interesting sketches of life and feeling; and as a whole, we think the work will be judged creditable to the author, and profitable to the reader.

The character of the work may be better understood by an extract:

"While Helen and her companions were thus engaged in seeking that better part which can never be taken away, Mary Dunbar and her party sought eagerly for all the pleasures and amusements which this vain world affords. They banished from their minds every thing of a serious nature, and openly ridiculed religion and all who profess it. They treated Helen, and those who associated with her, with marked neglect, and sometimes even with rudeness. Their former intimacy seemed to be forgotten. Helen's affectionate heart was often wounded by the cold treatment of her

cousin and others, who were once her most intimate friends. She was consoled, however, by the reflection, that the fault was not her's. When she was repulsed in her kind attempt to effect a reconciliation, she would find relief from the pain it occasioned her, by retiring to her closet, and pouring out her earnest supplications that God would forgive them and bring them to repentance.

"Mary received no reproof for her conduct from her parents. As they had never felt the power of religion in their own hearts, nor realized its importance, they thought it was quite unnecessary for young people to be troubling themselves about it. Their daughter Mary was a great favourite, and attracted more attention than any other girl in the village. Her form and features were unusually beautiful. Her vivacity, and, in many respects, interesting manners, secured to her the first place in every fashionable circle of her companions. Her parents were proud of her attractions, and spared neither pains nor expense to render her perfect in every thing which the world calls accomplishment. They had no desire that Mary should, at present, give her attention to religion. It was for this reason that they regarded with so much indifference, the interruption of her former intimacy with Helen.

"The following winter there was in Mr. B.'s parish an unusual degree of seriousness. It was not so general as to be properly called a revival of religion, still it was sufficient to awaken the fears, and excite the opposition, of many worldly people. An effort was immediately made to obtain a dancing-school, for the purpose of amusing the young people, and diverting their attention from the serious consideration of the concerns of their souls.

"It is a matter of surprise as well as of regret, that there are persons who not only are unwilling to become Christians themselves, but use their utmost endeavours to prevent others from becoming so. There are many parents, and those too who profess to believe in the reality of religion, and the necessity of a change of heart to be prepared for heaven, who use every

means to banish from the minds of their children all thoughts of their future and everlasting happiness. What must be the feelings of such parents, when they stand on the left hand of their Judge in the day of final retribution with their children, and are charged by them with being the authors of their destruction! Their misery in the future world will be awfully aggravated by the presence of those whose immortal souls were entrusted to their care; but who perished through their unfaithfulness and neglect.

"The parents of Mary were the first to patronise the dancing-school. In a short time a large number of young people associated together for the purpose of wasting the long and pleasant winter evenings in mirth and folly. A splendid hall was procured, and elegantly adorned with whatever could gratify the eye, or please the fancy. An accomplished dancing master, with two or three excellent musicians, were procured from the neighbouring metropolis, and every thing seemed to conspire to render the dancing-school attractive and delightful. Mary's parents procured for her, as many new and fashionable dresses as she desired, and took much delight in the expectation that their daughter would far outshine any of her associates.

"Mary was delighted with the dancing-school, and promised to herself a winter of uninterrupted happiness. She had always been accustomed to take the lead among her companions, in every thing of this nature, and her ambition was never more excited than at this time. She now thought herself happy, and she would often think of her cousin Helen, and congratulate herself that she could, without the least restraint, spend all her time in attending dancing parties or other scenes of fashionable amusement. Sometimes, on her way to these parties of pleasure, she would see some of her old companions going to a religious meeting, and she would feel for them a sort of pity, that they should spend their time in so gloomy a manner, when they might, if they would, participate in all the fancied happiness which she enjoyed. She little realized how small was her en-

joyment compared with that of Helen and her Christian friends, when they met together to pour out their souls to God in prayer; and to talk about heaven and the love of their Saviour. These were joys of which Mary had formed no conception. She little thought that she herself was an object of pity, and that she was remembered by her old companions in their daily addresses to the throne of Grace."

Many alterations have been made in phraseology, and some omissions were thought expedient; and we cannot withhold from the author a tribute of gratitude for his kindness, not only in preparing with much labour, and furnishing the Society with a work so well calculated to do good, but in submitting it, without condition or compensation, to the disposition of the Committee.

#### FEMALE BIOGRAPHY;

*Containing sketches of the life, and character of twelve American women.*

Written for the American Sunday-School Union, and revised by the Committee of Publication. pp. 112.

Whoever has read "*Burder's Lives of Pious Women*," must be sensible of the interest and value of female biographies. The preservation of such examples of faith and patience, and meekness and holiness, as we have in *Miss Smith, Mrs. Carter, Mrs. Trimmer, Lady Glenorchy, Lady Huntingdon, Lady Rachel Russell* and others, is of great importance; as it is in the living character only, that the influence of these graces is to be seen, and the degree of it ascertained.

The writer of the present volume is well known. She has presented to us sketches of the lives of *Mrs. Mary Lloyd, Mrs. Sarah Edwards, Mrs. Jerusha Lathrop, Mrs. Esther Burr,*

*Mrs. Abigail Wells, Mrs. Martha Laurens Ramsay, Mrs. Rebecca Mills, Mrs. Eleanor Emerson, Miss Nancy Emerson, Miss Abby Clark, Mrs. Sarah Cumming, and Miss Abigail Potter.* If the style had been more simple, and the incidents more various, children would have been, perhaps, more interested in these biographies. But families, teachers, and older members of schools, will not, we trust, find any difficulty on this score; and perhaps the scenes of life, and the traits of character, would have failed to attract the attention of the younger classes, even if the style had been adapted to them.

We can only add a single specimen of the character of the book, while we assure our readers, that the *best* biography is the *longest*, and the *shortest* is the most exceptionable.

"As soon as they were capable of receiving religious instruction, she imparted it liberally; early teaching them their miserable and corrupt state by nature; that they were born into a world of sin and misery, surrounded with temptations, and without a possibility of salvation but by the grace of God, and a participation in the benefits procured for sinners by the atoning sacrifice of Jesus Christ; and at the same time that God was the hearer of prayer, the tenderest of fathers, and best of friends, to those who put their trust in him. She early taught them to read their Bibles; and that this might be done pleasantly, she connected Mrs. Trimmer's prints of Scripture history; that it might be done with understanding, she made them read, in connexion with their Bibles, Watts' Short View of the whole Scripture History; and, as they advanced, she added Newton on the Prophecies, and such books as connect sacred with profane history, and the Old with the New Testament; so that the Scriptures, though written in widely remote periods, might appear to them an uniform, harmonious system of divine truth. Of this blessed

book she enjoined upon them to read a daily portion; to prize it as the standard of faith and practice; as a communication from heaven on eternal concerns; as the word of God, pointing out the only way to salvation; as a letter of love sent from their heavenly Father, to direct their wandering feet to the paths of truth and happiness.

"As her children advanced in years, she conducted her sons through a course of education, fitting them to enter college; and her daughters at home, through the several studies taught in boarding schools. In every period of her adult age, whether single or married, when from accidental circumstances she was the head of the family, and in health, she daily read to her domestic circle a portion of the Holy Scriptures, and prayed with them. On particular occasions she would frequently pray with one or more individuals of it; and regularly every Sunday with her young white and black family, in addition to catechetical instructions given to both at the same time. In case of temporary separation, extraordinary deliverance, providence, misconduct, or even of a quarrel among her boys, she would take the parties and present them, with herself, before the throne of grace, and in a solemn address to their common heavenly Father, and her covenant God, state all the circumstances of the case, and implore of Him, by His grace, to give them the temper, disposition, and views, which were suitable to their situation. She prized prayer as the courtier does a key, which at all times gives him access to the presence of his sovereign; and in all the important transactions of her life, resolved on nothing till she had previously sought direction of God respecting it."—*Life of Mrs. Ramsay, pages 61, 62, 63.*

#### SKETCHES FROM THE BIBLE;

*Written for the American Sunday-School Union, and revised by the Committee of Publication. pp. 67, (large type.)*

We have seen nothing of the kind, to which we can give more unequal-

fied approbation. The title was more simple as the writer prepared it, but it was so nearly the same with the titles of two or three other books on our catalogue, that some confusion was apprehended, if it should not be altered.

Some of the chief excellencies of this little work, are, that simplicity is combined with perfect propriety of style; that there is a constant variety of subjects, and all of them interesting to children; and that important practical truths are plainly exhibited, and judiciously applied to the hourly occurrences of a child's life.

We do believe that such a work as this will be highly esteemed by all who have right views of the kind of reading which is suitable for children. That others may judge of the correctness of our opinion, we subjoin a few passages taken at random.

"On the fourth day, God said, Let there be lights in the heavens to divide the day from the night, so that we may count the days, and the seasons, and the years. So God made two great lights; the greater light, which was the sun, to shine by day; and the lesser light, which was the moon, to shine by night. He made the stars, also, and set them in their places in the heavens. And now the fourth day ended, and the world was finished. You may think how fresh and beautiful it was. But though it was so beautiful, it was very still; for there were no living creatures upon it. There were no birds to sing in the branches of the thick woods. There were no fishes to play in the waters. There were no cattle to eat grass in the meadows. God saw the earth when it was made, and said that it was good; but there were no men and women to see and admire it, and praise God for his great works. The sun went down that night on a silent world." p. 8, 9.

"My dear children, let me ask you a plain question. Do you remember

the Sabbath day to keep it holy? I will tell you what it is to keep the Sabbath holy. You must not do any work; you must not play about the house, or in the fields; you must not think about your playthings, and talk about them, and wish the Sabbath was over. When you rise in the morning, you must pray to God that he would help you to keep holy the Sabbath day. And you must ask your father and mother to talk to you about God, and tell you what you can do to please Him. And when you are at the Sunday-school, you must listen to every word that your teacher says, and try to remember it. And when the minister prays, at church, you must try to understand him, and pray with him in your heart. And if you see any wicked children playing on the Sabbath, you must tell them that God sees them, and that God has said, **REMEMBER THE SABBATH DAY TO KEEP IT HOLY.**" p. 20.

After exhibiting, in simple forms, the amazing change which sin has brought upon all the world, and upon all things in it, the child is taught that—

"All these changes show how much God is displeased with sin. Many people seem to think that it is a very little thing to disobey God. But you learn from the story of Adam and Eve, that God does not think so. And God knows, much better than we do, how much evil is done by sinning against him. If it was a trifling thing to commit sin, do you think that God would have threatened Adam and Eve, with such an awful punishment for disobedience, as death to their bodies, and everlasting death to their souls? And when God wished to deliver them and their descendants from a part of this punishment, would it have been necessary for Jesus Christ to do so much, and to suffer so much, before they could be saved, if sin was a trifling thing? If it was a little thing to sin against God, would God have so changed every thing in this world, after Adam and Eve had disobeyed him? When you think about it, I am sure that you will say, it is a dreadful thing to sin against God. I hope that



you will remember this when you are tempted to tell a lie, or to disobey your parents, or to neglect prayer, or to do any thing that God has forbidden. But you have already done what was wrong; and you have displeased God. You cannot go to heaven, unless God forgives you, and gives you a new heart. What must you do? You must be truly sorry that you have offended so good a God. You must go into your chamber, and kneel down, and confess to God, that you have been very wicked, and ask him to pardon you, and make you good, for the sake of his Son. And you must not trust in any thing, or any body to save you except in Jesus Christ. For if he had not died for sinners you could not have been forgiven." p. 60.

We hope an individual so competent to fill one post in this delightful and important department of religious education, will have health, and leisure, and inclination, and grace, to "occupy" it till the Master comes.

#### THE TEACHER'S PARTING GIFT

*To a Sunday-school Boy.* With an Original Engraving. pp. 36. Revised by the Committee of Publication.

We had occasion, in noticing "*Parting Advice*," published by the Society a few months since, to allude to the peculiar circumstances under which the separation takes place between a faithful, feeling teacher, and his pupil. The smaller and more simple publication before us, has great merit. It is a plain exhibition of a child's plain, daily duties, and cannot be read by an attentive, intelligent boy, without profit. It does not seem necessary to extend our notice of it, inasmuch as it can be purchased for a few cents, and read in an hour.

We take occasion to express the hope that we shall soon be furnished by some friend of children, who knows

how to interest and instruct them, with two more works of a kindred character; one to become "the Teachers Parting Gift to a Sunday-school Girl," and the other a present without any exclusive title or character, and which shall never be unseasonable or unsuitable.

#### MEMOIR OF JUDE CAIN,

*Who died in Liverpool, England, Feb. 3, 1829, aged Twelve Years.* Revised by the Committee of Publication. pp. 18. (large type.)

Our readers will not have forgotten this deeply interesting illustration of God's gracious promise, that *those who seek him early shall find him*. It was published as an original article in the American Sunday-School Magazine for August, 1829; and the Committee have deemed it well worthy of a more permanent form and a more extensive circulation.

As another of the cases of intelligent and devoted piety in early childhood, which rest on unquestionable authority, it is invaluable; and in one or two points, especially in regard to the bequest of his *Sunday-school hymn-book*—"My hymn-book I leave to my dear mother"—cannot fail to excite in the teacher's mind, a train of delightful emotions.

#### MEMOIR OF HANNAH RIPLEY,

*A Member of one of the Sabbath-schools in Boston.* Revised by the Committee of Publication. pp. 16. (large type.)

This interesting Memoir was published as an original article in the last number of the American Sunday-School Magazine. It is a well-authenticated case of early piety. The facts were known to the *Rev. Mr.*

*Grosvenor*, a Baptist clergyman in the city of Boston, and his testimony is prefixed.

MEMOIR OF SUSAN R. MARBLE,

*Who died at New Haven, Conn., Feb. 4, 1821, in the fourteenth Year of her Age.* Revised by the Committee of Publication. pp. 27, (large type,) with a frontispiece.

This is not a new work, though it has never been before published by the American Sunday-School Union. It is republished from the original edition without any alteration, except that a few words have been stricken out, and their place supplied by those which seemed more intelligible to Sunday-school readers.

The multiplication of memoirs of this character, is desirable. Facts concerning the early religious character of children, should not be given to the world, unless on the authority of some responsible individual. And we hope the real, well-attested, and well-described cases of early piety, may soon become so numerous, as to expel from every library those of a doubtful or objectionable character.

FOR THE MONTHLY CONCERT,

February 8, 1830.

The Sunday-school invites *children* to come thither, and receive instruction in things pertaining to their everlasting peace.

It invites *parents* to send thither those to whom they have given being; whose infancy they have watched and nourished; and in whose future honour or disgrace they cannot but be sharers. With them they must stand at the judgment-seat of Christ; with them they must eternally dwell, or from

them they must be eternally separated.

It invites the *church*, also, to look thither for her sons and daughters, who shall come up into the places of those who will cease from their labours and enter into their rest.

And, again, it invites the support and confidence of the civil *community*; and promises to raise up a generation of temperate, prudent, industrious men and women; who in families, in neighbourhoods, and as citizens, shall be faithful and intelligent in the discharge of their duty.

In answer to this invitation, the *community* have generally favoured the institution. Much patronage has been bestowed upon it in towns and parishes, where schools have been opened. And its firmest friends and most powerful advocates, are amongst the wisest, and best, and most honoured of our citizens. And in return for these favours, a very large number of the best characters which have recently begun, or are now beginning, to give their influence and example to the community, have been formed in Sunday-schools. Temperance, sobriety, and industry, mark them; and they love and cherish the great interests of mankind. The gratuitous services of sixty thousand teachers are contributed, weekly, to increase the number of such characters.

The *church*, too, has done something for Sunday-schools. Prayers and supplications have been offered in their behalf, accompanied not unfrequently with liberal alms. But in the cup of blessings which she has filled for them, they have filled to her double. It is supposed that of the children and teachers connected with

the American Sunday-School Union, not less than thirty thousand have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ, after their connexion with Sabbath-schools.

*Parents* have found themselves greatly aided and encouraged in the work of training up their households in the fear of God, by the influence and advantages of Sunday-schools. And where the means of moral and religious instruction were denied *them* in their early years, parents have been compelled to ask from Sunday-school teachers all that instruction for their children, of which they deeply felt the need, and which they were therefore entirely unable to bestow. To many parents the Sunday-school has sent home *more direct* blessings, of which eternity only can reveal the value.

The system which invites, and has thus far repaid, this confidence of *children, parents, the church, and the world*—receives its character and consequence, under God, from *Sunday-school teachers*. Every teacher who takes his seat in a Sunday-school, virtually invites this confidence to be placed in *him*. He virtually asks children to come to *him* for instruction in things pertaining to life and godliness. He virtually asks parents to surrender to *him* the care of their children, for a portion of every Sabbath. He becomes an object of interest to the church, the moment he undertakes to bring lambs into the fold of the great Shepherd. And he virtually promises society, that if he may have the care of this and that individual, at a most important and interesting period of their lives, he will exert himself to the utmost to fit

them for the various stations of life, that they may fill them with credit to themselves, and with advantage to the community of which they may be members.

This is the high and responsible place of every *Sunday-school teacher*. His fellow-labourers, too, cannot but watch his course with a degree of anxiety and interest proportionate to the importance of his work. They have admitted him to the field, and esteem him as one with themselves; and here, as in the human body, such is the relation of the parts to the whole, that "whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it." An incompetent, careless, unfaithful teacher, is like Achan in the camp of Israel—the whole army fails in its conflicts, and falls before its enemies, because the accursed thing is in the midst of it.

These considerations are proper for the present occasion. We have assembled, according to a most wise and profitable recommendation of the great body of our fellow labourers in this country, and as we trust, in company with a large portion of them, to ask the blessing of Almighty God upon ourselves and our services, as *Sunday-school teachers*. We have precious assurances that our enterprise is one of deep interest to Him whose arms once embraced, and whose blessings once rested on, a company of little children. The great Teacher sent from God, knows our frame, that we are dust; he knows our weakness, blindness, and ignorance; and if we ask in faith, nothing doubting, we shall receive strength, light, and wisdom, from him who giveth liberally,

and upbraideth not. It becomes us, however, in connexion with the delightful and precious privileges of this hour, to review our doings, and to examine our qualifications and motives.

It is believed that many teachers think lightly of their office. Perhaps they confine their preparation for its duties to the Sabbath morning; and perhaps some enter the school without even this! The word of God is the book of instruction, and is within the reach of every teacher,—but instead of *searching* it, *meditating* upon it, *seeking* there for truth “*like to a merchantman seeking goodly pearls; praying for wisdom and light from above, to enlighten the eyes of their understanding, that they may teach in all wisdom, and may not be left to teach things which they ought not,—instead of this, they lean to their own understanding; are satisfied with attending at the appointed place, and near the appointed time; and while there, feel as if they had only to keep in one place, and hear what is to be heard, and see what is to be seen. Oh, that such teachers would hold their peace, till God should teach them wisdom; for they surely can understand neither what they say, nor whereof they affirm.*

Does it require no laborious, constant, prayerful preparation, to present to the mind of a child the great truths of the Bible, in a manner that shall interest his feelings, enlighten his mind, affect his conscience, and improve his heart? Is it easy to explain to him, properly, the duties he owes to God and his neighbour, and which he is bound to practise in his childhood, as much as in his riper years? Is it easy to explain to him

the moral condition in which he stands before God; and to point out to him the only way to escape from the bondage of sin, and the curse of God? Is it easy to impress upon his roving thoughts and wayward affections, some sense of the great love wherewith Christ hath loved him, and of the obligation which is imposed upon him to give his earliest days, his purest thoughts, the spring-time of his life, to the blessed Jesus, in return? Is no preparation of heart necessary to come, on the *holy* Sabbath, into some *holy* place, where God's *holy* presence is implored, and there to open the *holy* Bible, and teach children wondrous things out of God's *holy* law? Is this a circle of immortal beings, each possessing a soul formed for inconceivable happiness or woe—passing like a shadow through this world, to the judgment of the great day? Is he who now sits in the midst of them, to meet them there, and render an account of this and every other hour that he may spend with them? And has he come here without deep searchings of heart, and diligent preparation of mind, and fervent prayer for the Spirit's holy influence to teach him the statutes of the Lord, that he may teach them to others?

Be assured, fellow teachers, that your duties and obligations are of no ordinary character. You have taken a place in the vineyard of the Lord, where many eyes are upon you; and where your unfaithfulness, or neglect, or ignorance, may prove the ruin of some soul that you have invited under your care. Your deficiencies and neglects may pass unnoticed by the labourers around you, and perhaps they may be themselves in the same condemnation; but you cannot spend

the hours of a Sunday-school, without involving yourself in deep and fearful responsibilities. Your business *there* is of amazing interest. The intercourse is that of soul with soul; and it depends very much upon the preparation of *your* understanding and heart, what the character and result of this intercourse shall be.

Such considerations as these must satisfy us, that it is not a light matter to occupy the seat of a SUNDAY-SCHOOL TEACHER.

The means are at hand, as you doubtless know, to qualify you for the duties of the office. The Bible you can read and study, and this, after all, is the grand instrument. Books have been provided expressly to inform teachers how they may most profitably use the Bible, and how they may most forcibly teach and explain its truths to children. And more especially should you consider that a publication\* is issued monthly by the *American Sunday-School Union*, at Philadelphia, which has reached the seventh volume, and is now devoted wholly to the service and benefit of *Sunday-school teachers*. Here you will find, from time to time, the results of experience, the history of facts, the suggestions of improvement, notices of books for children and teachers—in short, a periodical exhibition of the progress of Christian education. This work is commended to your special consideration. No individual makes

money by it. If it pays more than its own expenses, the surplus goes to increase the number and improve the character of Sunday-schools; and whether it is a source of gain or loss, depends entirely upon teachers. As it is designed for their use and benefit, they must and ought to support it, if it deserves support.

If we are not mistaken in our views, teachers have yet to feel that there is something for them to do, which belongs to none but them. The various objects of Christian benevolence, which claim attention and patronage, have engaged, in different degrees, the labours and prayers of God's people; and we believe it to be the design of Providence, that each of them should have a *peculiar and permanent interest* in the hearts and prayers of a *few*, while *all* may share the *general interest and support of the church*. There are men whose first and deepest concern is for the degraded heathen abroad. The minds of others are turned particularly to the prevalence of ignorance and irreligion at home. A third, gives himself to the circulation of the Bible; a fourth, to the distribution of tracts; and a fifth, to the cause of educating young men for the ministry of reconciliation. Now let them be followed in their weekly or monthly labours, thoughts, and prayers, and will you find them wandering over the boundless field of religious enterprise? or will you find them toiling with indefatigable industry in those select portions of it, to the cultivation and care of which their hearts and hands have been devoted? They feel, indeed, that the whole field is God's, that all the labourers are His, and that the result desired and sought by all is His glory. They rejoice, too,

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\* The price of the *American Sunday-School Magazine* is one dollar and fifty cents a year, in advance; and it may be ordered at any moment and forwarded to any part of the country, by addressing a letter to the Corresponding Secretary of the American Sunday-School Union, Philadelphia.

in the prosperity which attends the labour of the husbandmen in any part of the vineyard. But still, their highest hopes, their first desires, *their involuntary thoughts*—are upon the work they have chosen.

Is it so with the *Sunday-school teacher*? Does his constant conversation, the habitual course of his thoughts, the books he reads, the periodicals or publications for which he subscribes, the meetings he loves most and attends best,—do all these speak for him, that he is a devoted *Sunday-school teacher*? If he is asked to take a religious newspaper or magazine, does he say (if such is the fact) that he is a *Sunday-school teacher*, or superintendent, and therefore feels bound, as he can take but one, to take that which will do most to qualify him for his high and sacred duty? or does he, on the other hand, take any thing and every thing, rather than that which he most needs?

The case we are considering requires plainness of speech. Too much is depending upon the system of Sunday-schools in this country, to trust an inch of the foundation to pass unexamined, or to spare the severest examination of the whole structure, as it rises upon the view. It is the duty and privilege of a Sunday-school teacher, to support generously and steadily, all those grand and sacred enterprises above mentioned, which are no less grand and sacred perhaps, than his own; but let him remember, with *peculiar interest*, the *peculiar work* he has assumed; let him look first at the interest of the cause in which he has embarked; let him feel that that cause has a right to look to him for services which it can expect from none but him and his fellow-teachers,

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and that if *they* fail, the cause itself falls.

The impression which we desire to make and leave on your minds is this. The children of our Sunday-schools—their parents—the church—the community have assigned to Sunday-school teachers a most interesting and important duty. No apology can be received for ignorance, neglect, carelessness, or incompetency—means exist, in abundance, by the use of which, teachers may fit themselves for their duty, and the obligation which rests on them to employ the means, is as solemn, as eternity, with its untold interests, can make it; and it may be said to you, as a mother has eloquently said to parents, “O, if there is any thing which should constrain us at early dawn, when surrounded with mid-day cares—at evening hour; yes, and in the watches of the night, to enter into the closet; if there is any thing that should lead us to God, with a fervour of supplication surpassing that with which we plead for our own souls, it is the early conversion of our children.”

MASSACHUSETTS.

#### *Boston Sabbath-School Union.*

On the evening of December 14th, the Society above named, composed of the Boston Congregational and the Boston Baptist Union, held their annual meeting together, at the Baptist church in Federal street, in that city.

The parents of the children, and other friends of Sabbath-schools, composed the assembly, and *Bradford Sumner, Esq.* was appointed chairman.

The introductory devotional exercise was led by the *Rev. Mr. Green*, and the meeting addressed by the *Rev.*

Messrs. Fairchild, Grosvenor, Green, Malcom, and Bullard.

The *Rev. Mr. Grosvenor* spoke of the danger "that instead of the simple truths of the Bible, which are sufficiently level to the capacity of children, they should be learned to speculate on subjects not suited to their tender age; and thus acquire habits of thinking and reasoning, tending to scepticism. He was led to this remark, from noticing some questions in the books now in use, to solve which, a Doctor in Divinity might require half a day. He hoped he might be allowed to speak plain—for Sabbath-schools conducted to any considerable extent in this manner, might become as a mighty engine, at every turn of the wheels of which, souls would be destroyed. Simple matter for children, and strong meat for men. Store their minds with passages from the sacred Scriptures, which will be found the best method in the long result."

The *Rev. Mr. Green* mentioned the still existing difficulty of obtaining suitable teachers; and after a course of very forcible remarks upon the duties and qualifications, and motives of teachers, he spoke of a particular one as follows:

"In passing through the streets he often heard the most profane and impious language from little children,—such as to make him shudder, and almost to look upon them as monsters, while pity and compassion for them filled his heart. To prevent the continuance and spread of such a heaven-daring sin, and to assail vice in all its forms, the Sabbath-school teacher should feel constrained to use the greatest diligence and faithfulness."

The observations of the *Rev. Mr. Malcom* were very eloquent, and appropriate, and full of encouragement to the teachers and friends of Sunday-schools; and he was followed by the *Rev. Mr. Bullard*, Secretary of the

Massachusetts Sunday-School Union, who stated the progress of the Institution in that vicinity, and expressed his fears—

"Lest the great design of these schools should, through the want of piety, or care, on the part of the teachers, in many instances, be unaccomplished, and effects the most dreaded result.

"Mr. B. also enlarged on the great importance of the scholars continuing at the Sunday-school, until they were qualified to be teachers themselves; and he stated the injurious consequences to be apprehended, from their leaving school, as was often the case, at the ages of eleven or twelve."

#### MAINE.

The county of Kennebec has recently formed a Sabbath-School Union, under the name of the Kennebec County Sabbath-School Union, auxiliary to the Maine Sabbath-School Union.

Provision is made by the constitution for a meeting of the Managers, on the third Monday of every month.

Resolutions were passed—1. Establishing a Depository for Sabbath-school books, at Augusta. 2. Recommending the Sabbath-school Monthly Concert on the second Monday of every month, and a collection at that time for the increase of Sunday-school libraries; and 3, the continuance of Sabbath-schools through the winter.

#### PENNSYLVANIA.

The new Governor of the State of Pennsylvania, in his inaugural address says, emphatically, that

"If there is a nation on the face of the earth, which, more than any other, is bound to be devoted to its God by all the sacred ties of gratitude and love, that nation is the American people."

In the course of his address he calls the attention of the Legislature to the subject of education, and to the constitutional provision for the establishment of schools throughout the state, and remarks, that

"The philanthropic design, and patriotic intention of the framers of the constitution, cannot, certainly, be passed over with indifference by any legislative body, which views the subject of education, in all its important bearings, as well with regard to the evils resulting to society from a want of that moral and scholastic instruction, to which a large portion of our citizens, who are now destitute of the means of obtaining them, is doomed; as in reference to the stability and permanency of our free institutions, themselves, which must always materially depend on the virtue and intelligence of the people."

The friends of the cause which Governor Wolf so ably and eloquently advocates, will look with some interest for the measures that may be adopted, at his suggestion, to secure that "*moral instruction*," the want of which "dooms" a "large portion of our citizens" and society at large, to evils, which we wish had been more particularly specified, though we presume they are the same that Sunday-schools are labouring so laudably and successfully to obviate.

#### CHRISTMAS GIFT.

Extract from a letter to the Corresponding Secretary, dated Pittsburgh, Dec. 26, 1829.

"\* \* \* I send you the inclosed \$20, being the amount collected on Christmas day, in the Central Church in this city, after addresses had been delivered to the assembled teachers and children of the Union. The Board of the Pittsburgh Union send it to the parent society as a Christmas gift—a

free-will offering from a small group of her numerous and widely scattered family, with the fervent prayer, that all her children, who have received so many favours from her kind and fostering hand, may not be backward to respond to her crying necessities. Indeed they feel that it would be but an expression of *filial duty*, as well as filial gratitude, should every auxiliary school and Union in our country, send, without delay, a collection, to aid the parent institution in supplying with juvenile aliment a juvenile world.

#### INFANT SCHOOLS.

The controllers of the public schools of the city and county of Philadelphia, have resolved to adopt *Infant Schools* as a part of the system of public instruction. This measure, unquestionably the most important that has ever been adopted on this interesting subject, we hope to be able to notice more fully in a future number.

#### MARYLAND.

##### *The Work done!*

In the fifth volume of the Magazine, (p. 134,) will be found notice of the first resolution ever adopted, contemplating the establishment of Sunday-schools throughout a whole State within a limited period.

On the 7th of April, 1828, the Sunday-School Union of the State of Maryland, undertook "in humble reliance upon the aid of Almighty God, in the space of two years, to institute, or cause or procure to be instituted in every town, village, congregation, society, or section of the State of Maryland, where it is practicable, a Sabbath-school or schools, for the purpose of instructing the rising generation to read the sacred Scriptures."



By a very interesting and full report, made to the Society, Nov. 18, 1829, it appears that the sacred pledge has been redeemed. The meeting at which the report was presented, was held on the evening of that day in the Methodist Episcopal Church in Light street, Baltimore. The Rev. Mr. Sargeant of the Methodist Episcopal Church, introduced the services, and addresses were made by the Rev. Mr. Boyd, of the Protestant Episcopal Church of Philadelphia, who was present as a delegate from the American Sunday-School Union, and also by the Rev. Mr. Bedell, of the Protestant Episcopal Church of Philadelphia, who was present by special invitation.

We subjoin such extracts from the report as cannot fail, we think, deeply to interest the friends of Sunday-schools.

"It can now be confidently said of the whole state, that it has the means of bringing all its juvenile population within the sphere of Sunday-school instruction. We report an increase this year of seventy-eight schools, and about 6,000 children; making the whole number of schools in the state, at this time, auxiliary to our society, 198, with 18,000 scholars. In addition to this, our agents have contributed to the formation of several other new schools, who have preferred attaching themselves to the unions of the Methodist and Protestant Episcopal Churches. The total number of Sabbath-schools in our state, may be computed at 295, containing about 30,000 scholars."

"Our attention has been forcibly drawn to the strong religious influence which appears to be exerted over the teachers of almost every school. During the year, between fifty and sixty of those who entered these little nurseries of piety with the natural man's ignorance of *"the things of the spirit of God,"* have been brought by their instrumentality to view themselves in

the true Gospel mirror, and are now happily gathered into the fold of Christ.

"What a delightful verification of the sacred promise, *'he that watereth others shall be watered also himself.'* Many of the children too, have made a profession of like precious faith in Christ: we will not pretend to state the precise number, but think it cannot fall short of two hundred. While we are permitted to gather such bright trophies of redeeming grace, we must feel renewed encouragement and zeal, in a cause which is so abundantly demonstrated to be the cause of God. We trust that a love for the privilege and benefit of Sabbath-school tuition, is becoming more general among our youth; it is manifested, we think, by the punctual and regular attendance of the children in many of the schools, who can scarcely be detained from them by any but insurmountable obstacles. In the lower parts of the state, during the season of our autumnal diseases, we are told they cannot sometimes be persuaded to remain at home, even when in the opinion of their teachers, they are too unwell to be at school; in other places, they attend faithfully, though obliged to walk from four to five miles.

"In remote and thinly settled parts of the state, unblessed with a regular or stationed ministry, the Sunday-school has been made a pleasant and profitable means of grace to the surrounding neighbourhood; in other quarters it has had the effect of arousing the people from their state of spiritual apathy and insensibility, and the building of churches is now talked of, where the sanctuary of the Lord was unsought and unknown before. It brings the Bible to their homes and firesides; they become imperceptibly interested in the words which fall from their children's lips, who repeat in the family circle the lessons they receive at school: the subject of religion is presented to them in its most winning and attractive garb, and many parents have been thus drawn, for the first time, to a serious and candid examination of the Scriptures. The extent of the influence which a single school may, in this manner, exert over a neighbourhood, is incalculable, and

can only be estimated in the day of eternity.

"We feel very grateful that we are enabled thus publicly to announce, within the specified time, the complete redemption of our pledge to establish a Sabbath-school or schools, in 'every town, village, congregation, society, or section of the State of Maryland, where practicable.' Yet we would not disguise the fact, that our labours cannot be considered at an end: continued exertions will be necessary, to preserve the fruits of our toils. Our trust is in Him whose smile on our efforts hath caused them to produce such glorious results, and we hope for the continued co-operation of those by whose friendly and valuable assistance we have been thus far sustained and cheered in our work. We entertain no forebodings of disappointment, but feel resolved to renew our exertions with a fresh and more hearty zeal; we cannot believe that this enlightened community will permit the benefits of all their former means, and prayers and labours, to be suddenly lost; they will perpetuate and extend these benefits.

"The Managers have recently been led to view with deep concern and interest, a class of the youth of our city, denominated *Apprentices*, who seem to a certain extent, to be deprived of the religious privileges of the present day. At that critical and interesting period of life, when the character is about forming, and the future man receiving a lasting bias for good or evil, it is all important that some substitute, in their case, should be devised for the Sunday-school, from which their size and age, united to a false shame, appear to exclude them. We regard them as forming a very valuable part of society, and believe that the timely infusion of correct moral principles into their youthful minds, must prove of incalculable benefit to themselves and to the community at large. In a neighbouring city,\* an *Apprentices' Church* has been for some time in successful operation, under the charge of an able and pious clergyman. Instructions are delivered from the pulpit, in

Bible-classes, and in familiar lectures on moral and religious subjects, adapted particularly to persons of their age and condition. The evidences of their moral improvement are in the highest degree satisfactory. We learn that more than *one hundred* young men give evidence of a change of heart, all of whom are now actively engaged in promoting the cause of religious benevolence. We have appointed a committee to take the subject into consideration, with instructions to carry it into effect as soon as possible, and are in daily expectation of receiving their report."

Among many interesting facts which the report furnishes, illustrating the influence of Sunday-schools, we have room only for the following:

"A little girl belonging to one of our schools, after being absent about six months, voluntarily returned and made to the superintendent a profession of a change of heart. She has since joined the Methodist Episcopal Church, and exhibits in her deportment the character of a believer in Jesus.

"The father of another scholar acknowledged to her teacher, that she was the cause of his taking a pew in the church. He had not previously been in the habit of attending any place of public worship, but now he is a constant and serious hearer of the word.

"The mother of the girl also exhibits an anxious state of mind, and we have strong hopes that both her parents and her grandmother may be brought by her instrumentality to a 'knowledge of the truth as it is in Jesus.'

"The son of one of our most respectable citizens, was a member of a Sabbath-school a few years since; within a few months past, he has been made happy in the possession of 'the pearl of great price,' and acknowledges that it was while a Sunday-schooler he first received those divine impressions which followed him through childhood and youth, and finally resulted in the conversion of his soul.

\* Philadelphia.

"One school reports fourteen of the boys as having taken a decided stand on the Lord's side within the year. Six of the eldest have joined the Church, and appear to be sincerely determined to 'walk as becometh the gospel of Christ.'"

"The Superintendent observes that a 'considerable outward change is manifested in several of the scholars; children who were notorious for wild and romping manners, now spend the time formerly devoted to play, in reading the Scriptures, and committing hymns to memory. In one instance a little girl of ten years of age takes great pains in teaching her younger brother, retiring regularly with him at night, to hear him repeat his infant prayers.'"

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VIRGINIA.

*"Union of Church and State."*

*Sunday-school teachers* and advocates, may sometimes be assailed by this cry, and if their own good sense does not furnish them with arguments numerous enough and strong enough, they can take one from the lips of a member of the late Virginia Convention, *Mr. Brodnax*. The subject under discussion, was a motion to strike out a clause in the old constitution, excluding clergymen from the state-legislature. The motion was rejected—twelve only voting to strike out, and among them ex-president Madison. *Mr. Brodnax* was opposed to striking out, and thought ministers should not mingle with political bodies; but

"He entertained indeed," he said, "no fear as to a Union of Church and State in this country. The fears of our forefathers, he believed, were well founded; but the progress of the time, and the division of the Church into four, five, or six, he might almost say into four, five, or six thousand, different fragments, rendered that danger nugatory. This was the best and strongest of all guards on that subject."

KENTUCKY.

The Governor of Kentucky, in his annual message to the legislature, hopes that the "State's moiety of the net income," (of a penitentiary) "will be sufficient to make provision for their (the convicts') moral and religious instruction, to employ competent teachers of Sunday-schools," &c. Are not competent Sunday-school teachers to be had there without pecuniary compensation?

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NEW YORK.

It is with pleasure that we find the subject of Sunday-schools gaining more and more, the consideration and esteem of those whose official or personal influence is extensively felt. Much of the prejudice which exists against them would be removed, if men who are considered wise and prudent, were more open in their commendation of these institutions.

If the question asked by the prejudiced Pharisees concerning our blessed Lord—"Have any of the rulers believed on him," could have been answered in the affirmative, we have reason to suppose that the number of his adherents would have been enlarged, though nothing might have been added to the credit or strength of the little band of disciples.

The following are extracts from the late Message of the Governor of the State of New York to the legislature.

"The infant schools are of recent introduction. This noble charity is looked upon with great interest by those who feel for suffering humanity, and who have enlightened notions of the effects of early impressions upon the human mind. Children of the poorest class are received at the early age of eighteen months, and taken care of during the day, while such of their mothers as are well disposed, pursue their daily labours. None but

those who have witnessed the discipline of these schools and its effects, can have an adequate idea of the amount of useful knowledge which can be conveyed, by an ingenious and novel mode of instruction, into the minds of these small children. It is to be hoped that the attention of humane individuals will be more effectively directed to this subject, and that by their contributions, and suitable aid from the legislature, the amiable ladies who have these institutions in charge, may be enabled to extend their care to all who are in a condition to need it.

"The numerous charity and Sunday-schools throughout the state, are exerting a great power in the prevention of pauperism and crime. In this country the greater part of pauperism and crime, results from idleness and intemperance, and want of instruction and bad example are the primary causes of these vices. The institutions which I have noticed strike at the root of the evil."

#### NOTICES.

We feel indebted to a kind friend for furnishing us with a full report of the proceedings of the Union Sunday-School Meeting in Boston, December 14th. We had room, however, only for the statement which will be found on a previous page.

☞ A sentiment is advanced in *Dr. Fiske's* letter; pp. 33 and 34, on the subject of *two schools in the day*, which we did not think it right to suppress, whatever our own views on this subject might be. We wish it to be understood by our readers, that the publication of a communicated article, with or without comment, is no evidence of our concurrence in all the writer's views. If there is enough in it, that we do cordially approve, to justify its publication, and nothing decidedly objectionable, it is never excluded on account of opinions to which we do not subscribe.

#### ANNIVERSARY SERMON.

At a stated meeting of the officers and managers of the American Sunday-School Union, held at their house in *Philadelphia*, Oct. 13, 1829, it was

"*Resolved*—That the Rev. Dr. WAYLAND, President of *Brown University*, (R. I.) be requested to preach a SUNDAY-SCHOOL SERMON, on the evening preceding the anniversary of the Society, in May next."

It is with great pleasure we state that Dr. W. has acceded to the wish of the Board, and the particular arrangements for the interesting occasion, will be made known hereafter.

#### AUXILIARIES.

##### *Recognised since November.*

Harmony, Ky. E. Holschaw, *Pres.*, Kenneth McCoy, *Sec.*  
St. John's Church, New London & Roads, Pa. Rev. Geo. Kirke, *Pres.*  
Duck Creek, Ohio. Rev. James Lyon, *Treas.*  
Zion S. S., Middletown, Ohio. Francis S. Titus, *Treas.*  
Lexington, Va. John B. Campbell, *Sec.*  
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Newcastle, Ohio. Rev. A. Steele, *Pres.*  
Mount Holly, N. J., Baptist. Jno. W. Coxe, *Treas.*  
Treas. Mrs. H. F. Sheppard, *Sec.*  
Blountsville, Tenn. Sam. Rhea, *Pres.*, Wm. Dury, *Sec.*

DONATIONS received by the American Sunday-School Union, from December 12th, 1829, to January 12th, 1830, inclusive.

#### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars, and upwards.*

Rev. Peter Wolle, of Philadelphia, by a friend in N. Carolina.	\$30 00
Rev. Sylvester Graham, by Mrs. H. & Mrs. R. H. Vail, members of the Crown-street Church,	30 00
Rev. Wm. S. Potts of St. Louis, Missio. by members of his congregation, per C. F. Grosvenor,	30 00
Rev. John Boynton, Phippsburg, Maine, contributed by his Society, per A. Drummond, Jr. and Rev. J. E. Welch,	30 00

## II. OTHER MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Chief Justice J. Marshall, of Richmond, Va.	\$30 00
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## III. ANNUAL SUBSCRIBERS,

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## IV. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Mount Holly, N. J., Baptist S. S.	\$3 00
Blountsville, Tenn., S. S.	3 00
Flemingsburg, Ky., S. S.	3 00

*Donations.*

Philadelphia Monthly Concert of Prayer for December, 1829, of which \$1 30 is from Female S. S. of First Presb. Church,	0 90
From the children of a Sunday-school in Philadelphia,	2 55
Received from Female S. S. Association of First Presb. Ch. Philadelphia,	30 00
From Philadelphia Western Monthly Concert of Prayer, December, 1829,	3 67
Hartford Co. (Conn.) S. S. U., first quarter's payment for the support of a S. S. Missionary in the Valley of the Mississippi, per N. Smith Jr. Treasurer,	100 00
Joseph C. Hornblower,	5 00
John Taylor,	5 00
Jesse Baldwin,	3 00
William Tuttle,	5 00
Henry Holden,	2 00
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C. J. Graham,	2 00
Isaac Nichols,	1 00
A lady,	1 00
Luther Goble,	3 00
Philadelphia Monthly Concert of Prayer for January, of which 87 1-2 cents are from Fem. S. S. First Presb. Ch.	10 30

## V. DONATIONS TO THE GENERAL FUND:

F. T. Peet, of New York,	\$50 00
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*Friends at Louisa Court House, Va.	\$14 00
*Friends at Powhattan Court House, Va.	6 50
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Walter Lowrie, of Washington, Pa.	25 00
Second Presb. Church of Wilmington, (Del.) per Rev. E. W. Gilbert, pastor, and Rev. Robert Baird, Gen. Agent,	70 00
Matthew L. Bevan,	50 00
Wm. Page, Rutland, Vt.	50
†Fred. Erringer, of Crown-street Ch.	10 00
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†Michael Reed, do.	5 00
†James McClure, do.	5 00
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†S. Ciples, do.	3 00
†Mrs. Mary Carter, Sumpter, S. C.	2 00
†Mrs. Scott, Darlington, S. C.	1 00
†Dr. Hart, Williamsburg, S. C.	3 00
From teachers and children of the Pittsburgh, Pa., S. S. U., being a collection in the Central Church of that city, on Christmas day,	20 00

☞ It has been thought inexpedient to continue the monthly account of money received in payment for books, for the following, among other reasons:

1. It occupies space that is wanted for more valuable purposes.
2. It is often confounded by the cursory reader, with receipts of money in donations and on subscriptions.
3. It is not necessary, inasmuch as receipts are generally furnished in the individual cases, and always when desired.

\* By Rev. J. E. Welch.

† By Rev. S. Graham.

‡ By Mr. Richard Hooker.

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

MARCH, 1830.

NEW SYMPATHIES INSEPARABLE FROM A NEW HEART.

For the American Sunday-School Magazine.

"On Sabbath last I visited a school of two hundred children. It was the half yearly day for distributing reward books. The children were drawn up in a triple semicircle, in the centre of which I stood. Each successful candidate successively stepped forward and received from my hand a 'Young Cottager,' and from my lips a short exhortation and blessing. Not an eye was dry, and my own with difficulty allowed me to go through the simple and interesting ceremony. One girl, who was two years since converted by God's blessing on the tract, as she approached me, was so affected, that she dropped on her knees and burst into tears."—*Scene in Scotland from Rev. Legh Richmond's Memoirs.*

The trivial incident of every day occurrence, above narrated, has about it a touching pathos and a depth of feeling of very singular and extraordinary interest. Is it at all like any interview of which we have ever read between a writer of entertaining fiction, and an excited admirer of his amusing pages? Does the homage of this child bear the slightest resemblance to the enthusiastic admiration of a young scholar, upon forming a personal acquaintance with an illustrious professor of the sciences? Is there

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not a depth and sincerity of emotion attendant on this interview, strangely disproportioned, in the opinion of an unconcerned observer, to its apparent importance? What could have been its secret, but very powerful cause?

The first impulse, in the mind of a witness of such a scene, would most probably be to subdue the slightly sympathetic emotion, which the sight of tears never fails to awaken; and with this effort, the entire impression of the interview, would be very likely to fade forever away. But suppose it should not—suppose the exceeding simplicity and truth of the emotion, betrayed by this young person, should have riveted the attention of a reflecting and inquisitive mind, and that he should have felt strongly impelled to account for the depth of feeling which he had seen exhibited, what would have been the current of his thoughts?

'That girl certainly seemed overpowered with an intensity of feeling, which greatly astonished me. Was it the mere trickery of a public exhibition, got up to surprise and excite the spectators? Or was her's a heart of more than ordinary sensibility, that a pageant which left others unmoved, should have had such power to excite her? It is impossible for me to doubt that there were moved within her some of the deepest and most unaffected sympathies of the heart. I must

believe that her emotion was too strong for artifice, and too sincere to have sprung from any false, or artificial excitement.

Perhaps she has been taught from earliest childhood, to look up to this travelling stranger with extravagant veneration, or recent measures have been employed to work upon her fervid imagination, and to persuade her that he is the greatest of men. But no; I am told that she has known nothing of him until lately, and that all she now knows is, simply, that he is the author of a little story book, of less than an hundred pages, over which she has been seen to shed an abundance of tears. What strange fascination can lie concealed between the covers of this little tract? I will read it attentively and try to solve this extraordinary mystery. A touching little narrative is this truly; but nothing in it of love and romance; nothing of hair-breadth escapes, or persecuted innocence; nothing of cruel guardians, blighted affections, or broken hearts; nothing whatsoever exciting to the fancy of a moon-sick girl. It contains a very simple relation of the sickness and death of a truly religious and sensible child, who appears, for one so young, to have been a very strange, but happy enthusiast. And to my mind, it is absolutely amazing how a lively and gay young creature could ever have found it in her heart to read such a story; and still more inexplicable, how that story should have opened the well-springs of some of the deepest and strongest feelings in the human heart; and establish a sympathy between this girl, and a strange and rather elderly gentleman, as deep and passionate, as between a father and a lost but repentant daughter.

Under the excitement of this perplexing inquiry, it occurred to me that there might be involved in the case something of that secret of religious feeling, which I have often had occasion to observe amongst pious people, and I resolved therefore to speak to my uncle on the subject. He is a great admirer of Mr. Richmond, said I, and perhaps, he can explain the case to my satisfaction.

When I had unfolded my inquiries, and expressed the extreme perplexity

in which the matter appeared to me involved, my uncle smiled, and simply remarked, that he hoped I should soon be able to fathom the mystery; for said he "new sympathies are inseparable from a new heart." I know not fully yet what he meant, but from the following explanation which he gave of the strong feeling manifested by the young lady on being presented to the Rev. Mr. Richmond, I see the matter partially explained.

With regard to her feelings towards my reverend friend, said he, they are her's in common with thousands in our own land, and in almost all other parts of the world, who look up to him with the pure and thrilling emotions of admiration and love, as their SPIRITUAL FATHER. Would to God we had ideas and feelings in common on this subject, and that you could understand my meaning, when I say, that the dear girl whose evident emotions you find it so difficult to comprehend, considered the author of the little tract you have read, as having been the appointed instrument of conveying the true elements of a holy and happy immortal life to her soul, by a spiritual new birth; as truly as she owes, under God, her natural life to her earthly parents. And our moral nature, obedient to a strong, grateful impulse, and perhaps also, to an undefinable affection suited to this spiritual relation, knows no purer or stronger earthly tie, than the love which binds a new heart, to the pious individual, if known, to whose instrumentality, the first and deepest religious impressions are to be attributed. Can you not conceive, then, that the young person whose case arrested your attention, was swayed by genuine, and very intense emotion, when she beheld, for the first time, that honoured being, to whom, more than to any other person on earth, she felt the gratitude and devoted attachment due from a child to its spiritual father? One whom she recognized, as the honoured instrument of that new birth, whose holy instincts, exalted privileges, and sublime joys, were and are inexpressibly more dear and precious to her, than the life or inheritance, which she has received from her earthly parents?

And, as to the absorbing interest

and passionate feeling with which she studied the little tract, of the mystery of whose magical influence you have told me, and which I have myself many times witnessed, to me it is a very explicable and delightful thing; and I will not despair of making it partially intelligible even to your mind; to all whose faculties, however, it will never appear in the light of absolute certainty, and with all the simplicity of second nature, until God shall endue you with the new sympathies of a new heart. You understand, I very well know, the peculiar satisfaction which the mind feels in reading the details of its own hidden operations, in the profound and eloquent disquisitions of such men as Kames and Brown. Grant that, obedient to certain known, because divinely revealed, laws, the hearts of all real Christians are subject to the same deep and powerful exercises, you can understand, in part, why the detail of these exercises, will interest truly pious readers. You also understand why those who are influenced by the strong impulse of a leading passion are profoundly interested, each with the work best suited to his taste; and particularly why the passion emphatically denominated love lends a charm to books, and derives a thrilling and intense excitement from their perusal; while their pages appear, to all but the young and the excitable, inexpressibly rapid and dull. Just suppose it true, that inward religious devotion to God, and holy love for the Saviour, by spiritual regeneration, become the absorbing master-passions of the soul, more deep, more thrilling, more eager, than all natural passions in their strongest combination, and in their highest excitement; will not that result be realized, which, in the case of a particular young person, first arrested your attention? Under such a supposition, should you not expect to see her read the Bible, where all the workings and symptoms, indeed where all the objects and sources of this master-passion are to be found, with unutterable devotion and delight? Should you not expect her, also, to find food and cordials—precious recollections and sympathies—stirring appeals, and thrilling allusions, in the recital of the experience of

other hearts, under the sway of the great principle which by the grace of God has taken entire possession of her own heart? Need I give to a mind habituated to yield to evidence, and to pursue inquiries upon strictly inductive principles, any stronger fact, than the one which you have yourself witnessed, that this is the great secret of all real heart-felt piety:—that a NEW HEART is the seat of the strong sympathies, whose outward manifestation has perplexed you; and that it must be as much impossible for a person, without the implanting of this NEW HEART within him from above, to comprehend its various workings, or to partake of its holy and delightful sympathies and joys, as for a child to comprehend the workings of the passions of men—as for a mathematician to understand the thrilling emotions of a poet—or for a superannuated miser, to enter into the breathless delight of the gay, unreflecting, and extravagant devourer of novels.—“*But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him! neither can he know them, because they are spiritually discerned.*” 1 Cor. ii. 14.

I retired to my chamber; comprehending in some degree the explanation of my uncle; but *amazed*, if the religion of which he spake be true, how any other should ever pass instead of it; and convicted in my own conscience, that if such a religion be essential to eternal happiness, I bear in my own bosom the sentence of exclusion from heaven.

A. C.—N.

## REVIEWS.

### THE INFANT'S PROGRESS,

*From the Valley of Destruction to Everlasting Glory.*—By Mrs. Sherwood. Revised by the Committee of Publication. pp. 196. With an original engraving.

We have many things “laid up,” against Mrs. Sherwood, but she has done so much for the cause of religious education, (and has done so much so well, too,) that we mean to hold them back as long as conscience will indulge



us. In the mean time, we cannot forbear the expression of our surprise, that one who seems to understand so well the power and nature of *Inbred Sin*, should so often have lost sight of its existence and character, in many of her works for children. "The Infant's Progress," was written in 1814. It has been published many times, and the prices have been various, but we scarcely ever meet with a child, or young person, who has read it. It is now adopted by our Society, as a permanent catalogue-book, and may be had at *twenty-seven* and *thirty-two* cents, with the usual discounts. We do hope it will become at once a constituent part of every Sunday-school and family library in the country, where it is not already found. In very many instances we have had the opportunity to recommend it to individuals, children and adults, and from almost every one of them, we have afterwards heard that it was read with interest and delight.

It may be supposed that the inimitable allegory of Bunyan, must have been the author's model; but we see nothing in *Mrs. Sherwood's* book that is not entirely original, or that it is made less interesting by familiarity with the progress of the older pilgrim in the same strait and narrow way.

We feel justified in transcribing the preface and one scene; the first for the purpose of showing the design, and the second as a specimen of the author's style and manner.

#### *My little Children,*

The intention of this book is to make you acquainted, in an agreeable manner, with many of those awful mysteries of our holy Religion, the knowledge of which is necessary to your salvation.

You do not yet know, what it is that has separated you from your God: nor do you fully understand what it was that induced the Lord our Redeemer to descend from heaven for the purpose of assuming our nature, and dying upon the cross. You have, perhaps, never yet been informed, that the sin of man's heart is very great, very prevalent, and very hateful; and that, except it be overcome, it will subject him to everlasting perdition.

Many long sermons have been preached, and many learned volumes have been written, in order both to describe the nature of this sin, and to guard us against its influence: but little children cannot understand these grave and elaborate discourses. I have therefore written for your instruction on this subject, a story about some little children, who, like yourselves, were born in a state of sin. And in this story I have personified the sin of our nature, and introduced it as the constant companion of these children.

The relation is given under the form of a Dream, the various incidents of which are so contrived, as to show how incessantly sin assaults even those who are truly devoted to God, and what unhappiness it causes them from the beginning to the end of their days.

Through the whole of this dream, the present life is compared to a *Pilgrimage*, which signifies a journey undertaken for some pious purpose. And in every part of it especial care has been taken, distinctly to mark the strait and only way to the Kingdom of Heaven, namely, the Lord Jesus Christ, who himself hath said, *I am the way, the truth, and the life: no man cometh unto the Father but by me.*

Now as nuts and almonds are hidden under rough shells, and as honey is concealed in the bells and cups of flowers, so there is a hidden meaning in every part of my allegory, which I hope you will be enabled to draw forth for your profit. In the mean time, my dear children, I pray God to seal instruction upon your hearts, and fill you with that heavenly wisdom, whose price is far above rubies. p. vi.

The following scene, shows the author's manner.

"Now we had not gone far, before we were overtaken by a young woman carrying a very little baby in her arms, and her steps were turned, like our own, towards the shining light: so she looked affectionately at us, and said, 'My little ones, whither are you going?' And when we had answered her, she kindly said, 'Come with me, my children, and what little assistance I can afford you, shall be freely given.'

"So, as she hastened on, with her little one in her arms, certain idle persons, passing that way, said to her, 'Woman, wherefore are you in such haste?'

"'I am going,' she answered, 'to yonder shining light, to seek admittance there of the Lord of the gate for this my little boy: for whereas, through the disobedience of his first father Adam, this my baby is counted worthy of death, I, his mother, anxiously seek for him the righteousness of the Lord Jesus Christ, whereby he may be rendered fit for eternal life.'

"With that the young woman began to weep, crying out, 'O my Father! grant to this child admittance at thy gate: whether living or dying, make him thine own child. O my Father! my Father! I ask this mighty favour in my Saviour's adorable name.'

"So we hastened towards the gate," continued Playful, "where we met with no hindrance: for we were there most kindly received; after which we were washed with pure water, and clothed with white garments, and had the seal of our Lord set in our foreheads. Then did the mother of this little baby give thanks, and weep for joy.

"We then left the gate, and came on our way. Peace\* and I, with the young woman and her little baby: and she talked sweetly unto us as we passed along, and was to us like our own mother. And in this manner we went on a day and a half; she from time to time kissing the little fair one who lay in her arms, making the way pleasant with cradle-hymns and songs of praise,

\* Peace; and Playful, and Humble Mind, were the children's names.

which she sang continually as she passed along the way.

"But behold, as we went on, there came after us a winged messenger, on whose brow the word *Death* was written. Now, when we saw him, we trembled exceedingly, and the poor woman held her baby closer to her bosom. But the messenger showed her a token; it was a silver cord broken: and more than this, he told her that he came from God, and these were the words which he had orders to speak in her ears—'If you love this child, you will rejoice, because he is going to his Father.' *John* xiv. 28.

"Then she wept, and gave her baby to the messenger, saying, 'O God, take my child, and make him thine own for ever!'

"The little baby smiled, and looked upon his mother, as she delivered him to the messenger; and, O! how sweet was his smile! O! how lovely was his pale face! So the messenger of God took away this little fair one, and we saw him no more."

I perceived then, in my dream, that *Playful's* account was for a time interrupted by her sorrow. After awhile, however, she thus continued her story.

"So we walked on weeping, and mourning, till we came to this place. Here we found the good shepherd, and to him our loving companion very earnestly commended us, saying, 'Kind Sir, I beseech you, take care of these lambs, and feed them with milk till they have gained strength to continue their journey.' And with that, kissing us and blessing us, she was about to depart; when the shepherd asked her, wherefore her countenance was sad and her eyes red with weeping?

"So she told him all that had befallen her sweet baby: 'And now, my little fair one,' said she, 'being removed from me, I cannot but go on my pilgrimage mourning.'

"With that the shepherd rebuked her, yet with kindness; for the water stood in his eyes while he spake—'*My daughter,*' said he, '*despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he re-*

*ceiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?* Heb. xii. 5—7. 'Dost thou well, my daughter,' he added, 'to grieve because thy little son is gone to him who loved him so well as to die for him upon the cross?' Then he drew from his pocket a perspective glass, and bidding her put it to her eye, he told her to look upwards. So she did as he required.

"Then said the shepherd, 'What dost thou see?'"

"She answered, 'I see nothing, Sir, by reason of the tears which dim my sight.'"

"'I feared as much,' he replied: 'cast away, therefore, this sorrow of the world which worketh death.' 2 Cor. vii. 10. 'Wipe away thy tears, and pray to God for help.' So she wiped away her tears, and kneeling down with the shepherd, he prayed that the God of all consolation would comfort her.

"They then arose from their knees, and the shepherd bade her put the glass again to her eyes, and look towards the heavens. So after looking awhile, she put on a smile of satisfaction.

"And the shepherd said, 'Wherefore dost thou smile, my daughter?'"

"She answered, '*For this my son was dead, and is alive again; was lost and is found.*' Luke xv. 24.

"Then said the shepherd, 'What sayest thou, my daughter?—explain thy words.'"

"She replied, 'The glass which you gave me, Sir, has brought my baby again to my sight. I have seen my little fair one! He is without spot or blemish! He is clothed with beauty and glory such as no tongue can describe! He is with his Redeemer; *the Lord is his shepherd; he will never want. He maketh him to lie down in green pastures; he leadeth him beside still waters.* Psalm xxiii. 1, 2. O my baby! my sweet baby! thou art happy, my child! *As one whom his mother comforteth, so doth the Lord comfort thee, and thou art comforted in Zion.* Isaiah lxvi. 13. I will no longer sorrow as one without hope, but will go on my pilgrimage rejoicing. O magnify the Lord with me, and let us exalt

*his name together. I sought the Lord, and he heard me, and delivered me from all my fears.* Psalm xxxiv. 3, 4.

"At this the shepherd was greatly pleased, and he said, 'God be with thee, my daughter!' But before she went forward, he gave her the glass, and bade her keep it for her comfort by the way, and rather lose her life than part with it—now this glass was called Faith.

"So she received it thankfully. She then said to us, 'My dear children, fare ye well! God in his mercy grant that we may meet in that happy country whither my baby is gone before, and where he dwells with the children of the King.' Then bidding us farewell, with many tears, she took the road to the Celestial City; and by this time she has doubtless proceeded very far on her way. So she departed, and left us in this pleasant place, where we have ever since been very happy, though often wishing for you, my dear brother; but now you are with us, our joy is complete." So they kissed each other again, and seemed to be filled anew with joy. pp. 51—54.

We should do injustice to ourselves if we should suffer the impression to be made, that this is a perfect book. There are some things in the style that are objectionable, and we are not prepared to say, that the system of religious faith, so far as it is presented, is so justly and clearly presented as it might have been. But this we say, that the impression concerning the evil of sin, its nature, its power, its subtilty, the necessity of watchfulness, labour and strife, with and against it, the unqualified necessity of God's grace, bestowed upon us, through the mediation, and for the sake of Jesus Christ, whereby our hearts are renewed, and the power of Inbred Sin is checked, and counteracted, and the soul fitted for the love and service of God here, and for the glory of his presence hereafter—these truths, in some of their most interesting bearings and connex-

ions are stated with great force, and in a manner which cannot fail to make a deep and lasting impression on the mind of every intelligent reader of whatever age or attainments.

MEMOIRS OF THE LIFE AND MINISTRY  
OF REV. JOHN SUMMERFIELD, A. M.,

*Late a preacher in connexion with the Methodist Episcopal Church in America.* By John Holland, with an introductory letter, by James Montgomery. New York, 1829. pp. 360.

We are aware that this work does not come precisely within our reviewing province, but still there are reasons for noticing it in our Magazine, which will appear presently.

The introductory letter by *Montgomery*, cannot be read without interest. Two or three expressions are really eloquent.

"He came to the pulpit, with the whole scheme of his discourse clearly and succinctly marked out in his mind. Then, when he was indeed 'in the spirit,'—warmed, exalted, and inspired with the divinity of his theme, the chain of premeditated ideas, link by link; in seemingly extemporaneous succession, would be developed; while every thought, emotion, and appeal, would body itself forth in the most vivid and appropriate language. Then, truly, would his how abide in strength, and every shaft which he sent from the string,—like the arrow of Acastes, of old, would take fire in its flight, shine through the clouds, and vanish in the immensity of heaven.

• • • "*Hearers*, who had been rapt towards the third heaven in the fiery chariot of his delivery, and almost seemed to hear 'things which it was not lawful for man to utter,'—when they afterwards became *readers* at home of the few, faint outlines, however symmetrical and harmonious, would scarcely recognise their shadowy resemblance to the glorious apparitions which had gone by,—never

to be renewed except with the presence, the eye, and the voice of the preacher himself. In fact, every attempt to present on paper the splendid effects of impassioned eloquence, is like gathering up dew drops, which appear jewels and pearls on the grass, but run to water in the hand; the essence and the elements remain, but the grace, the sparkle, and the form are gone."

Mr. S. was born at Preston, (Eng.) January 31, 1798, and was dedicated by his father to the work of the ministry from his birth. There was much in his early life, that indicated a good mind and temper, and an uncommon degree of filial piety. At the age of thirteen he lost his mother, and at fifteen he became a clerk in a mercantile house in Liverpool.

Notwithstanding some of the habits of life into which young Summerfield fell, were such as almost to banish from his father's bosom the hope that he would fill the sacred office to which he had been so early and devoutly consecrated; still his faith triumphed, and where the confidence of most men would have failed, the father of young *Summerfield* remained firm in the belief that his prayers would be answered concerning his son.

The young prodigal resolved to address Dr. Raffles, a clergyman of Liverpool, (and well known as the biographer of Spencer,)\* on the subject of entering the ministry. The proposition was received and answered with much courtesy and cordiality, but it does not appear that any thing resulted from it. After this he was for a while engaged in the coal-trade, but inattention and imprudence involved him in pecuniary embarrass-

\* The life of Mr. Spencer has lately been added to the publications of the Am. S. S. Union.

ment, and he became the tenant of a debtor's prison. Here he obtained a considerable income from the business of preparing petitions and other papers for those of his fellow-prisoners, who were about to avail themselves of the provisions of law for their discharge.

In the year 1817, he became the subject of deep and permanent religious impressions, and being invited by a pious man, (an edge-tool maker) to a prayer-meeting, consisting chiefly of soldiers from the barracks, he attended, and there he sought and obtained peace to his soul.

His subsequent course it is not our purpose to sketch. His biographer has done it with great fidelity, and perhaps with more minuteness than was judicious.

In 1821, Mr. Summerfield visited this country, and in May of that year distinguished himself by a most eloquent speech at the Anniversary of the American Bible Society. The following passage from his address, gives the reader some idea of his style.

"In seconding the motion of thanks to the venerable President,\* I am assured of the consentaneous feeling of every heart around me. When I beheld him enter the room, I felt a thrill strike through my soul, but which I cannot describe; I believe it was the generous throb of every individual here present, at the sight of Boudinot;—it was sympathetic, and every heart vibrated in perfect unison with my own. My imagination involuntarily recognised in him a resemblance to pious Jacob; and 'fading the time draw near when he must die,' I fancied that he had said in his heart, 'Gather yourselves together that I may bless you before you die!' And when one told Jacob, and said,

'Behold thy sons come unto thee, Israel strengthened himself, and sat up on the bed,' and said, 'Hear, ye sons of Jacob, and hearken unto Israel your father.' Instead of urging upon you any thing as a motive to your unanimously seconding the motion, I leave it to yourselves, and the best feelings of your hearts; nor am I at all apprehensive for the result. At the same time, you will present your thanks to Almighty God for having raised up such a father to your society, for having put it into his heart to 'come to the help of the Lord against the mighty,' and as the best way of expressing your gratitude to this servant of the Lord, remember him sincerely at the throne of grace, and pray that whenever it shall please the Head of the Church, and God of the Bible, to remove him hence, his last hours may be peace! pray that God would speak to his heart the word which once cheered the fainting mind of Israel of old—'Fear not to go down into Egypt; I will go down with thee into Egypt, and I will also surely bring thee up again;' and that borne up under this assurance, he may be able to say to his surviving friends, with a heavenly smile, 'whither I go ye know, and the way ye know.'"

The circumstances attending the lingering illness, and last hours of Mr. S., we need not detail. They are of commanding interest. He died at New York, on the 13th of June, 1825.

The stone which marks the place of his burial, bears a very beautiful inscription, in which is an allusion to one of his own remarkably happy thoughts. The allusion is to the two births, and the anecdote is thus related in the concluding observations of the biography.

"While Mr. Summerfield was lying in bed, during one of his illnesses, he was visited by two highly respectable clergymen, one of whom, commiserating his early subjection to such extreme suffering in consequence of his ministerial labours, inquired, 'how old are you?' To the astonishment of

\* The late Mr. Boudinot, of N. Jersey.

the divine, the suffering saint replied—"I was born at Preston, in England, in 1798, and *born again* at Dublin, in Ireland, in 1817." The visiter expressed at once his surprise and curiosity, at what, to him, was so strange a declaration. Mr. Summerfield no less excited, with great propriety, exclaimed in the language of Jesus to Nicodemus, 'Art thou a master in Israel, and knowest not these things?' and then related to them the history of his own conversion. The sequel is gratifying: The reverend gentleman, after departing, inquired of his clerical companion, whether or not he knew any thing about this strange doctrine, and finding that he too was a subject of the same happy change, set himself to obtain the like blessing, with a sincerity and success of which his subsequent ministrations bore satisfactory testimony."

We will only add a single extract which shows Mr. S. in a character of peculiar interest, to Sunday-school teachers, and which fully justifies the notice we have taken in this place of the work.

"Mr. Summerfield, as before noticed, was fond of preaching to children, and in these services his manner was peculiarly engaging. It was a delightful scene, to witness his appearance on these occasions: himself like a boy among his juniors, leaning gracefully over the pulpit, in a manner best comporting with the familiar and affectionate style of his address—his juvenile auditory occupying the body of the Church, and listening with the most steady attention to their ingenious teacher. Occasionally he put questions to them, and would encourage oral answers, and tell them what his next subject would be, that they might be prepared to reply to his interrogatories. His scope, and illustrations, were so happily appropriate, that the children would remember nearly a whole sermon. After enforcing most sweetly, on one occasion, the text—"They that seek me early shall find me," he said—"are there any of my dear little hearers who will pledge themselves to meet

me, to-morrow morning at the throne of grace?"—several immediately replied, '*I will.*' He endeavoured to excite a *missionary* spirit in the children, and introduced among them the 'Tis But' box, that they might save a few cents for so good a cause. In 1822, he wrote an ingenious juvenile speech, which was delivered by an interesting boy, eleven years of age, proposing a missionary resolution, (which Mr. Summerfield himself seconded,) the little fellow presenting at the same time, as the representative of the other children, the sum of four hundred and ten dollars.

"In his love of children, he resembled Mr. Wesley: it was pleasing, on some occasions, to see the little ones crowd about the altar, before leaving church, each anxious to be noticed by him. He would sometimes from the pulpit invite them to call upon him at his lodgings, to which they repaired in groups, when he would leave his study and spend some time familiarly with them. Children from all parts of the city, would bring their little Hymn books, for him to insert their names, which he usually did, accompanied with some suitable remark or motto. Among the numerous instances of his attention to the lambs of Christ's flock, occurs the following:—a boy, about eleven years of age, after one of the sermons to children, remained till the congregation had nearly dispersed, when he attracted Mr. Summerfield's notice; stepping forward, he said, 'my little boy, do you want any thing with me?'—he appeared overcome with his feelings, and could only say 'Mr. Summerfield'—'Well, my love, what do you want with Mr. Summerfield?' the boy, encouraged, said he wished Mr. Summerfield would call at his mother's: on inquiring where his mother lived, the name of the street, and the number of the house, were given. 'What is your name?'—'John Brown,' replied the boy: 'Well, John Brown, to-morrow, at 11 o'clock, I shall pay you a visit.' Accordingly, at the time appointed, Mr. Summerfield waited upon him: he found John busily employed sweeping and fixing the fire, and preparing for his visiter. 'Well, John, here I am, according to my appoint-

ment.'—John requested him to take a seat until he had found his mother—she was a pious woman, and said that her son had heard him preach, whenever he had addressed the children, and that his mind had been much impressed in consequence. Mr. Summerfield knelt down and prayed with them; and before he went away, encouraged John, and gave him some good advice; entered his name on the list of those for whom he felt a peculiar interest, and told him that he should keep his eye upon him; requesting him to come and speak to him whenever he had an opportunity, that he might ascertain what progress his little friend John Brown was making. Carping criticism, or cold philosophy, may despise these little traits, but ministerial wisdom will not.

FOR THE SUNDAY-SCHOOL MONTHLY CON-  
CERT.

March 8, 1830.

[By Samuel Miller, D. D. of Princeton, N. J.]

We are assembled, my friends, to pray for the blessing of God on Sabbath-schools. Our appearance here, whatever else it may import, undoubtedly implies *two* things: *first*, that we consider the Sabbath-school system as *highly important*—important enough to be made an object of *special prayer*; and, *secondly*, that we consider the *divine blessing* as the only *hope* and *pledge* of its success. If both these be not true, or at least true in your estimation, then your coming together on this occasion, is an unmeaning service; and, permit me to add, if both these facts be really believed, and solemnly considered, we shall not be without some heart to pray, in good earnest, for that great object which has brought us to the throne of grace, this evening.

As to the *first* of these facts, viz. the deep and vital *importance* of the Sabbath-school system, I trust there is no need of saying much to those who are here assembled. And yet, however enlightened and decisive may be our convictions on this subject, it may not be without advantage to stir up our minds by way of remembrance, and to endeavour to ex-

cite our own feelings, and increase our own zeal, by briefly adverting to some of those considerations which ought to rouse every one who professes to love the church, his country, or mankind, to new and unceasing exertions, in reference to this great concern.

The importance which all must attach to the character of the rising generation, is beyond all estimate. Those dear little children who now fill our Sabbath-schools, and crowd around the teachers, as it were begging for instruction—are soon to sway the affairs both of church and state. And, having acted their part for awhile, are to be fixed in eternal and ineffable happiness, or in endless and inconceivable misery. Yes, every individual of those little ones, who come to us from Sabbath to Sabbath, to be taught the way of heavenly wisdom, besides being a curse or a blessing to society while he lives, is either to live and reign with Christ for ever, or to be banished, without hope and without end, to the fire prepared for the devil and his angels. And oh! know you not—remember you not, that the character of their eternity may depend, under God, on the manner in which their Sabbath-school instruction is conducted? Know you not that children are by nature destitute of all holiness; and that if they be not brought to the schools of spiritual instruction, but be left to wander in the ways of ignorance and sin—or if, after being brought, they be instructed defectively, negligently, or erroneously,—there is every probability that they will be a miserable nuisance to the community, wherever their lot may be cast, and consigned, in the end, to that perdition, “where the worm dieth not, and the fire is not quenched?” Alas! if this consideration be not enough to rouse every feeling of the pious heart, and to animate to exertion every one who can possibly lend a helping hand in this momentous concern, it is difficult to say what is. Beloved friends, think, O think, while you are striving and praying that the Sabbath-school system may be extended, improved, and made here and elsewhere more efficient—you are striving and praying

for the revival of religion; for the extension of the kingdom of Jesus Christ; as well as for the order, purity, and happiness of civil society. And when you recollect how small, how very small, a portion of the children, even in this favoured spot, really enjoy the advantages of a pious education—when you recollect how many parents are irreligious and profligate; how many others are ignorant and careless; how many more are either so unskilful or so busy, that they scarcely make the moral and religious education of their offspring the subject of a thought; and even how many professing Christians; from one cause or another, fail of discharging their duty in this respect,—can we estimate too highly the importance of exerting ourselves more and more, to supply this deficiency—to take these immortal beings by the hand, and lead them to the Bible, to the blessed Redeemer, and to a holy heaven?

Teachers and friends of Sunday-schools! why is it that we have so little deep feeling on this subject? Why is it that our hearts do not “burn within us,” when we think of the wants, the corruptions, the dangers, and the value of our offspring? O, if we recognised as we ought the ties by which we are bound to all the children around us, and our obligations to Him who came to “seek and to save that which was lost”—we *would* not indulge the apathy and the sloth into which we are so apt to fall, in reference to this great subject. We should all feel, every day, as if we were called to a work, in which the interests of immortal souls were continually involved. Sabbath-school teachers would redouble their diligence in labouring, both by instruction and example, to lead their precious charge in the way of knowledge, virtue, and piety; and every one, who could lift a prayer to God, or contribute a cent, to aid in carrying on this work of Christian benevolence, would consider it, at once, a duty and a privilege to do it.

And while these serious, solemn thoughts, stretching into eternity, may be expected, on such an occasion as this, to fill and to move the mind of every one who has any good measure of the “spirit of Christ”—ought not

those who regard the well being of the community, to ponder well the importance of this subject, as it affects the best interests of *civil society*? Yes, my friends, it can never be too frequently repeated, or too deeply impressed on our minds, that the intellectual and moral character of each generation of youth, may be considered as essentially involving the order, stability, and happiness of this nation. Our government, being founded on the will and character of the people, must be what the people are. An ignorant and vicious population, must be miserable, and cannot long be free. Every father of a family, then; every friend of his country; every well-wisher to the cause of liberty and of mankind,—ought to take a deep interest in an institution, which, perhaps, more than any other now in use, is adapted to elevate the character of the whole body of the people, and to form the generation now coming forward, to act their part on the stage of life, with a degree of intelligence and virtue which we have never yet seen.

If I could lift up a voice, then, which might be heard from one extremity to the other of our beloved country, I would say—parents! patriots! Christians! friends of man!—encourage and help forward this noble institution, by all the means in your power. Not only think and speak well of it, but pray for it, give it the whole weight of your influence; be ready to devote to it, in every way that may be requisite, your personal exertions; lend to it your own pecuniary aid, and procure for it that of others, as far as practicable: remembering that there is no money put out at larger or nobler interest, than that which is employed in training up youth “in the way they should go”—no expenditure better adapted richly to repay those who incur it, in promoting the welfare of their own households, their neighbourhoods, and the community at large.

But it is time that we turn, for a moment, to the *second* consideration which we solemnly recognise by coming together this evening, which is, that the *divine blessing* is the only hope and pledge of success—real success, in seeking the advancement



of Sabbath-schools. By assembling to *pray* for this object, we virtually acknowledge that the help of man is vain; that He only who has all hearts and all agents under his control, can effectually build up the great cause for which we seek his aid, make it to grow and flourish, and, above all, make it the happy means of saving good, to the souls whom we desire to benefit.

The Christian loves to recognise his dependence on God; loves to bow daily before the mercy-seat, as an humble suppliant for that blessing which "maketh rich, and addeth no sorrow with it;" and more especially to unite with others, like-minded with himself, in imploring the divine benediction on their families, their neighbourhoods, the church, and the world. Let us never forget that, while to all sincere, fervent prayer, a promise of audience and acceptance is given—to none is the promise so rich and decisive, as where a number unite and concur in the same request. In favour of what object can we unite with more deep, touching, and heartfelt interest, than for the temporal and eternal well-being of our children, and the children of our friends and neighbours? Ah! if we had more of the truly benevolent spirit of the gospel among us, we should take more interest, and find more pleasure, in coming on this errand to the throne of grace. Let us try to cherish in our minds, a deeper sense of the privilege and importance of prayer, in reference to this object. Yes, my friends, let us *pray more* for the great cause of Sabbath-schools, than we have ever yet done, and we shall love it more; we shall enter with more cordial zeal into measures for its advancement; we shall find more enjoyment in all our exertions in its behalf; and, what is more than all, we shall be the means of drawing down the blessing of God on all the plans and measures in which we engage. It is only when our "prayers and our alms ascend together as a memorial before God," that we are likely to be remembered and visited in rich mercy. As our God "loves a cheerful giver," so he loves an importunate petitioner, the language of whose heart, whenever he approaches

the throne of grace, is, "I will not let thee go, except thou bless me." And if we desire to see the Sabbath-school system established in its best form, and in the most efficient manner, in every part of the United States, and of the world—and surely this desire must be felt by every enlightened friend of the community,—let us pray without ceasing, in private as well as in public, for this great object. Let us pray that there may be a general movement of the church, in all its branches, and of the whole population, in behalf of this object. Let us pray that ministers of the gospel may be every where stirred up to take the lead, and perform their duty in this most interesting work. Let us pray that officers of churches may consider it a privilege and an honour to be active themselves, and to hold up the hands of those who are active in the work. Let us pray, in short, that every church-member, and every citizen, may feel impelled by a warm heart, as well as by a constraining sense of duty, to press forward in the extension and improvement of this noble system, and to give himself no rest until it is established in all its vigour, in every part of our land.

For the American S. S. Magazine.

*"Happy is he whose hope is in the Lord his God."—Psalm cxlvi. 5.*

O, thou who in thy early spring,  
Art bright, and sweet, and gay—  
Who, blithe as birds, dost lightly sing,  
As free from care as they;

Around whose brows fair hope hath bound  
A wreath of charmed flow'rs,  
And led thee, like a victim crown'd,  
To her deceitful bow'rs:

List, list not, to the Syren's voice,  
Her words are light as air;  
To-day, with her thou may'st rejoice—  
The next, weep with despair.

But place on Him who reigns above,  
The hope of thy young heart,  
And thou shalt triumph in his love,  
When earthly hopes depart.

Then Faith shall be thy angel-guide  
To His own holy heaven,  
And Love shall open the portals wide,  
And joys untold be given.

E.

## INFANT SCHOOLS.

In a single paragraph, in our last number, we noticed an important movement in the city of *Philadelphia*, on the subject of *Infant-Schools*, and expressed a design to advert to it at a future time.

It may not be amiss before entering upon this subject at large, to show, in a word, that *Sunday-school teachers* cannot fail to regard it with deep interest. In many places *Infant Sunday-schools*, are already established; and it has long been our conviction that there should be connected with every *Sunday-school*, an *infant-school* or *infant class*, the teacher of which, should be selected for his peculiar qualifications, and the instruction of which should be wholly adapted to the peculiar wants of the pupils. Little children can derive no important benefits from the general system of instruction in those *Sunday-schools*, where the exercises are upon subjects of which they must be altogether ignorant.

The *Sunday-school teacher* must feel desirous that every child who enters the school, should be as intelligent as possible; and if all the children who come into our *Sunday-schools*, at five or six years old, were previously well trained in *infant-schools*, we should have our fears, that in many instances, the system of organization would be completely reversed, and those who came to receive instruction would be best qualified to give it.

The more the mind of a child has been accustomed to exercise, and the more it has been made to feel what power it has to think, reflect, and judge, the more easy and delightful will be the business of instruction, to the *Sunday-school teacher*. And on the other hand, if for any cause *infant-*

*schools* should fail to accomplish their great purpose, or should mislead and darken the infant mind, the evil would be seen, felt, and deplored by none sooner or more deeply than by the *Sunday-school teacher*. So long as *infant-schools* are conducted on the principles which have been generally adopted for their management, they will be no less important auxiliaries to the system of *Sunday-school instruction*, than that of common schools. We trust these suggestions will show that we are not wandering out of our province in the remarks we now proceed to make.

This plan of infant teaching, has been very slowly introduced into this country. The principles of it were well understood, and much was known of the books, and forms and machinery which were used in conducting the schools, and of the entire success of the plan, before any experiment was made among us. The disadvantages under which such experiments are, and must always be made; the long, artificial and embarrassing process by which public attention in this country, must be drawn to such objects, and public opinion formed and expressed respecting them, need not be shown.

These schools have never yet taken a place in our general system of education; but their design and character are well known by those who interest themselves at all in the general subject.

So far as we have been informed, the support of *infant-schools*, hitherto, in this country, has been derived, principally, from *charitable contributions*; and those whose benevolence induced them to procure or furnish the means of supporting them, have generally determined the kind of in-

struction they should afford. This has been chiefly on moral and religious subjects, or at any rate a very prominent religious character has been uniformly given to all the forms of instruction. And we esteem this a most valuable characteristic of the system. We think the simplicity of moral and religious truth, the effect of it on the mind and heart, and of course on the character, and the importance of it in every view, fully justify the assigning to it the chief place among the subjects of infant-school instruction.

The proper authority of the city and county of *Philadelphia*, were long since urged, with much importunity, to appropriate a portion of the public money to the maintenance of *infant-schools*. This course would be manifestly unauthorized, and was therefore uniformly declined. But at length a resolution was passed for the establishment of schools for the instruction of children under five years old, in connexion with the existing public schools. Preparatory measures were adopted for carrying the resolution into effect, and it is supposed that the experiment will in due time be tried, and we hope, with all desirable success.

There is much good sense and practical knowledge discovered in the report of the committee, which accompanied the resolutions. The only extracts for which we have room, however, are the following, and they contain conclusive arguments to support the measure proposed.

The earliest moment at which the physical and mental powers are sufficiently developed, ought to be seized for commencing the work of moral and intellectual culture.—And the experiments which have now been faithfully tried both in England and the United States, are conclusive to show that such efforts may be successfully

made at an age much earlier than has been recognized by law, for the admission of pupils into the public schools. In fact, there is no doubt, that the operations of the present schools are impeded, and the scope and extent of the education imparted to their pupils, greatly restricted by the large numbers who enter them at more advanced ages, wholly ignorant of the very first rudiments, and who swell the alphabet classes of all the schools of the district.

Your committee is also induced to believe, that the numbers of children admissible into the schools by the existing law, who would attend and receive instruction, might be greatly increased by the establishment of subsidiary schools for their infant brothers and sisters, whose helpless condition often requires the whole time of the elder ones at home, and this consideration makes it all-important, that any schools which may be established for infant children, should be located in the same or contiguous buildings to those of the present public schools; an advantage which your committee upon inquiry believes is of easy attainment, at a comparatively moderate expense.

This is all very well, and we are aware that many persons think it a favourable change in public sentiment, and that many of the warmest friends of the institution, have long desired that infant-schools should become sharers of legislative patronage, if not subjects of legislative supervision.

And this may be a just opinion, but the fear we have is, that infant-schools when they become incorporated with the general system of education, will be afflicted with the same evils which common schools now experience, all over the country, from the incompetency of teachers; and that they will experience them the more severely because their management requires more tact and skill than that of common schools. This evil has been felt already, if we are not mistaken, even with all the advantages, of the

personal and constant attention of the wise and good, who have interested themselves in the plan.

The system of *infant-schools* becoming popular, and the call for teachers very pressing, many were induced to resort to this *peculiar* mode of teaching as an experiment; and with two or three months, (perhaps as many weeks,) formal preparation, they have taken charge of a school of fifty or sixty children. As the whole matter is novel and interesting, and curious in itself, almost any thing will pass for an *infant-school*. And thus it is feared, that very many children are at this moment, suffering deeply, and irreparably, from the ignorance and unskillfulness of those, who are proposed as their best guides to knowledge and truth.

When *infant-school teachers* then, shall be employed, as common-school teachers now are, there will be danger that the same curse will fall on them, that has fallen on common schools,—the curse of ignorant teachers. And there are so few, who discriminate between the uses and abuses of a system, that whenever, from any cause, or to any extent, the system falls into disrepute, it falls as a *system*, and not as a part.

Again, there can be no doubt that the care and supervision exercised by a public political body over *infant-schools* will be very different from the vigilant attention, and absorbing interest, which are prompted by a strong sense of duty and a deep feeling of benevolence.

While our common school system is bad, (as it is throughout the country, so far as we have any knowledge,) we cannot rejoice to see it extended, so as to embrace our *infant population*. On the other hand, we should rather

wish that means were devised, to facilitate their escape from it. We need not say that this remark is general, and that in many districts of the union the interests of education are cherished with unceasing care.

We add, that the system of Infant-school instruction, *needs to be better understood*, and until it is better understood, every attempt made to engraft it on our existing political institutions, (if not abortive) would be attended with great difficulty and danger.

Some of our readers may know, that a *Model Infant-school*, has been proposed as a measure of great importance, and an effort has been made, we believe, to enlist the friends of Infant-school instruction, throughout the country, in behalf of the plan.

The committee who had charge of the subject, published their views in the form of a circular. And if we had no other evidence but that which this document affords, it would satisfy us, that much more needs to be known of this system, even by its most conspicuous advocates, before we are prepared to make it a part of our popular system of education. The following is a single paragraph from the circular.

“Regarding the senses as the inlets to the mind, we must commence with *sensation, observation, and reflection*, thus forming the basis of thought; and introducing those elements, out of which, by means of reflection, comparison, discrimination and association, the higher faculties of memory, judgment, reason, intellect, and in short, the moral and religious sentiments are formed, by which the passions and propensities of our animal nature are to be controlled. Such being the important advantages resulting from these institutions, it is obvious that they call for a well-digested system, and facilities of acquiring a knowledge

of the mode of instruction, of which they are at present destitute."

It is, surely, irrational to talk of the "*basis of thought*," and of *introducing elements out of which memory, judgment, reason, and intellect are formed*, as well as *moral and religious sentiments*, and this too, by means of reflection, comparison, discrimination, and association! What, we may ask, would be the nature of reflection, comparison, discrimination, and association, before memory, judgment, reason and intellect were formed? We will not examine the objectionable *manner* in which the principle is stated, because the principle itself is so entirely indefensible,\* and we have alluded to it, only to show how much is yet to be learned on this subject.

The conclusion of the whole matter is this,—let the Infant-schools already planted by the hand of charity, be generously supported; let them have all they ask to enlarge and improve their proceedings; let them be multiplied as fast as means can be obtained, and extended as far as public feeling is prepared for them, and let all this be done without any reference to the movements of the body politic:—and while all may be done by public authority, which wisdom and patriotism can ask or justify, still there will remain materials enough, out of which to form more charity *Infant-schools* than there will be means provided to support, or teachers found to instruct.

\* Since writing the above, we notice that a very respectable religious journal in a distant state, has attacked what the editor calls this "dangerous philosophy," and considers the "legitimate end of it, to be downright materialism, and Owenism." Some of his language of condemnation is much stronger than this.

## LIBRARY.

*Mr. Editor:*

Will you afford me a place in your columns, for suggesting to my fellow-teachers a plan for arranging, and using a Sunday-school library, which, though it may have many evils, has answered our purpose thus far, better than any other which we have tried, or of which we have heard. If it had not been tried, and well-approved, I should not feel justified in occupying your time, or that of your readers, with an exhibition of it.

Since the introduction of this new plan, I have acted as *Librarian*, and must say that it answers my expectations fully. Most of the teachers are satisfied with it, and give it the preference to any former one.

On the back of each book is marked the number of the book, and the age of the child to whose capacity it is adapted; the title and number of the book are also preserved in the catalogue, that the number may be correctly replaced on the book, if it shall wear off.

In the book-case, each shelf has its appropriate books. The upper shelf contains books for teachers, and for learners over 18 years of age, and this shelf is marked (18,) the second shelf from the top (16) the third (14), and down to (4) as in Fig. 1. annexed.

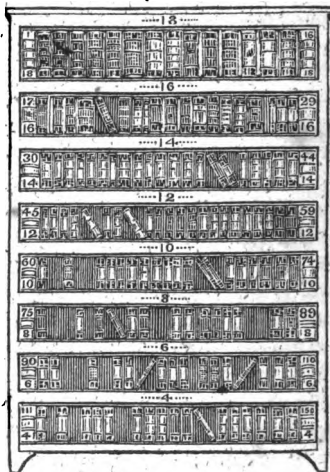


Fig. 1.

A book numbered (6) is considered above the capacities of children four or five years of age, and would not be lent to a child under six, but to a child six and over.

Teachers are furnished with a class book ruled as in Fig. 2. annexed. The name and age of each member of the class, being at the head of the column, and when a book is exchanged in the class, or returned to the library, it has a check before its number thus ✓

Register of Books.

Teacher. A. B.	Joseph.	William.	George.
✓ 2	✓ 75	✓ 76	✓ 77
4	✓ 77	✓ 75	✓ 76
	✓ 76	✓ 77	✓ 75
	✓ 78	✓ 79	✓ 80
	80	✓ 80	✓ 79
		78	

The librarian looks at the class book, and ascertains the age of the children to be supplied, to be eight and nine, and for the first Sabbath selects from shelf (18) No. 2 for the teacher, and from shelf (8) Nos. 75—77, &c. and sends them by the monitor to the class, the teacher charges to himself No. 2., to Joseph No. 75, William No. 76, George No. 77. On the second Sabbath, the teacher finds his scholars have read their books so as to be able to give a good account of them. He therefore, checks them, and gives No. 75 to W., to G. No. 76, and J. No. 77. The third Sabbath, the teacher finds they have all read their books, and he again changes them in the class. On the fourth Sabbath, the books having all been read by all the children, they are checked and sent back with the class book, to the librarian; who makes another selection. From shelf No. 18 he selects No. 4 for the teacher, and for the Scholars No. 78, 79 and 80, and returns the class book with the books selected to the teacher, who then delivers them to the scholars, and charges them as before. Suppose the teacher wishes for a book for a scholar and sends the class book in its present situation; the librarian sees that George is the one for whom he is to make the selection, as the last book charged under his name is checked,

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and he sees, too, what books George has read.

By this plan there is a very great saving of teachers' time. It was calculated that in our summer school more than fifteen hours of their valuable time was spent in selecting books on every Sabbath day; now one person is able to make all the changes, and we save thus at least twelve hours.

No opportunity is given the children for play, for the teachers are not under the necessity of leaving their scholars as they were by the old plan. All their business, with the librarian, is done through the monitor, appointed to each class.

Teachers know what books have been read by their scholars, having the evidence before them.

A child is obliged to receive a book which is sent to him, and it is not to be received back, until a good account is given of its contents.

In figure No. 1, only the first and last book on the shelf is numbered, and the intermediate books are supposed to be numbered in due order.

A communication, of a subsequent date, from an intelligent gentleman, connected with the same school, contains the following opinion concerning the plan.

"I have seen such conclusive *practical* evidence of its utility, that I cannot but hope it will be universally adopted; and it appears to me, that you will do a great favour to Sabbath-schools generally, by publishing its details in your Magazine.

#### NEW SYSTEM OF TEACHING.

Our readers have not forgotten, we trust, a new system of teaching, explained and illustrated at *Aberdeen* in *Scotland*, in July 1828, of which we gave some account at page 315 of our last volume.

The importance of this system, was deeply felt by the managers and teach-

ers of the *London Sunday-schools*, and a committee of the *London Sunday-school Union*, was appointed to correspond with *Mr. Gall*, the author of the system, and invite him to London, to explain it more fully to Sunday-school teachers.

Mr. G. complied with the request, and the measures preparatory to an experiment were immediately adopted.

"To afford the fullest and most minute opportunity for investigation, it was resolved, that all the meetings should be public; and the Committee, for this purpose, circulated through the Sunday-schools of London and its vicinity, notices of the experiment for training the children, and invited the attendance of the teachers in general, to witness the mode adopted by Mr. G. in exercising the minds of the children.

In pursuance of the above appointment, and at Mr. G's request, a number of the least informed scholars, in one of the largest Sunday-schools in London, was selected, who were carefully and individually examined. From these were again selected those who were the most ignorant, and who could give no rational account of any of the leading doctrines of the gospel, and who seemed altogether unacquainted with the first principles of Christianity. From these children, thus selected, three girls, whom we shall designate by the letters A, B, and C, and three boys D, E, and F, were formed into a class by Mr. G., who requested that an estimate, as near the truth as possible, should be made by the sub-committee, during the course of their instruction, of their mental capacity and previous habits, as compared with the ordinary average of Sunday-school children, and whether they should or should not discover in them a growing delight in the exercises as they advanced.

The ages, and times which these children had previously been under instruction, either in a woman's school, a day school, or Sunday-schools, were afterwards ascertained to be as follows:

A,	aged 11 years,	had been 7 years at school.
B,	9	6
C,	10	6
D,	9	5
E,	9	6
F,	10	6

These six children, forming the *first* class, were trained by Mr. G. for thirteen evenings, for about one hour each evening. These exercises were open to the inspection of the sub-committee, and were attended by many teachers from various parts of the metropolis and its vicinity.

That this experiment in London might be more satisfactory and complete, Mr. G. had proposed that another class of children should be formed from the lowest grade which could be found, both as to moral habits and religious knowledge. From a day school, accordingly, consisting of several hundreds, about a dozen children were selected, who were thought to approach nearest to this description. Upon strict examination, however, they were found to be scarcely, if at all, less ignorant than the class previously selected; so that, to proceed with them would be little more than a duplicate of the other part of the experiment. Mr. G. therefore requested, that, if possible, children should be procured, somewhat resembling the heathen, whose intellectual and moral attainments were bounded only by their knowledge of natural objects, and whose feelings and obligations were of course regulated principally by coercion and fear of punishment.

Two gentlemen of the committee, accordingly undertook the search, and at last procured from the streets three children, a boy and two girls, of the ages, so far as could be ascertained (for they themselves could not tell) of seven, nine, and eleven years, whom we shall designate G, H, and I. These children had no knowledge of letters; knew no more than the name of God, and that he was in the skies, but could not tell any thing about him, or what he had done. They knew not who made the sun, nor the world, nor themselves. They had no idea of a soul, or that they should live after death. One had a confused idea of the name Jesus, as connected with prayers,

which, however, she did not understand, but had never heard of Adam, Noah, or Abraham. When asked if they knew any thing of Moses, one of them instantly recollected the name; but when examined, it was found that she only referred to a cant term usually bestowed upon the old-clothes-men of London. They had no idea of a Saviour; knew nothing of heaven or hell; had never heard of Christ, and knew not whether the name belonged to a man or a woman.—The Boy, when strictly interrogated on this point, and asked, whether he indeed knew nothing at all of Jesus Christ, thinking his veracity called in question, replied with much earnestness, and in a manner that shewed the rude state of his mind, “No; upon my soul I do not!”—With these three children, being the *second* class, Mr. Gall met publicly for eleven days, during one hour each day.

The *third* class selected for this experiment, consisted of three of the most intelligent girls of the school first mentioned, and whom we shall designate by K, L, and M, and were of the ages of 11, 12, and 16, respectively. These were instructed in the nature, and trained to the exercise, of prayer, as lessons only, and not as devotional exercises. They were, besides, requested to procure for themselves, two little children each, to be instructed by them in the principles of the Christian religion. About half an hour each evening was dedicated to this class.

As much of the value of this experiment depended on ascertaining the natural abilities and acquired habits of the children previous to its commencement, the sub-committee at Mr. G's request, endeavoured, during the time occupied by the exercises, to form a correct estimate of both. As to the natural capacities of the *first* class, A, B, C, D, E, and F, they were obviously and considerably below mediocrity. Some idea of this, indeed, may be formed from the remarkable circumstance, which was not known at the time, of their having been previously so long under instruction, and yet remaining in the state of ignorance in which they were when Mr. G. took them under his tuition. Their previous habits of mental wandering and inattention were also conspicuous; but

in three of the six, viz. B, D, and E, they appeared to be exceedingly inveterate, and continued to be more or less so, during the whole period of their instruction.

The natural abilities of the children in the *second* class, (G, H, and I,) were better, and may be considered as a fair average of children in general. Those of the *third* class, evidently possessed a higher order of intellect, and eagerly and rapidly acquired a knowledge of all that they were taught.

In order that an opportunity might be afforded to the Sunday-school teachers throughout London and its vicinity, to witness the result of this experiment, a public meeting was held in each of the four London Auxiliary Sunday-School Unions, when the Lesson System of teaching was explained by Mr. G., and illustrated by the examination of the first and second classes of the children; and, on the 16th of April, a General Meeting of the Committee of the Sunday-School Union was held at the Depot, for the special purpose of examining the children, and ascertaining, by minute and accurate investigation, the result of this important experiment.

A list of the principal doctrines of the Bible (in all forty-four,) embracing the character and attributes of God, the character and offices of Christ, the nature of faith, repentance and obedience, and the system of duties, privileges and ordinances, which the gospel discloses, having been prepared, formed the basis of the examination, and after a thorough course of questions and cross questions, by different individuals who were present, the Committee were quite satisfied, that the children had really and individually acquired a correct knowledge and understanding of them all.

They were next examined, on Old Testament History, from the time of Adam till the death of Moses,—of the leading circumstances of which they had acquired a correct knowledge in chronological order, and shewed a delightful aptitude in drawing from them



those practical lessons which are taught by these historical facts.

The most interesting branch of this part of their examination, however, was the application of the several lessons which they had previously drawn, which shewed most decidedly the great value and importance of this system of education.

The *second class* (G, H, and I.) were next examined, minutely and individually, on the great leading doctrines of Christianity. The enumeration and illustration of the several doctrines were given with a simplicity, and in a language peculiarly their own; which clearly proved the value of that part of the lesson system, which enjoins the dealing with the ideas, rather than with words; and which shewed, that they had acquired a clear knowledge of the several truths.—They were also examined on some parts of the Old Testament History, from which they also drew some practical lessons, in a manner similar to the former class.

The *third class*, (K, L, and M,) were next examined on the nature and practice of prayer. They shewed great skill in comprehending and defining the several component parts of prayer, as invocation, adoration, confession, thanksgiving, petition, &c.—They first gave examples of each separately, and then, with great facility, made selections from each division in its order, which they gave consecutively, shewing that they had acquired, with ease and aptitude, by means of this classification, a most desirable scriptural directory in the important duty of prayer.

They then turned several lessons and passages of scripture into prayer; and the chairman, and several of the gentlemen present, read to them passages from various parts of the Bible, which they readily classified, as taught in the "Questions on Prayer," and turned them into adoration, petition, confession, or thanksgiving, according to their nature, and as they appeared best suited for each. Some of the texts were of a mixed, and even of a complicated nature; but in every case, even when they were not previously acquainted with the passages, they divided them into parts, and referred each of these to its proper class, as in the more simple verses.

A little child who was taught by one of these girls, was next examined, and shewed a distinct knowledge of the great leading truths of the gospel.—The young teacher, whose labours appeared so successful in communicating a knowledge of the Christian doctrine to this child of six or seven years of age, on being questioned as to her mode of teaching, stated to the committee, that her pupil repeated the words, while she catechised her by cross questions, making her find out the answers in her own mind, from the words she had used.

In concluding their Report, the Committee express their deliberate conviction, that this system of teaching is eminently simple in its details, and well calculated to excite the attention, and to strengthen and expand the mind. That by its means, truth is speedily and permanently conveyed to the understanding, and retained in the memory; and children are enabled to convert all that they learn into practical use, in which consists the great peculiarity of the system, by drawing from it subjects for prayer, and lessons to guide them in their general conduct, while the application of the lessons to the common occurrences of life, tends to revive all these upon the mind, to enlighten the conscience, and to prompt to duty. Upon these grounds the Committee, cheerfully and earnestly recommend the system for adoption in Sunday-schools and families.

This experiment must be regarded with much interest by *Sunday-school teachers*. Having been made for their information, having relation to subjects with which they are familiar, and shewing results which they cannot but feel to be exceedingly desirable, they will be anxious to know, what are the peculiarities of the system, and how far the method of teaching, so highly recommended, may be conveniently and properly adopted by us in our Sunday-schools.

To this inquiry, we shall ask the attention of our readers in our next number.

## IMPORTANT TRUTHS.

A writer in the London Sunday-school Teacher's Magazine, fears that too much importance is attached to the wisdom of this world, such as a knowledge of languages, &c. in the qualifications of teachers. He thinks these things, though well enough in their place, are not essential to the character of a Sunday-school teacher.

He thinks that "*Christians in general do not take sufficient interest in the subject.*" 'Tis true that they subscribe their money in aid of so laudable an object, but this is not enough. Let them show that they are really anxious to see the prosperity of the schools, in their respective places of worship. Let there be a spirit of inquiry among them; how they may strengthen the hands of the teachers, and encourage them in their work. There are many who feel so little interested in the schools in their own immediate neighbourhood, that from one anniversary to another, they never trouble themselves to inquire as to their prosperity, or exert themselves for their benefit; and thus the teachers are left without that encouragement which their Christian friends might afford them. Surely Christians should be anxious for the extension of the Redeemer's kingdom, and for the glory of his name! Are they indifferent as to whether or no, there be a generation to serve the Lord, when they are laid in the silent grave? The great Shepherd of Israel manifested his love for the lambs of his flock, by taking them up in his arms, putting his hands upon them, and blessing them; and when the fulness of time was come, he crowned his work and labour of love upon the earth, by laying down his life for his sheep. Let Christians, therefore, impelled by gratitude to the Saviour, and stimulated by the example of him whom they profess to follow, co-operate with the teachers in so good and glorious a cause, and shew that, while they themselves enjoy the blessing of a preached gospel, they are anxious that the lambs of the flock should not be left a

prey to vice, and the snares of him who goeth about seeking whom he may devour."

And he suggests, too, that sincere and pious teachers, whose hearts have been renewed by the influence of the Holy Spirit, and whose delight it is to work in the vineyard of the Lord, and to rear tender plants to his glory, are in danger of forgetting that their work is with *children*, whose young minds cannot bear the "strong meat" of the gospel.

Being "babes in Christ," they must be "fed with the sincere milk of the word, that they may grow thereby."

"This the teacher who relies upon the promised influence of the Holy Spirit, whose *heart* is set to the work, and who has the qualification of love in the soul, will be successfully enabled to do: and although he will have much to contend with in his work, from the ignorance and inattention of the children committed to his charge, this will only stimulate him to renewed exertion and anxious prayer. The more barrenness and ignorance he discovers, the more anxious will he be to store the mind with gospel truth. He will apply himself to the work with full purpose of heart, will descend to the capacities of the children, and with all meekness and patience endeavour to impress upon their minds the importance of remembering their Creator in the days of their youth. It will be necessary, however, for the teacher to gain the affections of his children; and in order to do this, he must shew that he really loves them, and is sincerely interested in their present and eternal welfare. Having done this, he will have accomplished much; the children will listen to his exhortations and admonitions, and his own soul will be refreshed and rejoiced, while he is engaged in imparting to them the blessings of the gospel. Let the useful and judicious plan of question and answer be generally reported to, as by this means their ideas and thoughts of scriptural truth are drawn forth; and they are compelled to exercise their

judgments upon it. This would be found more useful and interesting to the children, than the ordinary mode of prosing exhortation. By the former mode the children will be more attentive, they will be induced to think, and to study the scriptures for themselves, so as to give a ready and correct answer to the questions proposed by the teacher; while by the latter, but little is effected. The long and tiresome exhortation wears their weak and tender minds; they become inattentive and restless, and are often glad when it is concluded.

These suggestions have much weight, and deserve great consideration. We do not think, however, that the danger in our Sabbath-school arrangements, is that *too much* human learning will be required in Sunday-school teachers. It has seemed to us, on the contrary, that our prevailing error, is, that we overlook this class of qualifications *entirely*. If a teacher, male or female, becomes a consistent follower of the Lord Jesus Christ, and offers to serve as a teacher, a class is forthwith assigned to the applicant, with scarcely any reference to any qualification but that of piety. But if such a person is incapable of reading, or knowing if others read correctly, so as to convey the meaning of what is read; if such a person is incapable of talking even to his Sunday-school class without exposing his ignorance, and making himself a subject of remark among its members, though we might not be willing to exchange him for a teacher of *more* human learning and *no* piety, we should still desire to supply his place by one who was less grossly deficient in what are unquestionably most important qualifications.

Good manners, good sense, a correct knowledge of the English language, (so as to be able to read, write, and

and speak it properly,) and sincere piety, are all we need ask in our *Sunday-school teachers*. When we can find added to these, a love of teaching and a *tact* or faculty for it, we must consider it a rare combination of good qualities. Good manners, and good sense, are needed in the all the relations and occupations of life. A good knowledge of the English language, is supposed to be attainable in almost every part of the country, gratuitously, or with very trifling expense, and this is also important to the individual whether he becomes a Sunday-school teacher or not. Devotion of heart and life to God, and to the interests of the Redeemer's kingdom, is required of all men, every where; so that all we ask or expect of our Sunday-school teachers in respect to qualifications, is what we might justly ask, and expect of every American citizen; and until, as a body, we approach much nearer to this reasonable standard than we do at present, we have no fear of falling into the error of requiring too much human learning in our Sunday-school teachers.

#### RESULTS.

We notice an instance in one of the reports, in the appendix of the annual report of the London S. S. Union, where the school-room became too strait for the accommodation of the school, and *six dwelling-houses* in the neighbourhood were thrown open and nearly filled.

In another report a case is mentioned where *one hundred adults*, attending the Sunday-schools in one village, made a public profession of religion, while many others remained deeply concerned about their spiritual prospects.

From another report we learn, that in a school of nine teachers all of them had been scholars in the school where they now taught. One of the nine

"Was formerly the rudest and most ungovernable lad in the school. He was often on the eve of being dismissed for bad behaviour, but by the kind providence of God, he always escaped this last course. He is now one of our teachers. His conduct, both at school and at home, is the reverse of what it was. He had often been told by his teachers and his parents, that it was his duty to pray to God morning and night. This he never would do; nor was he ever known to perform this duty, until one evening, when his elder sister happening to go up stairs, a little time after the younger part of the family had retired to rest, she was surprised to hear a voice. She stood and listened—then advanced a little further, when she was surprised and delighted to see this boy on his knees, with his younger brother on one side of him, and sister on the other; and thus was he offering up his prayer to Almighty God for himself and those around him."

*The Blind shall see.*—We have in the school a child totally blind with one eye, and who can see but very little with the other. When she came to the school she did not know her letters, and could not see them in the books; however, by the assistance of a set of large lessons, one of which I have lent her every week, she can now read, so that in about two months more I dare say she will be able to read in a Testament, if I can procure a type sufficiently large for her. This poor child I think has not missed one Sunday since we commenced, and walks about a mile and a half. She has also learned during the year, by her mother repeating them to her, 94 verses and 35 hymns.

From the report of a Methodist Sunday-school Union, embracing about 30,000 scholars, we make the following extract.

"It is with heartfelt satisfaction to myself, and with humble gratitude to Almighty God, the giver of all good,

that after a long delay, I am at last enabled to transmit to your society a full and (I presume) a pretty correct account of the schools, teachers, and scholars, included in our Union for the past year; but I feel still more thankful to Heaven, that I have something better to record than the bare and dry detail of numbers. From the commencement of last year up to the moment at which I write, a great number of schools, and thousands of teachers and scholars, have, through the tender mercy of God, been visited with the day-spring from on high, to give light to them that sit in darkness, and in the shadow of death, to guide their feet into the way of peace.

"The wonderful predictions, and the gracious promises that we have upon record respecting the enlargement, increase, and glory of Messiah's kingdom, have been amazingly fulfilled, and surprisingly verified. The bountiful out-pourings of the Holy Spirit of God from on high, have caused the wilderness to be a fruitful field; and now judgment dwelleth in the wilderness, and righteousness remaineth in the fruitful field. The eyes of the blind are opened, and the ears of the deaf are unstopped: The lame man leaps as an hart, and the tongue of the dumb sings, for in the wilderness waters break out, and streams in the desert. The Lord is now building up Sion, and He appeareth in his glory. His people are willing in the *present day* of his power. The mountain of the Lord's house is established in the top of the mountains, and is exalted above the hills, and all our schools in some places flow unto it. Yea, hundreds of our poor people, both young and old, go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.'"

#### GOOD RULE.

Good old Mr. Ryland, of Northampton, (Eng.) when asked what was the best way of educating children, used to say, "*Simplify and repeat, simplify and repeat.*"

## NOBLE SENTIMENT.

We have been much pleased with a sentiment advanced at a late public Sunday-school meeting, held in an English town, in October last, for the purpose of organizing a Sunday-school Society. The Mayor was in the chair, and the business of the meeting resulted in the formation of a Sunday-school society, composed of Churchmen, Independents, Baptists, and Methodists. Several ministers engaged with much interest in the proceedings, and one of them

"A Wesleyan minister, in advocating the necessity of combined effort on the part of the various religious sects, judiciously observed, that in these societies, there was *co-operation* without *amalgamation*; and that each denomination might retain its distinctive peculiarities, and yet unite with others on common ground, like the Bible and Tract Societies, &c. As the children of Israel (he observed) were divided into twelve distinct tribes, and yet united under Joshua in conquering the land of Canaan; in like manner, the various religious sects might combine their energies under their great spiritual Joshua in taking possession of the territory of Satan, and while the ark of the covenant was in the midst of us, we might expect to go forth 'conquering and to conquer.'"

## IMPORTANT SUGGESTIONS.

It is among the most perplexing questions which come under the consideration of the friends of Sunday-schools, how the benefits of the system may be extended beyond the school-room, or rather how the impressions, attempted to be made there, may be continued, after the actual attendance of the pupil shall cease. The Bible class is open to such an one, and perhaps if this exercise were conducted as it should be, and proper

pains were taken by the teacher, or parent, to induce the pupil to take advantage of it, it would more generally answer the purpose. And we cannot refrain from expressing a conviction in this incidental manner, that the Christian community are not, generally, sufficiently aware, of the vast benefits which this system of instruction offers. We are persuaded that it holds a much more important place, among the means of religious instruction than seems to be assigned to it. Circumstances may have conspired, to prevent a more general expression of public feeling on this subject, but no circumstances can apologize for the absence of Bible class instruction, where there is one person to teach, and two persons to be instructed.

We have noticed a suggestion in a foreign journal, on the general subject of sustaining the interest of Scholars in Sunday-schools, after they cease to be members, which seems to us highly important; and the plan proposed is certainly very practicable. The question had been asked "what are the benefits derived from annual meetings of old Scholars;—how may they best be conducted, and what prevents their general adoption?"

The answer is from one who says he has known such meetings to be well attended.

"The obvious *benefits* at the times of meeting were, a salutary revival of former serious impressions, an interchange of interesting communications, the opportunity afforded to ascertain the moral and religious state of those in attendance, and to reclaim such as had strayed from the good paths of religion, and the commending of each other to the favour and care of God, by mutual prayer. The *plan* pursued on those occasions has been, to commence with the usual devotional exercises; to address some brief obser-

ventions to the meeting, with the intention of exciting feelings of interest and attachment towards the school; and then to call upon some of the former scholars, individually, to give an account of what benefits they had received by attending the Sunday-school; also to state what place of worship they had regularly attended since they left the school, and whether any were at the time of the meeting so circumstanced, as to have the ability or opportunity of rendering any assistance to the Sunday-school, either by small contributions to its funds, or by their own personal attendance, to assist the teachers in the work of religious instruction.

A mere cursory glance at the benefits to be derived from such meetings, at stated periods, must show the importance of the subject; but deliberate reflection will more fully impress every mind with its vast importance to all those teachers who are desirous of ascertaining what beneficial effects have resulted from their pious labours.

Should the inquiry be urged, who could possibly object to the general adoption of a plan so eminently calculated for usefulness? I should expect the immediate answer would be 'No one!'

Now it is well known, that a meeting of some college classes is held, annually, for many years after they have graduated, for the purpose of renewing pleasant acquaintances, reviving the recollection of past scenes, and cherishing grateful associations. And we knew a case in which even the members of a distinguished private school for young ladies, assembled annually for some years, upon the invitation of their former instructor, and the interviews were attended with much pleasure. Stated meetings of those who are associated together by common interests, views, or occupations, occur continually, and all these derive whatever importance they have from the same principle, as that which should bring the old scholars of a Sunday-school together, at fixed periods.

Suppose, for example, that it should be proposed in Boston, New York, Philadelphia, or any other populous town, where Sunday-schools have been long established, that all persons who have ever attended them regularly, for the space of one year previous to 1825, should meet at a suitable place, for the purpose of mutual inquiry and information. The meeting would be conducted like any other public meeting, yet with as little formality as possible. All persons but those included in the invitation, would of course be excluded from the meeting. Here then, we should have assembled, ministers, lawyers and physicians, fathers and mothers, neighbours and friends, and, in short, persons of all the professions, and occupations, and conditions of life, with all their various interests and circumstances, yet assimilated by this one circumstance,—that they have all been controlled and directed in a greater or less degree, at some period of their lives, by the influence of Sabbath-school instruction. We should see whether their countenances, appearance, conversation, intelligence, &c. advocated the system or condemned it. If we should find, in such an assembly, the same variety of appearance and condition that we see in the common assemblies of mankind at public political meetings, in stages, steam-boats, &c., where the ignorant, the vile, the intemperate and poverty-stricken, are as clearly designated, as if their condition was branded upon their foreheads, it would be one picture. And if on the other hand, we should see, and hear on every side, indications of sobriety, intelligence, and comfort, it would be another, and far more agreeable picture.

The principle we contend for, is, that religious education will unquestionably present the last picture. In any village that can be named, the religiously educated family, is as completely distinguished from the ill-bred and unruly, in the eye and mind of the whole neighbourhood, as the dwelling houses are by their colour, or the fruit trees by what they bear. We do not say, that the children of religious people are always well educated; very far otherwise. But that the family, in which the genuine influence of religion is felt, and in which the principles of religion are the principles by which every department is ordered and regulated, is to all around it, "as a city set on an hill," cannot be denied.

The system of Sunday-school instruction, contemplates the elevation of the whole community of children, to the same eminence. If one case in fifty, nay, one in ten, should disappoint us, we should still consider the great object attained if the *nine* were good parents, neighbours and citizens. If this attempt to give a moral and religious education to a community is impracticable, it has been tried long enough to show it. If the thing itself is practicable, but the means employed are inadequate, or unsuitable, this also must be obvious by this time; and if both the practicability of the measure and the adequacy of the means are beyond question, the result of past efforts is the best evidence of it.

If we do not mistake, many of the friends of Sunday-schools are too much induced to speculate on this subject, as if it was yet a matter of experiment. So far from considering it in this light, if the *actual results* of Sunday-school instruction, in this country alone, are

not sufficiently manifest and direct, to show that the system is capable of accomplishing all that its friends ever claimed, and is therefore worthy of general esteem and support,—*we should feel justified in abandoning it at once*;—such is our entire confidence in the issue of any examination that can be made: and it should always be remembered that the results, whatever they are, must have been materially affected by the peculiar circumstances under which they have been produced.

Let us then try the plan above suggested, or some other for the purpose of *establishing facts*, if no other purpose calls for it. Let us see more generally, what Sunday-school instruction, given ten, fifteen, twenty, and twenty-five years ago, to persons who are now twenty-five, thirty, thirty-five, and forty years old, has produced. We have something like what lawyers call a *lien*,\* upon every character which has been formed under Sunday-school influence. And every child should be impressed deeply with this feeling, that he will not pass a day after leaving the school without bearing testimony in favour of its influence, or against it; and that we shall want his character among others, as an item of evidence, by which we shall hope to prove to mankind, that whatever misguided and wicked men may say, Sunday-schools are after all, among our richest blessings.

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\* A tailor is said to have a *lien* or claim upon the clothes he makes, until he is paid for making them; and in some States, a mechanic has a *lien* or claim upon the house and land it occupies until he is paid for his labour, &c.

## YOU DO NOT KNOW.

We said this to a teacher, who was counting over years and years of Sunday-school labour, apparently bestowed in vain, "You do not know what the result of your labour may be." We have a case in point.

At a small meeting of Sunday-school friends, in a private house in England, it was stated by the *Rev. Mr. Fishpool*, an Independent minister from the parish of Ridgewell, that he was formerly a Sunday scholar, and received his first conviction of the evil of sin, from an address delivered in the school. He left it, however, and the neighbourhood, without his teacher's being aware, that any impression had been made upon his mind; nor was it until many years afterwards that he returned to the place, and then it was to occupy the pulpit and preach the gospel of Jesus Christ. He also mentioned at the same meeting, that two young Sunday-school teachers had been induced to open a Sunday-school in a place where they went to reside, and by means of their efforts exerted through the school, the preaching of the gospel was introduced, a chapel erected, and a flourishing church organized.

## VACANCIES SUPPLIED.

The vacancies in the Board of managers of the American Sunday-school Union occasioned by the death of the *HON. BUSHROD WASHINGTON*, of Virginia, and *PETER HAWES*, Esq. of New York, have been supplied by the election of *CHIEF JUSTICE MARSHALL*, of the former state, and *Col. RICHARD VANICK* of the latter.

## JUDGE MARSHALL'S OPINION.

We take the liberty to make the following extract from *Chief Justice Marshall's* letter, in answer to the notice of his appointment.

"No man estimates more highly than I do, the real worth of your society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope and believe that the future will not form a contrast with the past.

With the truest wishes for the prosperity of the institution, &c. &c.

## EXTRACTS FROM CORRESPONDENCE, &amp;c.

*Newport, (R. I.) Jan. 14, 1830.*

Two little boys about seven years old, were found a short time since, conferring together while in the school, respecting the way of reconciling verses 43 and 44 of Matthew 5. They perceived in one verse, as they supposed, a requirement to hate enemies, and in the other, a command to love them. At length they referred the subject to the teacher, manifesting much solicitude concerning the apparent contradiction; the difficulty was soon removed; but the discussion proves that Sunday-schools make children think, and examine, and judge, and do not lead them blindly to receive for doctrines, the commandments of men.

The benefits of our Sunday-schools can be increased, only by increasing the number, intelligence and piety of Sabbath-school teachers.

*J — — — (Illinois,) Dec. 15, 1829.*

One of our most efficient fellow-labourers, has been called to his last account. Dr. — — —, who was behind no one in this place in zeal and activity, in the Sunday-school cause, has rested from his labours, after an illness of only ten days. Though the loss of such a man would be felt in any place, yet it is peculiarly severe in this. He possessed a large share of public spirit, which was regulated by a supreme desire for the best good of



his fellow men. He took an active part in the Bible and Tract societies, and we feel that his loss cannot be repaired.

Since I last wrote, I have visited ten different neighbourhoods, in two of them, however, I could find no one to teach a Sunday-school. At B—— I found a Mrs. B. who has been considerably engaged in Sunday-schools, and who, with four other ladies, two of whom have families, and live at a considerable distance from the village, have engaged to assist in managing it. At S—— Mr. P. the school-master, had encouraged the scholars to commit scripture to memory during the Sabbath, to recite on Monday morning, and had gone so far as to purchase tracts for them, which he used as a kind of library. It will now be changed to a regular Sunday-school.

Sabbath-schools might be established in every settlement that I have visited, if there was some one to go forward and attend to it regularly; and I have thought much of the plan, of having teachers, who would teach a week school, and support themselves by it, and attend a Sunday-school and Bible class on the Sabbath. In many neighbourhoods the people are anxious to obtain a competent teacher for their children, and would support such an one, but such men are not to be found. If a few young men who possess the requisite qualifications, could be found willing to engage in the business of teaching, and who were at the same time, competent to conduct a Sunday-school, I should say that money could not be expended to better advantage, than by supporting such men here. But with very little effort they might support themselves: and if there are those *who love to do good for the sake of doing it*, here is one of the most promising fields that the world affords, for a man can support himself by labouring a sixth part of his time, and all the rest might be employed in doing good.

Parents, generally, are anxious to have their children instructed, and the children are willing, and in many instances anxious to learn. A young man by establishing a school in one of these settlements, and connecting with

his plan of operations, a *Sabbath-school*, might accomplish more good to all human appearance, in one year, than he could by labouring ten years in older states. The population is as dense here in many of the settlements as in the older states. In this county the land is mostly taken up and settled, one family to every eighty acres of land; to these families appertain on an average, four or five children each, and it is not uncommon to find families of ten or twelve children, not one of whom is able to read, and their parents are unable to teach them. \* \* \* \*

Last Sabbath morning at W——, an incident occurred of considerable interest.

I was conversing with a number of the inhabitants who had assembled for meeting, and among other things, mentioned a Sunday-school in C——, which was gathered together by the teachers, "from the streets and lanes of the city." "Ah," said Mr. D., "that brings to my mind the way that Sunday-schools first commenced. It was the sight of some such poor children, that suggested the idea to Mr. Raikes. They say he was the first to establish these schools. I heard them tell of it before I left England, I have seen the old man walking about the streets of Gloucester, with his large white curled wig. He was a very tall, slender man, and had a very intelligent look. I lived three miles from the city until I was twenty years old, and used sometimes to go to the old cathedral, (eight hundred years old,) where he had schools. And there I saw the children; the boys in one gallery, and the girls in another; and when the meeting was out they all went to the school, but I never cared to go with them, and I never have heard any more of Sunday-schools since I left England, twenty years ago, until last summer when Mr. — commenced one; but it stopped in a few weeks for want of some one to govern it."

He is one of the Methodist preachers, and on my requesting him to lead in prayer, he arose and spoke with much feeling on the subject, and remarked, that though he was "raised within three miles of Sabbath-schools, he never knew any thing about them

until they out-travelled him and found him out more than four thousand miles from his native land.

In regard to common schools, I can mention fourteen settlements which I have visited, in each of which an enterprising young man might establish a school, and support himself by it. In some of these places they have teachers, but they are ill qualified, while in most of them they have no teachers, and are anxious to get one who is competent to the work.

Dec. 30, 1829.

In a neighbourhood, twelve miles from I——, many of the parents are in the habit of spending the Sabbath in playing ball with their children.

In B—— they had an interesting Sunday-school of fifteen or twenty children for three years. A year ago last spring, the school commenced again, but soon died for want of attention on the part of teachers.

In ——— Mrs. ———, who was a teacher in their first Sunday-school in that settlement, which commenced five years ago, and continued three years, said that sixteen of those who attended that school, are now, in the judgment of charity, truly pious, and ten are members of the church.

This morning, after riding a mile and a half, I was overtaken by a lad ten or twelve years old, who seemed desirous to speak with me. On my stopping and bidding him good morning, he handed me twenty-five cents, to pay for the "*Youth's Friend*," a specimen of which his mother had seen at a meeting I held the evening before, and the boy had followed me more than a mile, for the sake of subscribing for it.

Dec. 31, 1829.

On my arrival at this place, I learned to my great surprise, that nothing will be done. Different persons have endeavoured, at different times, to continue a school, but in vain. The children were so ungovernable, and the schools so badly arranged, as to leave on the minds of the people, the impression, that Sunday-schools only

learn the children to do mischief. And it is lamentable for our cause, that generally the children are so indulged at home, that they will bear no restraint at all abroad. I never saw before, so many whole families brought up to do as they please, and suffered to contract habits of complete indolence both of body and mind: the establishment of Sunday-schools, or any other means of improvement, seems entirely out of the question.

If, however, any thing is done, they need the best qualified teachers in the land; but they have, in fact, the poorest. In about half the cases where I fail to originate a school, it is owing to their deplorable ignorance of their own language.

Persons are often recommended for the business of teaching, whom I afterwards find are either opposed or indifferent to Sunday-schools, or very weak-minded and ignorant.

In forming a school near ———, a man was named to conduct it, whom I had not seen—he was thought to be a suitable, worthy man. Next day, I called upon him, and in five minutes' conversation, he showed his total indifference to the subject of religious education. He expressed his opinion in so many words, that as a general thing, *religious instruction does no good*, and that children are as likely to turn out well, who are brought up by irreligious parents, under the influence of irreligious example, as those who have pious examples and instructions.

Similar views are very prevalent here. Many professors of religion manifest a total indifference to Sunday-schools, and even to the Sabbath itself.

..... Education has been greatly neglected here. Sunday-schools have been commenced and conducted in such a manner, as to produce few, if any, of the fruits of righteousness. Hence prejudices exist in the minds of many good men.

Dec. 1829.

This is the general complaint, "I don't know who you will get for teachers." In one neighbourhood, 15 miles south of E——, I found the peo-

ple generally in favour of Sunday-schools, and desirous to have one in their own settlement. On inquiring for a suitable person for a teacher, they all directed me to the same individual, their "schoolmaster." As I was passing towards his house, I met one of the inhabitants, and stopped to converse with him, on the subject of Sunday-schools, &c. I inquired who would be the most suitable person for a teacher? "Ah!" said he, "I don't know, for there is none of them that have any regard to the Sabbath. Most of them are profane, and but few of them can read." I then alluded to the "schoolmaster." "Yes," said he, "he is the best qualified for the business, *but he is a Deist*, and has no regard for the Sabbath, and is intemperate." I found this schoolmaster quite zealous for a Sunday-school; he had even attempted to establish one himself. But I was satisfied from his appearance, that the statement of his neighbour respecting him was true, and therefore did not establish a school, though there are fifty children in the place.

Another obstacle, especially to winter schools, is the want of a place to meet in. Unless the children can find a warm house, they will hardly be tempted to face a strong N. W. wind over two or three miles of open prairie.

The third obstacle, and that which outweighs all the rest, is the extreme ignorance of the parents, which prevents them not only from engaging in the instruction of their children, but from appreciating the instruction they receive from others. The forming of county unions, and the making schools auxiliary to the American Sunday-School Union, is out of the question.

There are what are called the ———, who are very bitter. One of their ministers refused to preach in the room where the Sunday-school was held, merely because the Sunday-school was held there. I have met several Deists who oppose Sunday-schools with great violence.

Two or three schools were formed by Mr. ———, three or four years ago,

but expired in two years, and several others in other places have died away.

At ——— settlement only two persons were at all qualified as teachers, and they attended meeting a great way off. Three miles farther, I could do nothing; the only three men qualified being preachers. Next place, same difficulty. At C——, got things nicely under way, when an elderly brother rose and said, that there was a rumour that the Presbyterians were trying to establish a national religion, their petitions to congress about the mails showed it, and now it comes out in Sunday-schools.

Professors of religion here, (by the way,) of different churches, go to market, visit, cut wood for the fire, lay plans for the week, &c., on the Sabbath as on any other day. An old clergyman told me plainly that he was opposed to Sunday-schools. In conversation with two others, one of them said, he did "not like Sabbath-schools, for where he had been, the children run over and destroyed the *water-melon patches*," that it was a *money-making* business; that the society had a great heap of old books to get rid of, and wanted to give employment to individuals in getting rid of them, and at any rate, there is some yankee trick or cheat about it. He said he had rather have a day school, and that preachers generally thought as he did, and I expect they do.

January 1830.

During the last week that I remained in ——— county, I received intelligence almost every day from one place or another that I had visited. From five places I received intelligence incidentally, that they had organized schools and were going on prosperously. Two of the schools commenced with about 40 scholars each, and the number increasing. I visited Mr. S——, who mentioned the following circumstance: "About two years ago Mr. ———, (now about 30 years old) commenced learning his letters in a Sunday-school in North Carolina. Last spring he removed to ———, near the place where I then lived, and proposed to me to establish a Sunday-school. We went

forward and commenced one immediately, and in a short time had 70 scholars. The school became very profitable, and excited a deep interest on the part of all the parents and friends of the children."

This Sunday-school, which Mr. S. attended three months, afforded him all the information he possessed in relation to the subject; and yet he had concluded upon commencing one in his own neighborhood before I visited him.

The fact interested my mind very much as an example of the mode in which Sunday-schools are spreading through our land.

While at Dr. ———, on the head of ——— Creek, he reckoned up not less than *eighteen* families within the compass of *three* miles around him, that could not read, and in the same space more than sixty children who are old enough to attend school, who cannot read, and hardly one of whom knows his letters.

*Philadelphia, Jan. 25, 1830.*

"Having been a *teacher* of a Sabbath-school for a considerable time, I am well persuaded of the benefits arising from them. I regret that I have not money to contribute to such a laudable purpose, but will cheerfully give \$25 a year in printing to advance the good work. The printing to be done as low as you can have it done:

"Yours, respectfully,"

No. — St.

DONATIONS received by the American Sunday-School Union, from January 12th to February 12th, 1830, inclusive.

#### I. MINISTERS MEMBERS FOR LIFE.

*By the payment of thirty dollars, and upwards.*

Rev. Z. S. Barstow, of Keene, N. Hampshire, contributed by an individual of his Society, per C. C. Dean,	\$30 00
Rev. Gilbert Mason, Pastor of the Baptist Ch. Petersburg, Va. by members of his Church and congregation, per Rev. J. E. Welch,	50 00
Rev. Alexander Boyd, Pastor of the Pres. Ch. Newton, Bucks Co. Pa. by ladies of his Church,	30 00

#### II. OTHER MEMBERS FOR LIFE.

*By the Payment of thirty-dollars and upwards.*

Anthony Finley, Phil. per Rev. R. Baird,	\$30 00
†A. G. McIlvane, Petersburg, Va.	30 00
†John Dunn, do.	30 00
†Robert Bolling, do.	30 00
†Robert Dunn, do.	30 00
†William Crane, Richmond,	30 00
†James Gray, do.	30 00
†Gen. Wm. H. Brodmax, Goodwinsville, Va.	30 00
†Dr. Carr Bowers, Cedardale, Va.	30 00
†Dr. And. R. Woodley, Smithfield,	30 00
†Dr. Jas. B. Southall, do.	30 00
†Wm. J. Wright, Hargrove, P. O. Va. by his father Joseph Wright, do.	30 00
†Richard Carney, Portsmouth, Va.	30 00

#### III. ANNUAL SUBSCRIBERS.

*By the payment of three dollars and upwards.*

Robert Wallace, 1830, 1830,	6 00
†G. W. Hunter, Savannah, Geo.	3 00
J. R. Eckhard, Esq. 1830,	3 00
Wm. Alexander, "	3 00
Wm. Leech, Huntsville, A.	3 00
U. Kitchen, Philadelphia, 1829-30,	6 00
Geo. McLeod, do. "	6 00
John McMullin, do. 1830,	3 00
C. D. Meigs, M. D. do. "	3 00
James Peters, do. "	3 00
Thomas Snowden, do. 1829-30,	6 00
Mrs. Jos. P. Grant, do. "	6 00
H. L. Hodge, do. "	6 00
James Allen, do. 1830,	3 00
Wm. Ritchie, do. 1830,	3 00
H. Neil, M. D. do. 1829-30,	6 00

#### IV. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Jonesborough, E. Ten. S. S.	3 00
Greenville, do. do.	3 00
†Smithfield, Va. S. S.	3 00

#### Donations.

Annual Contribution of the children of Second Pres. Ch. Female school,	4 50
Philadelphia Western Monthly Concert of Prayer,	3 50
Princeton, N. J. S. S. Concert of Prayer, per Robert Dunlap,	10 37
Philadelphia S. S. Concert of Prayer, for Feb. of which \$1 00 from Female S. S. 1st Pres. Church.	7 82

#### V. DONATIONS TO THE GENERAL FUND.

†Mrs. Jane Dunwoodie, Liberty Co. Georgia.	5 00
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†A Friend, do.	5 00	†J. S. Bullock, do.	5 00
† do. Sunbury, Geo.	2 25	†Mrs. E. Holmes, do.	5 00
A Friend to the Am. S. S. U. being one half of his Subscription of \$500, per Rev. R. Baird, General Agent, Eighth Pres. Ch. Philad. of which Rev. Wm. L. McCalla is Pastor, being the amount of their Subscriptions and Donations, per Rev. Robert Baird, General Agent,	250 00	†Mrs. M. S. Strolbart, do.	5 00
First Pres. Ch. N. Liberties Philad. of which Rev. James Patterson, is Pastor, on account of Subscriptions and donations, of which \$30, is from Mr. George Wilson, to constitute him a Life Member, per Rev. R. Baird, General Agent,	175 00	†G. W. Anderson, do.	5 00
†Edward Davenport, Petersburg, Va.	10 00	†Mrs. M. C. McQueen, do.	2 00
†John Myrick, do.	10 00	†O. Congar, do.	3 00
†Jane Taylor, do.	10 00	†Cash, do.	1 00
†Griffin Orgain, do.	5 00	† do.	1 00
†H. Whitmore, do.	5 00	†Benjamin Stiles, do.	5 00
†J. S. Brander, do.	5 00	†Dwight Lathrop, do.	2 00
†Martin Eaton, do.	5 00	†C. W. Rockwell, do.	10 00
†Hugh Nelson, do.	5 00	Second Pres. Ch. Southwark, Phila., of which Rev. Wm. Ramsey is Pastor, being part of their Donations and Subscriptions, per Rev. R. Baird, Gen. Agent,	30 00
†James Riddle, do.	5 00	Mrs. Beatty, Steubenville, O. per Rev. J. H. Halsey,	3 00
†John Walthall, do.	5 00	Collection in Jefferson College Chapel, after public worship, per Rev. J. F. Halsey,	12 00
†Frances Fellet, do.	5 00	†Chas. F. Adairce, Richmond, Va.	10 00
†Cash, do.	5 00	†H. L. Wight, do.	10 00
†James Dwight, do.	5 00	†Nicholas Mills, do.	10 00
†J. C. Swan, do.	5 00	†John McKeage, do.	10 00
†David Duplap, do.	5 00	†A. B. do.	10 00
†Chas. F. Osborne, do.	5 00	†James C. Crane,	10 00
†D. U. St. John, do.	5 00	†H. Belden, do.	5 00
†Cash, do.	5 00	†Lewis Webb, do.	5 00
† do. do.	5 00	†Cash, do.	5 00
†Jane J. Minges, do.	5 00	†Charles Holt, Jr. do.	5 00
†T. H. Boswell, do.	5 00	†Geo. Hutchinson, do.	5 00
†Chas. Loomis, do.	5 00	†Young Pankey, do.	5 00
†L. H. Goodrich, do.	5 00	†Cash, do.	5 00
†Abel Head, do.	5 00	†William Roulett, do.	5 00
†Richard Gregory, do.	5 00	†James Caske, do.	5 00
†Lucy S. Gilliams, do.	5 00	†H. E. Montague, do.	5 00
†Jas. S. Mein, do.	5 00	†Jas. M. Ratcliff, do.	5 00
†Benj. Harrison, do.	5 00	†R. C. Wortham, do.	5 00
†W. M. Atkinson, do.	5 00	†Madison Walthall, do.	5 00
†A. Lynch, do.	5 00	†John Mosby, do.	5 00
†Jonathan Smith, do.	5 00	†Samuel Freeman, do.	5 00
†Cinn. Noble, do.	5 00	†James Sizery, do.	5 00
†George Robinson, do.	5 00	†G. Laeke, do.	5 00
†J. H. Stubbs, do.	2 00	†Cash, do.	5 00
†Wm. Moore, do.	2 00	†Kendall Griffin, do.	5 00
†Samuel Stevens, do.	2 00	†Cash, do.	5 00
†Samuel Boyle, do.	2 00	† do. do.	5 00
†Thos. A. Stroud, do.	2 00	†Jas. Drew McCaw, do.	5 00
†Cash, do.	2 00	†Cash,	5 00
†James Tyler, do.	2 00	†James Blair, do.	5 00
†Cash, do.	2 00	†Michael Gretter, do.	5 00
†O. U. Newly, do.	2 00	†A. Ross, do.	5 00
†Wm. H. Bowers, do.	2 00	†Flemming James, do.	5 00
†Cash, do.	2 00	†A. Friend in Smithfield, Va.	2 00
†G. W. Coe, Savannah, Geo.	10 00	†A. G. Goodwin, Suffolk, Va.	2 00
†W. King, do.	10 00	†A. Asheal, do.	2 00
†J. Cumming, do.	10 00	†John N. Parker, do.	1 00
†G. B. Cumming, do.	10 00	†Wm. D. McClenney, do.	2 00
		†A. Smith, do.	1 00
		†Thos. Oliver, do.	1 00
		†C. Finney, do.	5 00
		† Per Rev. J. E. Welch.	
		† per Mr. R. Hooker.	

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

APRIL, 1830.

INFANT RELIGIOUS INSTRUCTION.

For the American Sunday-School Magazine.  
ADDRESSED TO SUNDAY-SCHOOL TEACHERS.

[By Rev. John Brackenridge, Baltimore.]

The Sunday-school system is so extensively known, and so deservedly popular, that it is quite unnecessary to take up any part of this address, in discussing its merits, or in repeating the topics, which are fitted to animate you in this important service.

The object of these remarks, is to direct your attention to **INFANT RELIGIOUS INSTRUCTION**. You are aware that it is the commonly received opinion, that children are scarcely fit, or even *capable* subjects of religious instruction, before they have attained to the age of six or seven years—and the consequence has been, that but little effort has been made toward acquainting them with "*the great things of God*." The same unhappy sentiment has weakened the motives of parents to send their children, at an early age, to the Sunday-school; and has gone far to abate the zeal even of the Sunday-school teacher, in behalf of their spiritual interests, when they *have been* found in the number of his pupils. These young immortals, with the exception of a few religious services which they scarcely understand, are almost entirely engaged on the Sabbath, as during the week, in

"*learning to read*," and until that attainment is made, religious instruction is considered premature, and all their "*profiting God-ward*" as prospective only.

Since the work of Infant-school cultivation has been taken up by distinct societies, and schools formed for its special promotion, public opinion among us has been slowly, but really improving on this subject. Every day is shedding new light on this field of *discovery*, (shall we say) which lies fast by the fountain of life. As the principles of the Infant-school system are disclosed, and its benefits felt; we hope they will be gradually communicated to Sunday-schools, and to schools at large; until at length education will be carried several years *downward*, and the life of man, as to the great *end of life*, be sensibly extended. In the meantime, however, this momentous concern is, in a great measure, committed to the care of the Sunday-school. It is eminently a Christian institution; its work is to wield the sword of the spirit.—It has in its keeping the children of the church; its field is the world; the day of God is its time of action; it enjoys the power of Union, and the facilities of an uniform system; in its teachers, who are the flower of the land, it possesses a boundless charity, and it is followed

by the smile of God. The eye of the nation is upon it, its decision will be deeply felt, and its example extensively followed.

Whether it may be better for the American Sunday-school Union to establish distinct departments for Infant Sunday-schools, or to carry Infant cultivation forward under the present organization, it does not become us to decide. But the candour with which the conductors of that institution have always invited criticism; the good feeling with which they have received every kind suggestion, touching improvements in their general system; and the successful progress of the institution to its present eminence, are so many public pledges that on each question as it rises, the best course will be ultimately taken.

My present design will have been fully answered, if in addressing the ten thousands of their teachers, I shall be enabled to direct their serious and interested attention, *individually*, to the practicability and importance of Infant religious instruction.

1. *In pursuing the subject, my first remark is that children are capable of receiving oral instruction, on the subject of religion, as soon as they are of receiving it on any subject, (not as readily, but as really.)*

It will not be denied that little children are capable of receiving distinct notions in the way of instruction, about *other things*, much earlier than we commonly think of speaking to them of the things of God. They learn the names and uses of the things just about them, (and almost as much of their *nature* too as *can* be ever learned,) at a very early age. They very early learn leading facts on every subject that immediately concerns their little wants; and from these facts, with such instructions as we can, and do give them, they draw the necessary conclusions; and with such helps as we can and do give them, get on in life. They are ignorant and infirm, and they need to be daily taught, and daily guarded. Yet they early make the most sagacious remarks; they very soon observe with wonderful discrimination, the agents and elements around them; and assisted by our superior strength, and long

experience, make rapid and safe acquisitions. It is true that their senses aid them in *natural things*, while in *religious things* they do not; yet *without* instruction and the influence of the society of others, of what avail would be the impressions of their senses! And *with* religious instruction, they have conscience, (a sort of religious sense,) affections, thought, and memory—and above all, they have the *good spirit* of God, to give impression to the facts of revelation made known to them. Their souls, though depraved, are still *religious beings*; that is, are capable of the knowledge of God; and by his almighty grace, capable of holy love to Him. Religious instruction is God's appointed way to their souls; and the things that "*are not seen*," have ideas connected with their nature, as well as "*the things that are seen*," and the God of the Bible has so illustrated the spiritual, by the natural world, in his holy word, that the knowledge which a child acquires of earthly things, is made a sort of high-way, along which he may be led, to things heavenly and divine. Without divine influence, the little child will not feel; neither will the full grown man—but the great truths of revealed religion may be so borne into his infant mind by human agency, that he will perceive them as *really*, though not as *extensively*, as the full grown man. The result, in both cases, must depend at last, we need hardly say, upon the sovereignty of God.

2. That religious instruction can be successfully imparted at a very early age to children, will *further appear by considering the nature of those facts and first principles, which constitute religious knowledge.* The religion of Christ is as simple as it is sublime—"none can by searching find out God;" yet the way of salvation is called an "high-way," so that "the way-faring man, though a fool, shall not err therein." In its immensity, seraphim are lost; yet its "doctrine distils" on the infant mind, like "the small rain upon the tender herb." It is a fact well adapted to humble us, that many of the leading doctrines of our holy religion, are almost as much within the grasp of infancy, as of manhood.

The doctrine, for example, of the divine omnipresence, "it is high, we cannot attain unto it." If we pursue it one step beyond the simple fact, we pass the boundary of human knowledge, and are lost. A being entirely and intensely present, at every point of the universe; and yet filling immensity! Who can take in the thought, or reconcile the relations of the subject? And yet as a *practical* truth, it is one of the first principles which affects the soul of a little child. It is easily taken in; and once gotten, is never wholly lost. "Thou God seest me," becomes thenceforth, a dissuasive from sin. I once saw a very little girl, of about four years old, whose religious instruction had been entirely neglected, receive, apparently for the first time, the idea of a God, and of his presence. She seemed amazed,—delighted,—awed,—and her mind sprang upward toward the heavens, like a bird liberated from the thralldom of its cage.

The same train of thought will in some measure apply to all those doctrines which regard infinite perfection, infinite duration, &c. And then, as to those doctrines peculiarly Christian, and relating to us more as sinners than as creatures merely, the difference between the respective apprehensions of a mature and an infant mind, is much smaller than we may at first thought suppose. The reasons why things are so and so, and not otherwise, the *man* may know better than the *child*; though at last *very little better*. But the facts, and the duties arising out of them, are very plain; and it is unspeakably merciful, that the things most important to be believed, are the most simple: and they are not only simple in their nature, but comparatively few in number. What we call first principles, such as the depravity of the heart, the salvation by Christ, the nature of repentance, and its necessity, &c., may be very early understood by a child in their naked and practical force, *so far as* is required to produce the proper impression on the soul. We need not here remind the Sunday-school teacher of the beautiful and very appropriate illustrations of these, and kindred subjects, found in the parables of the sacred scriptures. Here truth, in the lucid language of

nature, is directed to the heart by the hand which fashioned it. Nor are the abounding examples of real life in the Bible, less striking, or less adapted to instruct the infant mind. Especially may we speak of the example of our divine Redeemer, who *embodied* in his life, his holy law; and *shows forth* in his actions, what he *tells* us in his words. We have heard of a little practical Christian, only a few years old, who was uncommonly exemplary and serious in her life; and on being asked how it came to pass that she behaved so well, she replied with great simplicity and wisdom, "before I do any thing, I think, how would Jesus do if he were in my place, and then I try to do like him." But without enlarging on this topic, we point you in support of our views,

3. *To the state of the soul at this tender age to which we refer.* In speaking of the state of the soul, we take for granted, what you will not deny, that it is a fallen and depraved state. Our reference therefore is, to the *state relatively*, that is, as to the comparative docility of that, and of other seasons of life.

Our principle is, that the lower you go down towards the beginning of existence, the less do you find the soul pre-occupied with evil influences; that the sooner the soul receives the truth of God the better; and we have proved already that it can find a very early entrance there. Infancy is the spring-time of being; the seed-time of eternal being; and while no universal rule can be applied to the varying capacities of children, yet not a moment is to be lost, that can be saved, and he may always be pronounced too late in beginning, who has not made the trial.

It has been remarked by President Edwards, that one great end of preaching the Gospel is *impression*. Infancy we know is the season of impressions; then the feelings are tender beyond any other time of life. Then the memory is most susceptible, and at the same time most tenacious. Then the conscience is not seared; and so soon as divine truth can be introduced, it knows the voice of God. Then there is a virgin freshness, and a romantic novelty in knowledge received, which compensates by a deeper



effect, for its smaller sphere. Then the heart is comparatively without guile; it is open, unsuspecting, confiding, and tender. A year lost here, may cast a shadow on all future life. This is the "hour of danger, this the power of darkness." While the church is sleeping, suspecting no evil, and waiting for the heart to open, the hand of the enemy is with busy and fatal skill, silently and profusely scattering the tares. Let us no longer give the vantage-ground to this most malignant foe; but as far as we may, let us pre-occupy the field, and grapple with him for the prize on terms that are less unequal.

It may be added, that all those principles of action within us, to which the word of God appeals, such as the desire of happiness, the love of approbation, the sense of shame, of gratitude, and the fountain of hopes and fears, are opening in the soul of the little child, and may be successfully reached by the faithful teacher. At every age, God's grace alone can save the soul; but at this, if we may speak so, divine power is less resisted, and divine truth more kindly entertained.

4. *We appeal to the word of God in confirmation of these views.* The relation of parent and child, as illustrated in the Bible, is full of instruction on this solemn subject. The authority of God is the parent's sanction in governing his child. The knowledge of God, the worship of God, and the service of God, are the great cardinal features of his education. "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thy hand; and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates."—Deut. vi. 6, 7, 8, 9 verses. (See also Joshua, iv. 6—8. verses.) The command is, "Train up a child in the way he should go, and when he is old, he will not depart from it;" or as the apostle Paul expresses it, "*bring up your child in the nurture*

and admonition of the Lord." But we point you especially, to 2 Tim. iii. 15. "From a child thou has known the Holy Scriptures," where the word, translated, in our version "child," is in the original Greek, "*infant*." And there is in Isaiah this remarkable passage, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little."—Isaiah xxviii. 9, 10 verses. These verses it is true, are primarily used to describe and to reprove an indocile spirit, in the people of full age, by comparing it with the minds of little children; but they imply with great force and beauty, this important truth: **THAT VERY LITTLE CHILDREN MAY BE TAUGHT THE KNOWLEDGE OF GOD:** "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts;" and then, graphically describing the *manner* of instructing them, it is minute, detailed, repeated, and laborious, but successful also: "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Without dwelling on this subject, we add that the whole genius of Christianity accords with the system of Infant instruction; and without a doubt, one reason of its limited influence in the world, is the neglect of the religious education of infant minds. Then "suffer little children to come unto Jesus, and forbid them not."

*Lastly, we appeal to experience.* We might go back to other days, and call up a collective testimony of facts upon this subject, which though, alas! distressingly few in number, compared with what we have a right to expect, are yet abundantly sufficient to confirm all our statements. But it is happy for this cause, that the subject of infant cultivation is beginning to occupy so large a share of the public favour and attention; and that the success of Infant week-schools, has carried theory forward by experiment, into matter-of-fact demonstration.

One chief cause, unquestionably, of the success of these most interesting institutions is, we speak it with reverence, *the introduction of God into the system*. Thus far, it is emphatically a Christian institution. God's word is the *practical* standard of right and wrong; love of his approbation, is the motive to action; and love to each other the basis of society and mutual good offices, in this little commonwealth. The progress of the children in the knowledge of God, the correction of their evil tempers, the formation of habits of serious thinking, and the delightful improvement of their social and general character, beside the cultivation of their infant minds, are matters alike of surprise and joy.

Now while we would not rest the truth of our general principle, upon any modern experiment, yet when such an experiment is actually passing, with most undoubted success before our eyes, it is happy for us that we can point to it in confirmation of a truth previously existing. And it is still more happy for us, that the infant-school system has been transferred, and applied to Sunday-schools in several cases, with equal success. Such being the facts, conceded to exist, we need only to allude to them, that their force may be duly felt by every candid mind.

In view of these things, how responsible and important does the office of a Sunday-school teacher appear! Dealing with causes that are producing endless effects; standing at the fountains of an eternal existence, how great is your influence! "how calamitous is your distinction!" And they are poisoned fountains! and you hold in your hand the healing salt of heavenly grace! O then, looking unto God, cast it profusely in. Let it never again be necessary for you to exclaim in your future work, "*the Lord was in this place, and I knew it not.*"

#### RELIGIOUS CHARITIES.

Works of benevolence, until all shall unite in them, will require money for their support and furtherance.

If the merchant will give cloth, and the tailor the making up of his garments, and other dealers will give other articles of apparel to a Sunday-school, or other missionary—and, then if, the coach or steam-boat proprietor will give him his passage and the citizen of the place to which he is sent, welcome him to food and lodging, we may sustain missionaries without money. But so long as these articles are necessary and cannot be obtained without money, and the individual himself is employed in a business which furnishes no pecuniary means of procuring them—charity must supply those means; and good men who think the object important enough to justify the sacrifice, are willing to furnish them. The liberality of their contributions will depend among other things on their opinion of the importance of the object, the suitableness of the agency employed to accomplish it, their own means, and their sense of responsibility, as stewards of the mercies of God. That the Christian Church, in its component parts, is corrupted with the love of money, cannot be doubted; and that liberal minded men are yet to enlarge their hearts in the cause of Christian benevolence, is also believed. Examples are sometimes stimulating; and we make the following extract from a late number of the *Missionary* (London) *Register*, for the purpose of presenting some examples of a very interesting character.

"While we are hostile to all undue excitement of the feelings in support of the cause of Charity, we are persuaded that Christians, as a body, govern themselves by a low standard, in respect of their aims. The spirit of the believers of Macedonia must live again in the Universal Church, in order

that, abundant means being supplied, out of enlarged faith and love, for carrying on with power the work of the Lord, the blessing may not be restricted as it now is by the straitened working of our faith and the half-hearted labours of our love.

At a recent Public Meeting, the Rev. John Blackburn made the following statement:—

Having been one of the Deputation who visited Manchester to advocate the cause of the London Missionary Society, I am anxious to impress on your minds the feelings excited by the Christian sympathy and devotedness of the excellent members of the Church of Christ in that town, not only in their public meetings, but also in their private intercourse. I am persuaded that they are all convinced, that to make sacrifices for God is the only proof of their sincerity. As sacrifices to idol gods—as sacrifices in the service of Mahomet—as sacrifices even in the Apostate Church of Rome, have ever been liberally offered as proofs of the devotedness of its members, so it is most consistent for those who have a purer faith, and are blessed with higher privileges, to show their sense of gratitude by proportional devotedness.

It may be supposed that our friends at Manchester are full of money: but I was assured, by some of the oldest traders in the town, that their circumstances were never so depressed as at the present time; yet *out of their deep poverty, they have abounded in liberality to the cause of Christ.*

A calico-printer not worth 100*l.* gave a sovereign for himself and his wife, and half a sovereign for each of his six children.—A warehouseman, having a salary of 120*l.* per annum, whose wife was known to be in a delicate state of health, and who had three children, gave, at the Meeting in 1827, five pounds: he was met by one of his friends before he paid in his subscription, who said to him, "Well, have you thought of what you did on Monday night?" "O yes," was the reply, "I told my wife when I returned home, and she said I had done wrong." My friend expected there was a withdrawal of the 5*l.*; but he was surprised when he heard

the warehouseman say, that his wife remarked, that they had been "blessed with many privileges;" they had "not had a doctor in the house for two years;" and she proposed that he should give 5*l.* for her and a sovereign for each of the children: so that instead of 5*l.* under excitement, the subscription amounted to 13*l.* after reflection, consultation, and prayer. The warehouseman further contributed 10*l.* in 1828, and in 1829. Now, are there no Christians here who have 120*l.* per annum, I might say, have 12,000*l.* per annum, who never gave even one half of that sum?—An old pensioner who had ninepence a day, and a salary of 30*l.* per annum, gave 5*l.*—A young man who was brought up in Mr. Roby's Sunday-school, in the year 1824, and received a salary of 70*l.* having a wife and three children, wanted his employer to raise his wages to 100 guineas: his employer refused: a gentleman, who knew his worth, furnished him with a small sum of money to commence business; in 1827, this young man gave to the missionary cause 25*l.* and did the same in each of the following years.

How many there are, who have retired from business, and who are living at their ease, who are doing nothing like this! I am persuaded, that we have not yet said, *to the Lust of the Flesh*, "Wait! I must first sacrifice to God!"—*to the Lust of the Eye*, "Wait! I must first sacrifice to God!"—*to the Pride of Life*, "Wait! I must first sacrifice to God!" No, Sir! we have sacrificed too much to ourselves. I feel guilt, in common with yourself, in this matter; and desire to be humbled before God that we have not been more devoted to his cause. Last Sabbath, many of us surrounded the Table of the Lord, when we sung, with apparent fervour—

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!

Were we then sincere? or do we mean to be struck dumb for our inconsistency?

There is an old weaver in Manchester, who is obliged to labour from early

till late, to earn 12s. or 14s. per week, who has now a son, a missionary, in the South-Sea Islands; he has brought up a large family, and "Oh!" said he, "I am like the Israelites with the manna; I gather my bread before the sun is up;" yet at the late meeting he presented 5*l.* as his offering.—There is a poor Welchman who came to Manchester without any money: a few friends raised him a small sum, and set him up as a dealer in ginger-beer: the spring being cold, his stock remained on hand; but the genial warmth of the sun produced the natural thirst that he desired, and he soon disposed of his stock. A friend met him yesterday week, and said to him, "Did you give any thing yesterday to the missionary cause?" The man replied, "Oh, yes Sir! I gave two sovereigns—the first two I ever had in my life. God has blessed me; and I thought it my duty to present the first-fruits of my success to God."

THE INFLUENCE OF INTELLECTUAL HABITS UPON THE MORAL AND RELIGIOUS FEELINGS.

It is well known to our readers, that the system of religious instruction in Scotland has long been distinguished for its efficacy and intelligence. There is in the following extract from the thirteenth annual report of the *Sabbath School Union for Scotland*, a train of thought which requires and is worthy of close examination. It should receive the undivided attention of Sunday-school teachers, parents and ministers.

There is one consideration of great moment, as affecting the practical advantage to be reaped from Sabbath-schools, which it may be proper to press upon the attention,—we allude to the influence of *intellectual habits* upon the moral and religious feelings.

When we say that man is the creature of habit, it is almost invariably to his external *actions* that we allude, and not to the more powerful influ-

ence which habit exerts over the *sources* of action which lie hid in the heart. It is quite true, that a person who has from his earliest youth been accustomed to regulate his external conduct by the strictest rules of morality, acquires such habitual rectitude, as to give the best ground to hope, that he will not in after years depart from his uprightness into the paths of iniquity; and on the other hand, we have the authority of Scripture for saying, that sooner "shall the leopard change his spots, than he who has been accustomed to do evil, learn to do well." But then if this *habit of goodness* has extended no further than the outward conduct,—if there have not been purity and uprightness of heart, chastity and sobriety of imagination, and godliness of principle, the individual possesses no intrinsic worth of character, nor can we with the least confidence depend upon his steadfastness in temptation or in perils. It is only when the *mind* has been habituated to think and to judge in uprightness,—when the *imagination* has been chastised and subdued by sound principle, and the whole inner man brought into subjection to the voice of wisdom and the dictates of truth, that we can look for real and permanent excellence of character.

It is no objection to the truth of the principle now explained, that man is a fallen being, and can never by his own strength acquire the perfection of character here described. It is most true, that without religion there can exist no sound morality, and that from the fallen condition of human nature, belief in the doctrines of religion, and the aids of the Spirit are the only means of regaining our lost condition of purity and happiness. But it is equally true, in *religion*, as in *morals*, that mere formal acquiescence with its requirements, or even with its great doctrines, where the heart is untouched,—where no genuine piety of thought and feeling is excited, and where there exists no practical application of its truths to the regulation of the thoughts and principles, is utterly useless, and no better than hypocrisy. Hence the necessity of habituating the mind to the contemplation of religion as a *practical matter*, and to the subjec-

tion of all its thoughts and feelings to a conformity of what is ascertained from revelation to be the divine will.

The influence of early associations upon our hearts, and consequently upon our whole conduct, is admitted by all; and by none will its overpowering force be more readily admitted, than by him whose heart has been touched by religion; and who has been brought to a sense of his total dependence upon God, as his Creator, Preserver, and Redeemer. Every day he feels the deepest cause to deplore the wickedness of his imagination, and the depravity of his heart, for his conscience tells him, that even when his conduct is the most praise-worthy in the sight of men, he is utterly without worth in the eye of Him who looks upon the heart, and to whose approbation alone he looks forward for comfort and joy. In the thoughtlessness of early life, he has indulged his imagination in its own way, and from its natural depravity, has pleased himself in idea with that from which he would have utterly revolted in conduct; but now that he has come to perceive the error of his ways, and to feel that the great Being whom he worships, is a holy Being, and cannot look upon iniquity, but requires holiness of heart as well as of life, he mourns over these sins of his imagination and his heart with bitterness, even when the world in its ignorance regards him as enjoying the consciousness of his own uprightness.

The necessity of early initiation into religious truths, and the deep importance of the youthful mind acquiring the *intellectual habit* of applying practically these truths to the regulation of the heart and thoughts, are thus most apparent. Even the mere moralist must admit the expediency of acquiring sound habits of thinking, to insure the right regulation of conduct; but he who believes in the truth of religion, who feels that man is a fallen and corrupted being, and stands in need of higher aid to raise him from his degradation, and bring him back to virtue and happiness, must be doubly convinced of the necessity of early accustoming the mind to this intellectual training. Not only will it

prevent the awakened Christian from having his joy and comfort in the belief of the truth impaired, by the constant recurrence of his imagination to those early and sinful thoughts and feelings in which it once revelled unfettered, it will diminish the risk to which he is still exposed, by taking away that most fruitful source of apostasy, an imagination at once wicked and depraved by nature, and hardened in iniquity from indulgence in sinful thoughts: and it is at the same time the very best means of preparing the minds of the yet unconverted, for the reception of the truth,—it is sowing the good seed, which God in his own time will undoubtedly bring to maturity, and make effectual to salvation.

We wish most anxiously to press these considerations upon the minds of parents and of teachers. They cannot too highly estimate the beneficial effects of an early training of the imagination to good and virtuous thoughts, as they cannot too deeply deplore the monstrous evils which an uncultivated and ill-regulated imagination invariably produces upon the character. It cannot be said that a person of this last description will never be brought to the knowledge of the truth, and to the practice of virtue; but this is consistent with the experience of thousands, that if his mind shall be touched by the Spirit, and brought to know Christ as his Redeemer, there will scarcely be a day of his future existence, in which he will not be found mourning over his inward depravity, and be in danger from the sinfulness of his intellectual habits, of being again drawn into the vortex of vice. The mind ought to be brought to take a comprehensive view of its condition by nature,—of the necessity of religion to insure its perfection and happiness,—of this necessity, not merely as regards a belief of its doctrines, and conformity with its external forms, but in regulating the feelings and thoughts of the heart and imagination. He who in youth has been thus accustomed to hate sin, not in action merely, but in thought, and to look upon it as what must both ruin its present happiness, and lead to his destruction in eternity,—who desires to be pure in his imagination, as well as upright in

his conduct, affords the fairest promise of being a steadfast Christian, as well as an upright character through life.

#### OLD AND NEW TESTAMENT.

Believing, as I do, that "all Scripture is given by inspiration of God," I have felt much distressed to see the Old Testament so much neglected in Sabbath-schools.

To provide against the evils of this neglect in my school, I have adopted the following expedient, viz:

Give out the same lesson from both Testaments at the same time. Say the seven first verses of chapter xi. of Hebrews, and instruct the children to recite these verses as they are printed, and to give in their own language; the history of the events referred to; as they are recorded in the Old Testament.

This makes the study much more interesting than the old way, and what is of vast importance, it binds together with an indissoluble bond the *whole counsel* of God.

Of the importance of this mode of instruction at this *peculiarly* interesting day of the Church, I have no time to speak. It is said, "a word to the wise is sufficient." Yours,

PIONEER.

P. S. The attendance at my school is from 230 to 250 each Sabbath, and their ages from 4, to 45, 60 of whom at least, have their chief clothing from the charity fund.

#### SUNDAY-SCHOOL JUBILEE.

*Montgomery* the poet, who is known as the ardent friend of Sunday-schools, suggests the expediency of commemorating the establishment of Sunday-schools in the year 1831; fifty years from the supposed time of their first organization. He thinks it might be the means of extraordinary and happy excitement to the public mind in favour of these institutions.

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#### MONTHLY CONCERT.

We take great pleasure in referring the particular attention of the reader to an item of our monthly receipts. It is the sum of \$18,42 collected by the New Haven, (Ct.) Sunday-school Union at the monthly concert, and contributed to the missionary fund of this institution.

#### THE OPINION OF A DISTINGUISHED LAWYER ON A POINT OF GENERAL INTEREST.

We have often thought that a little good sense would greatly improve the reasoning, and enlighten the views of some of the opposers of the *American Sunday-school Union*, and the subject has been brought afresh to our minds by a trifling incident of late occurrence.

A person, whose hand-writing and use of language furnish evidence that he has had the advantage of education, and who probably might be convicted, with little difficulty, that his opinions are illiberal and wrong, expresses the following views.

"I am conscientiously careful not to assist, or support this clerical establishment (Sunday-school Union) in any way whatsoever, fully satisfied that, however specious your indefatigable labours may be, that you only aim at the establishment of a hireling priesthood, and begin with the infants to enslave their minds, and lead them from the truth; to rely upon the opinions of men, and to look to poor vain and proud men, instead of Christ for strength, and instruction in righteousness: and withal to induce them to give for *this institution*, and *that pious clergyman*, and thus to serve mortal man, and to enable clergymen to live well upon the labours of honest and industrious persons, themselves idle, worse than useless, a curse to any, and every country where they (clergymen) have ever existed.

"Nay! let this country rest! cease your labours of hate; you cannot instruct! all you do is wrong."

Another person, of less pretensions on the score of education, says (in answer to a proposition to take the *Youth's Friend*,)

"In vane do you request.—Ye hypocrits, Who has required this at your hands?"

J. H. P.

A friend to religion but  
not  
tarianism."

Another says—

"This, (*'the Youth's Friend'*) as well as most of the periodicals, &c. issued by the Sunday-school Union, is regarded as being designed, under the pretence of disseminating knowledge, and inculcating morality, to draw money from all classes indiscriminately, and from the poor, that portion of their earnings which would enable them to give to their children an education which would render them superior to the wiles of priestcraft.

Now the opinion of a distinguished lawyer on a case similar to this, was as follows:

"I say unto you, refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it."

This was the advice of a very learned man, who was had in reputation among all the people with whom he dwelt. It was addressed to certain persons who were exasperated by a faithful exhibition of their evil ways. The adviser himself, was, as it is supposed, an enemy to the truth, but he had seen so much of the world and its ways, that he was persuaded nothing was gained by violent and boisterous opposition. The suggestion he made was substantially this; "That which has the show of good, and it is doubtful whether it be of God or men, it is

best to let it alone, and let it take its fate, and not to use any force or violence for the suppressing of it; Christ rules by the power of truth; not of the sword. If this counsel and this work, (this forming of a society, and setting it forth as the means of accomplishing great good,) be the counsel and work of foolish men that know not what they do, let them alone awhile, and they will soon run themselves out of breath, and their folly will be manifest before all men, and they will make themselves ridiculous. If it be the counsel and work of *politic and designing* men, who, under colour of religion, are setting up a secular interest, let them alone awhile and they will throw off the mask, and their knavery will be manifest to all around, and they will make themselves odious. It will come to nothing in a little time, and there is no occasion for giving yourselves so much trouble to kill that, which, if you give it a little time, will die of itself. The unnecessary use of power is an abuse of it. And if after all, the work is of God, your opposition is not only vain, but will be attended with serious consequences to yourselves, for *we* is denounced upon him that strives with his maker."

#### PROCEEDINGS OF THE SYNOD OF PHILADELPHIA.

In our December number, we stated that the Synod of Philadelphia had passed sundry resolutions, expressive of the views of its members on the subject of Sunday-schools, and particularly regarding the proceedings of the American Sunday-school Union. The following are the resolutions as officially communicated to the Board of Managers,

"*Resolved*. That, in the view of Synod, it is of unspeakable importance that the rising generation of our country, should be under full Sabbath-school instruction; and that it is incumbent on the church, as the light of the world, to pursue the most vigorous efforts to accomplish this great achievement. They do, moreover, judge that every congregation, within whose bounds the whole rising generation are not gathered under Sabbath-school instruction, or instructions equivalent thereto, ought to regard themselves as answerable to the head of the church for the deficiency, if they are not doing every thing in their power to remedy it.

"*Resolved*. That the A. S. S. Union be, and they hereby are, invited and requested to send their agents into every part of our bounds, where their assistance is needed, for the establishment of Sabbath-schools, with the advice and direction of the Pastors and sessions; and it is hereby given in charge to all our ministers and church sessions, to render every assistance to the agents of the A. S. S. Union in their good work, both of establishing schools, and taking up contributions in aid of the funds of the General Union."

#### SEPARATION INDISPENSABLE TO UNION.

*Extract from a letter dated, Bethany, (Pa.) Feb. 11, 1830.*

"Dear Sir:—I herewith transmit to you a copy of a resolution adopted by the Bethany Sunday-school Society on 15th January.

"Our society has been in operation more than eleven years, and during this time, there has never been more than one school in Bethany, which for the last few years, has been the only school under the care of the society, and has been composed of children, the parents of whom were of various sects."

The writer then states that a school was formed a few months since; by a particular denomination, and the children of the old school, pertaining to that denomination, were withdrawn. This measure being productive of ill

consequences, efforts were made to accomplish a re-union. Every objection to this measure was removed save one, and that was the connexion of the old school with the *American Sunday-school Union*, which they feared was about to unite church and state; a fear produced, as the writer admits, by gross misrepresentation.

"Under this state of things, the society adopted the accompanying resolution, with a hope of thereby effecting a re-union which would render the prospect of the usefulness of the society more bright. With sincere desires for the prosperity and usefulness of your institution,

I remain, &c.

*Extract from the minutes of a general meeting of the Bethany Sunday-school Society on 15th Jan. 1830.*

"Whereas, we consider it of great importance to the promotion of usefulness, through the medium of Sunday-school instruction in this place, that the efforts of the different Christian denominations should be united in the grand object in which we are engaged, which we are confident can only be effected by the dissolution of our relation to the American Sunday-school Union, therefore,

"*Resolved*, That this society cease henceforth to be auxiliary to the *American Sunday-school Union*.

..... Secretary."

#### INDIANAPOLIS SUNDAY-SCHOOLS.

In our number for September last, (Vol. vi. p. 284,) we gave an interesting account of the manner in which the last anniversary of our national independence was celebrated by the Sunday-schools in Indianapolis, (Ind.) In a late conversation with a gentleman of that place, to whom was entrusted the arrangements of the occasion, he informed us that the effect of it has been exceedingly beneficial.

Many were disappointed and vexed that the former manner of keeping or



rather abusing the day, was to be abandoned, and much opposition was expected from those whose selfish and party purposes might be thus cut off. But when the day came, and the schools arrived from a distance in great numbers, children and teachers filling the wagons together, and when a procession was formed, half a mile in length, of children, four abreast, sized with perfect accuracy, attended by their teachers, and preceded by two hundred ladies, much of the bad feeling which had been excited passed away. Even the governor of the State joined a procession so full of interest and promise, and exhibiting so clearly the connexion between Sunday-schools and the liberty and prosperity of the country. After the exercises in the open air, each child, teacher, and spectator, was furnished with a plain biscuit, and as much pure cold water as was desired; and such was the evident impulse which the ceremony gave to every school that united in it, especially to the distant schools, that it will probably be repeated under still greater advantages.

The precise population of Indianapolis is 1125. There are three religious societies; Methodist, Baptist, and Presbyterian. The Methodist society united with the other denominations till 1838, but now has its own school of about 90 scholars.

The Baptists and Presbyterians form the "Union school," held in the Presbyterian church. When the school was organized in 1820, it had 12 teachers, and 60 or 70 pupils. None of the teachers were professors of religion then, now all but two or three are so. The town was not settled till the winter and spring of 1822, and the first sale of property, was as late as

October 8, 1821. Much opposition was made to the establishment of a school, and without this opposition, it is supposed the attempt would have failed. A public meeting at the first anniversary in 1824, excited much interest, and gave a spring to exertion. And the school, last summer, numbered from 160 to 200 pupils, and in the winter 100 to 110, independently of the Methodist school.

In the beginning of their operations, two males and two females distinguished for their piety, were appointed religious teachers. Their office was to converse with each child individually and alone. This course seemed to be necessary, inasmuch as the teachers were not of a profession to justify them in attempting it. The exercises of the school went on in the usual way, the teachers taking care of their classes, and hearing their recitations; the religious teaching being an exercise entirely independent of the general organization of the school. The number of suitable persons for this office was however too small, and the duty was not discharged with so much faithfulness, as to show clearly its good effects until 1825, when the number was increased, and there are now fourteen religious instructors, including all the elders of the church. After the school is opened, the religious teacher takes a single child, and converses with him by himself; leading him into a conversation; so full and free, as to discover what are his prevailing dispositions, the habits of his life, his little difficulties and trials, and acting the part of a kind and faithful religious friend, as circumstances require; and this course is pursued through the school; and after the exercise is completed, the religious

teacher takes some principle, clearly inculcated in the lesson of the day, and applies and enforces it to the class at large.

This plan has been very successful; as an evidence of it, it may be stated that last spring, the directors took from the classes sixteen persons as assistant teachers, thirteen of whom were pious, and the remaining three remarkable for their seriousness and intelligence.

To secure the regular attendance of the children, a tract is given to each one who attends every sabbath in the month, and the school is stimulated to a course of diligence and obedience, by making the use of the library truly a reward. Those who are represented by the religious teacher as deserving, are admitted to the privileges of the library; the whole class is arranged to receive books, but they are often only given to two or three, and the rest are told, very significantly, that the indolent and inattentive cannot enjoy the privileges of the industrious and careful; a complete correction of bad habits has often resulted from such an incident.

In judging of the merit of a system of instruction, we must take into view the state of society where the system is to be adopted. And the necessity of thus accommodating the thing to the circumstances, renders it impracticable to prescribe rules of proceeding; and at the same time, imposes on men of character, education, and piety, the duty of exerting themselves to form, and execute a system which shall meet existing exigencies.

In a part of the country where family instruction is unknown; where the assistance, countenance, and approbation of parents and friends, are

not enjoyed; where common schools (if they exist,) afford limited advantages, and where habits of idleness, rudeness, and insubordination are greatly prevalent, modes of exciting ambition, and securing attention, may be allowed, which would be altogether objectionable in other places. The reward system is still in some measure retained in the school of which we are speaking, and our friend assures us, that he has seen no Sunday-school since he left home, which was so flourishing as that in his own town.

This gentleman stated a fact to us, which shows very strikingly, the almost magical increase of the population, &c. of the western world. The first improvement of the town of *Logan's Port*, at the forks of the Wabash and Elk Rivers, was made in June 1828, (not two years ago.) It has now fifty houses, 400 inhabitants, five mills, a printing office, a weekly newspaper, an Indian agency, a seminary of learning, and several public buildings!

We wish our western friends would often furnish us with detailed information of their wants, their plans, their prospects, and their embarrassments; as the more we know of each other, the more intelligent, efficient, and extensive will be our co-operation.

#### EXTRACTS FROM THE CHARGE OF THE BISHOP OF WINCHESTER, TO THE CLERGY OF HIS DIOCESE:

##### *On Sunday-schools.*

This is a subject which deserves, and I am confident will receive, the serious attention of the clergy. There are, perhaps, few places where it may be safe to depend solely on gratuitous teaching, though I would gladly avail myself of the attendance of those who will kindly give their time to this charitable labour. But the expense

of a *Sunday-school*, even where no gratuitous teaching can be obtained, is so inconsiderable, that it is not too much to say, there is no parish, however small and poor, which ought to be without it. The largest and most important institution of this description established in the diocese, is the Sunday-school of St. Peter Port, Guernsey, a town of about twelve thousand souls. On the 6th of last September, the day of my visit to it, there were present three hundred and forty-eight boys, three hundred and twenty-seven girls, sixty-nine teachers, and twenty members of the committee; the whole number on the books at the same time having been four hundred and twenty-nine boys, four hundred and ten girls, seventy-six teachers, and thirty members of the committee, making a total of nine hundred and forty-five. The business of the school was most efficiently conducted, without confusion or noise, in a room recently erected, and of ample dimensions for containing this large assemblage of adults and children of all ages. Instruction is given solely by gratuitous teachers of both sexes, to each of whom is allotted a class of ten children, and the whole is carried on under the personal direction of the members of the committee, with the superintendence of the clergy.

The obstacle most commonly alleged is the poverty of the parish. Let it be remembered, however, that the poorer the parish, the greater the necessity for the school, and our exertions in devising means for its support should be unwearied in proportion. My own experience leads me to recommend the establishment of many small schools, rather than the concentration of the children of several contiguous hamlets in the central school of the nearest town. To say nothing of the irregularity of attendance caused, during many seasons of the year, by distance, there are other inconveniences and serious evils inseparable from the system hitherto, perhaps, too much pursued in our national schools, of collecting the greatest possible number of children under the same roof.

I trust I am not too sanguine in

hoping, that the time will come when no church in the diocese, however small its population, will be opened for public worship, where a little class of Sunday scholars may not be found within its doors, forming, perhaps, not the least intelligent, nor the least hopeful portion of the congregation. My reverend brethren need not to be reminded, that it is out of the younger branches of their parochial family, the lambs of their flock, that they must provide for the progressive renovation of the strength of our church. No one can have been long entrusted with the care of a parish, without observing that it is through the agency of his school, directly or indirectly, that he will best win his way to the hearts of his people, as their spiritual minister and friend for their souls' good. His own personal experience will have carried conviction to his mind, that it is by a manifestation of interest in the children of his care, affection for their minister, and through that feeling, under God's blessing, a love for Christ has been awakened in many a stony heart, cold and dead in trespasses and sin. It would be something worse than folly to forego this advantage.

EXTRACTS FROM THE REPORT OF A MISSIONARY IN THE EMPLOYMENT OF THE LONDON SUNDAY-SCHOOL UNION.

I visited a school belonging to the New Connexion of Methodists, containing 300 to 400 children, which owes its present state of efficiency, to a worthy individual of that community, who, to attain a knowledge of letters, and to make himself useful, entered a Sunday-school in this town to *teach the alphabet class, without knowing his letters*, and who acquired a knowledge of them by hearing some of the elder children mention the names of the letters, and he repeating along with them! He thus went on from class to class. He can now read the bible, and is a useful and devoted teacher in the school!

I paid a short visit to —, and was delighted to find that the society there was going on most prosperously.

The ladies had completed the canvass of the town, and the results have exceeded the expectations of all! *One thousand children* have been found who went to no Sunday-school. Of these, the Established Church obtained 508. Roman Catholics 193, Independents 198, Baptists 52, Methodists, &c. 50. All the schools are overflowing, and they are obliged to take many of these scholars into the chapels.

I intend to enlist females into the service as much as possible, particularly in canvassing towns for children, for the results sufficiently show their superior efficacy in their benevolent labours.

Surely the results of these various efforts will tend to open the eyes of the Christian world to the importance of the Sunday-school mission, and lead to more strenuous exertion, to increase the number of labourers, and by this means, extend the blessed work more rapidly. If such numbers are found who go to no schools in towns and districts where the Sunday-school cause is reputed to be most flourishing, in what an awful state must those parts be, where these institutions are but partially known! Let this cause be laid near the heart of every pious minister and Sunday-school teacher, and let them unite in prayer to the Lord of the harvest to send forth more labourers into this important work!

#### INTERESTING FACTS.

The last report of the Sunday-school Society for Ireland, contains many interesting facts, among them are the following.

"Your Committee advert with pleasure, to a striking proof of the increasing interest in the cause of general education, and which they believe may be distinctly traced, in many instances at least, to the influence of Sunday-school instruction—namely, the erection of several school-houses by voluntary subscription—a work to which the poor have cheerfully contributed their money and their labour. To the same cause is to be attributed the establishment of numerous lending libraries; and the avidity with which

the books are sought after, evidences the growing thirst for knowledge, and suggests the powerful influence which these institutions are calculated to exercise, in raising the intellectual and moral character of this country.

"It is a pleasing proof of the delight the children take in the employments of the school, that some of them have united to form a school of their own, after separating from their teachers on the sabbath evening; in which they read together, and the more advanced take upon themselves the task of instructing the others in reading and spelling. They have also bought tracts for their classes to read at these times. This little school was at first held in a barn, and afterwards in the house belonging to the parents of one of the girls, and existed for some time without the knowledge of the teachers.

"Some time ago I was called on to visit a person who was reported to me to be at the point of death. I of course obeyed the summons, and how delightful was my surprise when I found her 'rejoicing in hope of the glory of God'—literally longing to depart and be with Christ, and having her hope founded, not on her own fancied innocency, either positive or relative—not on some vague notion of the mercy of God, but on that only true foundation—the finished work of Jesus Christ. Having conversed a good deal with her, I was more and more delighted, and on noticing the poverty of her dwelling, which in so many cases precludes instruction, I asked with no small eagerness, 'Pray R—— how did you obtain this information which now affords you so great comfort and support?' 'Sir,' said she, '*I got it at the Sunday-school*—I used to attend the school in Cavan, and it was there I learned what I now rejoice in.' I saw her frequently afterwards, she continued rejoicing to the end, and I am convinced finally entered into her rest. One fact is worth a thousand arguments."

From the *London Sunday-school Teacher's Magazine*, for January, 1830.

#### POETRY.

Sleep, weary world, and take thy rest,  
Thy countless eye-lids close;  
Shut all thy cares within thy breast,  
For once in peace repose.

Wake, slumbering world, a midnight cry  
Comes with Almighty breath;  
Wake, thy redemption draweth nigh,  
Shake off the dust of death.

Yon star,—those angels, shepherds, kings,  
A birth from heaven proclaim;  
God's only Son thy ransom bring,  
Emmanuel is his name.

Gather thy children from afar,  
Of climes and tongues unknown:  
Shew them the stable and the star,  
Christ's manger and his throne.

There, with the angels, loud and sweet,  
All hearts, all voices blend;  
There, with the shepherds at his feet,  
All kneels, all nations bend.

There, with the wise-men, from the east,  
Sinners their offerings bring;  
Each at that altar be a Priest,  
And every Priest a King.

For He shall wash them in his blood,  
Shall with his robes array,  
And make them Kings and Priests to God,  
Lord Jesus, haste the day.

Sheffield, Dec. 1839. J. MONTGOMERY.

#### REVIEW.

*The American Sunday-school Magazine from May 1, 1829, to April 1, 1830, inclusive.* pp. 384.

It would be better for us all, if we were more in the habit of reviewing our own works. The faithful discharge of such a duty, at suitable intervals, would perhaps check in some degree the luxuriant growth of pride, and might moreover prompt us to the exercise of meekness and forbearance in our judgment of others.

The present number completes the first year of our connexion with this *Magazine*. We have not at hand the means of determining, satisfactorily, what general estimate has been put on our services. That various opinions should be entertained as to the character which such a work should bear, is very natural:—especially in a case where so few of those for whom the work is designed, are

found among its readers or supporters.

We seriously doubt whether *one half* of those who receive the *Sunday-school Teacher's Magazine* are, or ever have been, *Sunday-school teachers*. It would not be surprising, therefore, if our pages, prepared as they are chiefly for this class of persons, engaged in a particular pursuit, and possessing, as we may suppose, habits, views, and feelings peculiar to themselves, should not entertain, or profit our *life members*, and *annual subscribers*, who receive it gratuitously.

Among those who are thus connected with us, by their own liberality, or by the respect and kindness of others, are ministers and laymen; of the former, we fear, many interest themselves less than they should, in the prosperity of an institution to which they are thus allied. Seldom do they inquire after its welfare; rarely make it the subject of public prayer, or commendation, and know little of its history, plans, or prospects. We have not wondered therefore at the many instances which have come to our knowledge, in which the leaves of the *Magazine* have been found, on a clergyman's shelf, *uncut*, at the end of the volume; nor did we regret that an arrangement could be made by which all evidence *like this*, of their opinion of it, could be retained in the bindery. We need not add, that *some* who are, and *many* who are not thus connected with the society, sustain its plans and views with their whole hearts, interesting themselves much in its prosperity, and exerting themselves faithfully to extend the influence, and improve the character of the institution. But we can hardly expect *clergymen*, generally, to take much interest in a *Sunday-school Teacher's Magazine*, when

so many strictly professional subjects demand their consideration, and when so many religious periodicals of a miscellaneous, and therefore more attractive character, are on their tables.

There will be found among our lay-members, (life and annual,) many persons whose interest in the subject of *education generally*, has induced them to patronise our institution, though they know it regards principally *religious education*. They think of Sunday-schools as collecting together, weekly, several hundred thousand children and youth, in suitable classes for instruction; and that one hundred thousand teachers, or more perhaps, are employed every Sabbath, in hearing them read, or recite religious truth, and in giving them counsel and instruction in things pertaining to their own happiness, and to the good order and quietness of society. They are persuaded, too, that thus, by many hands, and in many directions, books of an entertaining and instructive character, are circulated through families and neighbourhoods; and all the good influence they exert, in raising the character, and enlarging the comprehension of the people, is exerted in the remotest parts of the remotest districts where Sunday-schools exist, and where scarcely any other influence could be exerted.

These, though very general views, are correct, liberal, and important; but our friends of this character, are many of them doubtful as to the expediency of *close religious instruction*, and they hardly admit that children, ordinarily, are capable of holding *religious* opinions, or sustaining a *religious* character. On the whole, they would choose that our pages, so far as their taste, or wishes may be consulted, should pre-

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sent the subject of education in its more *general* bearings upon the interests of society. It is not necessary to say that there are those, (and we trust very many,) among our lay-members, and friends, in whose hearts and prayers we have a chief place, and who love to see the utmost prominence given to the *religious* character of the institution; while there are others still, in whose benevolence and kind regard we share, in common with kindred societies, and who are disposed to be satisfied with whatever satisfies us.

But what do our friends at large, say of us?

One in *New Jersey* says, "your *Magazine* must contain more *religious intelligence* or it will not be acceptable." Another in *Ohio* admonishes us that such is the want of information on the subject of organizing, sustaining, and instructing Sunday-schools, among *teachers and superintendents*, that the *Magazine* must not take it for granted that *any thing* is known, but must give the best and *minutest* information on the most *common* subjects."

The burden of many of our annual reports is, "we could do well enough, if we had *intelligent and competent teachers*."

A correspondent in *New York* speaks very kindly of the improvement in the *Magazine*, but asks ("not exactly" he says, "in a tone of complaint,") whether we "cannot infuse into it a more definite, glowing spirit of piety." He says, "I fear that young people have, in general, little idea of the vast amount of responsibility that rests upon them as *Sunday-school teachers*. The mere machinery of a Sabbath-school will do nothing towards the conversion of souls, nor will the addition of more chastened amusement,

or indefinite sensibility suffice for the purpose. The thing required is real spirituality of mind, carried out into every department of instruction, or admonition, or prayer. This will always be blessed of God."

Let it be remembered that these suggestions, however sensible and important, are not from *Sunday-school teachers*, for whose especial use and benefit the *Magazine* is prepared.

Many a man has been ruined by attempting too much at once, and many a grand enterprise has been embarrassed, and finally defeated, by the multitude of its connexions. Thousands would succeed who now fail in their projects, if they would form, and steadily prosecute *some single purpose*, to which their physical or moral energies are adequate.

In the application of this principle, **WHAT SHALL BE THE PURPOSE OF THE AMERICAN SUNDAY-SCHOOL TEACHER'S MAGAZINE?**

We cast our eye over the crowd of intelligent, and immortal beings who compose our Sunday-schools. We think how rapidly, and by what simple and cheap means, this crowd has been assembled, and how constantly its character and numbers are changing. What amazing interests are involved in the avowed purpose which has called them together,—of what indefinite enlargement such a system is capable! How grand the result of every year's operation; nay, how grand the result of the labours of a *single Sabbath*, if *this beautiful machinery really is, what it seems to be.*

Think of three or four hundred thousand children wailing up in the fear of God, and in the knowledge and observance of His commandments; and whose heart does not swell with

emotions of gratitude to HIM, that He has prospered and continues to prosper, the cause of Sunday-schools! The roaring lion must have indeed changed his nature, if he were not roused by such a measure as this, to take from him his prey.

But leaving this general survey, and mingling with superintendents, teachers and taught, what do we find?

Are the schools generally well organized? Is there a system of faithful, kind, unwearied superintendence? Are those men who are most competent in all respects found at the head of them? Is there a vigilant attention to the character, conduct, and habits of the school at large; exhibited in the order, punctuality, and correct deportment of each individual member, as well as in the completeness and accuracy of the minute books, &c.? Can we trace on the records the connexion of each teacher and pupil with the school? *As to the pupil*, when he entered, who were his parents, what was his age, who was his teacher, what was his attendance and progress, when and why he left, and where he went? And *as to the teacher*, how long, how punctually, and how faithfully he served his Master in that high vocation? Do we find the system of instruction adopted with due consideration, and with the *enlightened and discriminating approbation of the teachers* who are to administer it? and, when thus adopted, do we find the merits and adaptation of the system tested from time to time, by *close, personal, individual examination and inquiry?*

*Generally.*—Do we find the teachers intelligent, serious, diligent in their preparation for their work; meek, anxious to *learn* as a *privilege*, but will-

ing to teach as a duty; giving evidence that they feel how sacred and important is the trust they have assumed; availing themselves of every means of improvement; *giving themselves completely up to the business of teaching*, so far as a faithful discharge of duty requires it; punctual and steady in their attendance at school, and on such meetings as are profitable to themselves, and conducive to the prosperity of the cause; maintaining towards each other on all occasions, and in all circumstances, a spirit of kindness, forbearance, and confidence; discarding envyings, jealousies, evil surmisings, and desires of *personal fame or credit*; giving courteous consideration to the views and opinions of others; maintaining with Christian mildness, what one believes to be right, without endeavouring *for the sake of reputation or triumph*, to show another to be wrong; and thus securing that harmony of feeling, and unity of purpose, without which, any co-operation must be perplexing, feeble and fruitless?

*Individually.*—Is each teacher found to regard the children of his class as his children, (so far as Sunday-school instruction is concerned?) Does he feel a *special, personal responsibility* for the character, habits, and conduct of each individual member, so far as faithful teaching, regular visitation, and affectionate counsel can form, or influence them? Do we find him sustaining *his part* of the great system which extends so far, and embraces so many? And is he anxious to do his full share towards improving that system, extending it over the earth, and embracing within it every child that can profit by its agency? And are these teachers from among the most intel-

ligent and well taught Christians, selected from the church or congregation to which the school is attached, "grounded and settled" in the faith, and whose teaching is enforced by a bright and holy example? And if this is their character, do they study and labour to make their words intelligible and profitable to those who receive their instructions; accommodating themselves with great care and patience, to the limited capacity of their pupils, and giving milk to those who cannot bear strong meat?

And finally, among the hundreds of thousands of *pupils*, are there found *one hundred thousand* who have clear views of *simple religious truth*, such as a child of good capacity, at the age of eight or ten years, may well understand? Nay more, will *one child in one hundred* tell us what distinguishes man from the brute; what relation man sustains to God; what are God's distinguishing attributes, and what is man's moral character in his sight; what evidence there is of the truth of the bible, and what entitles it to more consideration than any other book; whence the institution of the Christian Sabbath, and what the obligation to observe it; what are the means of grace, and how are they made effectual; what is salvation, and how it may be secured; why we believe that if a man dies he shall live again, and on what we rest the conviction of a just and eternal retribution in the world to come?

These are but specimens of a series of questions; and our inquiry is, *whether one child, in one hundred, enrolled this day in our Sunday-schools, can give to them intelligent, scriptural answers?* Before a reply is given, examine, and consider what is fairly im-



plied in the words "*intelligent and scriptural.*"

And then, go one step farther and see whether we shall find among these children a marked, prevailing reverence for the Sabbath, and for the ordinances and institutions of religion? Are they making sensible and observable progress in the *knowledge*, (not to say *love*) of religious truth? Are their minds expanding, and as the fallow ground is broken up, is the good seed skilfully cast and securely lodged? Though they may speak as children, think as children, and understand as children now, are they evidently preparing to put away childish things? In one word, is there to be seen, by the close observer, in our *American Sunday-schools*, such evidence of the success, and flattering prospects of the institution as its friends and advocates ask, expect, and assert in its behalf?

We have no hesitation in answering, NO, NOTHING LIKE IT; on the contrary, it is to be feared that of a large proportion of our Sunday-school children, it may be justly said, "that they are bewildered with verbal mysteries, where there is no refreshment of truth for the eye, and are wearied with wandering from shadow to shadow, when there is all the fatigue of continual progress, without the advance of a single step in real knowledge."

Shall we be pointed to this or that school, and to one and another company of teachers, to show us that such an opinion is not borne out by evidence? Let us have a catalogue of these, and we will furnish one of those.

Shall we be told of the great improvements that have been made; of the increase of schools, teachers and scholars; of the obvious advantages of

the library over the reward system, and of the selected lessons over the old mode of instruction? All this we admit, and more. The labour bestowed by many teachers in the work of preparation, is far beyond what it once was; the standard of instruction is raised; more is required of children; and in much that respects the character and management of some schools, the advance is manifest. But the system we advocate and strive to build up, should show much more than all this.

A system of religious instruction designed expressly for children, well adapted to their improvement, and skilfully administered, would show us among its subjects, a great majority of intelligent, (though perhaps merely *speculative*) Christians. We speak now merely of an *understanding* of divine truth, such as is obtained of geography or astronomy, and not of its saving efficacy, when employed by the Spirit of God to convert the soul. We say, that such a system of instruction, as we have described in an interrogative manner, *must* make children familiar with the leading facts, doctrines and principles of the Bible. That they are not acquainted with them, a very slight examination will prove, and the number of those who see and mourn over the evidence of this fact, is increasing every day.

Then as to external conduct,—profanity, Sabbath-breaking, disobedience to parents, falsehood, games of chance, fruit-stealing, insubordination, contention and the like, are known to prevail, in some places to a great degree, among Sunday-school children.

And who will undertake to say how many children are excluded from the advantages of our system only *because* its administration is so defective and

superficial; or how many are availing themselves of such advantages as it seems to offer, while, so far as instruction,—suitable, seasonable instruction and discipline are concerned, they go away as they came, feeling as if no man cared for their souls.

We read, now and then, an anecdote of the uncommon intelligence or tenderness of conscience which some Sunday-school child in this country, or some other, has discovered; or perhaps an account of some happy death, in which uncommon hope and faith sustained the spirit in its early struggle, and we bless the institution which shows us such results; and if, in addition to this, our annual report tells us, that *one in three hundred* of the docile, susceptible, unprejudiced hearts in our Sunday-schools, under the training of *select religious teachers*, every Sabbath, and often for a series of years, have been constrained by the love of Christ to make their peace with God, and cast in their lot with His people; with how much satisfaction do we hail the result of Sunday-school operations!

And well may we thank God and take courage, if his blessing crowns our efforts, even to a much less extent than this; but what shame and confusion belong to us, that a system *capable of so much, accomplishes so little*, and *that*, because of the indolence, indifference, or unnecessary ignorance of those who manage it, or of those whom it is designed to bless and exalt.

“Brethren, these things ought not so to be,” and we wish we could believe that the picture we have attempted to sketch, presents the living character of our Sunday-schools. But after considering the blessings with which a gracious God has crowned Sunday-school efforts; after looking over the

bright catalogue of missionaries and ministers, and of godly men and women, who, (however various and far apart the times and places of their *natural birth*) were *born again* of the same Spirit in *this* Sunday-school and in *that*; and after estimating (as nearly as may be) the unseen and remote influences which unquestionably flow from Sunday-school instruction, notwithstanding all the deficiencies to which we have alluded, yet we should hardly dare to be faithful in the representation of these deficiencies, lest the enemies of our cause should take courage and seek to triumph over us.

What, then, shall be done? Why, in the first place let us ascertain what is the grand defect. This we have no doubt will almost universally be found in the *want of qualified teachers*; we shall not suggest a train of inquiries to the authorities and members of our churches on this point; nor shall we move the question what are the proper religious qualifications of a Sunday-school teacher; we shall speak only of the *qualifications of mind*. A Sunday-school teacher, whatever else he lacks, must have an understanding of what he would teach, and must teach so that his pupil will understand him. Suppose (would to God it were not to such an extent mere supposition) that all our teachers were active, devout, engaged disciples of the *Lord Jesus Christ*, willing to spend and be spent in his service, moved by nothing, and not counting even their lives dear unto themselves if, by their sacrifice, they might win souls to Him.

What then? If they were dumb, they would be unsuitable Sunday-school teachers.

And the pupil; what would he profit by a lecture on anatomy or chemis-

try, while ignorant of every term used to define or explain or illustrate these sciences. The lecture room might entertain him with its marvellous furniture, but the lecturer would speak in an unknown tongue.

So in the Christian congregation, when the preacher speaks of the "Church militant," "of the mysteries of the incarnation," "the heavenly Jerusalem," "the greater and the lesser prophets," "the apocalypse," &c. &c. what does the mind of a child understand by such expressions, if unexplained?

The exhorter of a Sunday-school (and by the way we wish this office was assumed with a little more deliberation, and exercised with a little more judgment,) the exhorter of a Sunday-school addresses his young audience thus:—"All your righteousnesses are as filthy rags; I will counsel you, as the Spirit counselled the church of Laodicea, to buy of Him gold tried in the fire that you may be rich, and white raiment that you may be clothed, and eye-salve to anoint your eyes that you may see. Oh children, get such gold, such raiment, such eye-salve, and what more can you want?" If there is considerable emphasis and a good share of action observed, the children will probably be entertained through the medium of their senses for ten or fifteen minutes; but that any instruction or impression will result from the exhortation, it is as unreasonable to expect, as if the same words were spoken in the original Greek.

But we will come to a common case: take the first volume of the Union Questions. Before we open this book, however, we desire it to be distinctly understood, that in the present state of Sunday-schools, a work like the *Union*

*Questions* is invaluable. It is not pretended that it is without many imperfections. And no manual of the kind can supply the place of constant and laborious investigation on the part of the teacher; and when our teachers shall themselves become close students of the Bible, with such helps as they can even now obtain from the *American Sunday-School Union*, they will find manuals of subordinate importance.

We will not deny that a teacher of good understanding, qualified to teach and properly acquainted with the subject-matter of instruction, may always need some such helping-hand to the exercise of his own powers; nor that a teacher whose understanding is *deficient*, or who is *not* qualified to teach, or *not* properly acquainted with the subject-matter of instruction,—may make some progress in his work, by the aid of a question-book, under all these disadvantages. But we desire the reader to understand precisely the point to which the *Union Questions* bring a teacher, and at which they leave him.—The *obvious questions* on the selected lesson are framed for him, and he can ask them without taxing any power but that of articulation. If the habit of asking these questions will give him skill in forming those of a more digressive character, he is becoming a better teacher every Sabbath; but if, on the other hand, he makes the *question-book* the beginning and the end of his work, he will find his duty as irksome and discouraging to himself, as it will be dull and unprofitable to his class. And we cannot avoid the conviction, that a multitude of teachers are, at this hour, measuring their progress in the work of instruction by the number of leaves they have turned in the question-book; and

who are yet wondering and mourning that so little success attends their efforts.—When will such teachers learn that he that *soweth sparingly shall reap also sparingly*?

But we will now use the book. The teacher asks—

1. Of what country was Herod king?

*A.* Of Judea.

2. What priest lived at that time?

*A.* There was in the days of Herod, King of Judea, a certain priest named Zacharias.

3. Of what course was he?

*A.* Of the course of Abia.

4. By what name is Abia called in 1 Chron. xxiv. 3.

*A.* Abijah.

5. What is meant by the course of Abia?

*A.* It was the eighth among the twenty-four courses or classes of priests.

6. Of what family was the wife of Zacharias?

*A.* His wife was of the daughters of Aaron.

If the teacher regards the compiler's explanations prefixed to the book, (as very few do,) he will require the child to recite so much of the verse as contains an answer to the question in *large type*, and to give answers in his own language to the other questions; and this, with singing, prayer, and some general exhortation from an officer or visitor of the school, engrosses the time and completes the exercise. Now, resting the exercise here, in what is the child better or wiser than when he came to school?

Let it be understood, that our only design is to show that no question-book can be formed by the wit of man, which does not leave the burden of labour and responsibility still upon the teacher. And with this view, let us inquire for a moment how far the

question-book *alone* communicates *actual knowledge*—excluding the mere exercise of memory.

1. If he remembers the word "*Judea*," and associates it with the reign of Herod, it is only an exercise of memory; there is nothing intellectual in the principle of association.

2. As to the second question, "*Zacharias*," would be a complete answer, and the rest of the verse only affords exercise for the memory.

3. The third question would be more intelligible after the fifth is understood; a well-qualified teacher would therefore mingle them.

4. The fourth is not irrelevant, but it obviously needs the close attention of the teacher to give it meaning or interest in the mind of a child.

5. The fifth question asks the meaning of a phrase, while the terms of the phrase are unexplained, and the answer needs explanation as much as the question which calls for it.

6. And as to the answer to the last question, though well enough as an exercise of memory, (as the author designed it,) yet, rather than retain all the peculiarity of the language of scripture, which in this instance must be perplexing to a child, a good teacher would call for a short and simple answer, which would be—"Aaron's."

Now an exhortation at the end of this exercise, or before it, may be very useful to the child, and by God's grace, the means of converting him; but the lesson itself, without any effort on the part of the teacher, has certainly carried him no nearer to a very low standard of available religious knowledge, than he was before he began.

Let this same question-book and this same lesson pass into the hands

of an intelligent teacher, of common education, who has improved his mind, and prepared himself carefully and *religiously* for his work.

*Teacher.* Of what country was Herod king?

*Child.* Of Judea.

*Teacher.* Very well. Now where was Judea. (no answer.) But what good does it do you to know that Herod was king of Judea, if you do not know where Judea was? You should ask if you do not know; never pass a word till you are sure you understand all about it. Now I will tell you about Judea.\*

Here you see a map, which describes or represents on paper, a part of the surface of the earth. You know I could mark out on a piece of paper the floor of this room. I should put the superintendent's desk there, the door here, the windows there, and there, and our form here, and that would be a map of this floor; so towns and countries, mountains and rivers, are marked out, and put down on what are called maps. This is a map of *Judea*. Turn to the thirty-fourth chapter of Numbers, and you will find the ancient boundaries, or the names of places that were on each side of it. Let us see what the boundaries are now, and what they used to be called.

Judea is part of the Holy Land. Why is it called the *Holy* land? It answers to, or is the same as the kingdom of *Judah*. Who was *Judah*, and what is meant by his kingdom? This

land is sometimes called *Palestine*. I will tell you something about it, and I shall expect you will remember so much of what I say, as to be able to give me a pretty good account of it next Sabbath.

Here the teacher may occupy any space of time from five minutes to five hours at his discretion; taking care, however, to mingle with his instructions, such references to God's character, government, and dispensations as the subject suggests, and giving to the whole a decidedly religious impression.

This is the proper place to give an account of Herod, the king of the country which has just been described; such an account embracing, as it would, his character, conduct, and death, might be made very entertaining and profitable to quite young children; and a very good specimen of such instruction is found under the second series of Questions, pp. 15, 16.

Then of the character and office of Zacharias, and as to the priests' courses—when, why, and by whom they were appointed, and where we have any account of them. Here the teacher would find it necessary to impart his own knowledge, as few children have access to the means of information on such subjects. He would tell his class, in suitable language, that in the time of David, the whole number of priests, which had then become very considerable, was divided into twenty-four classes or *courses*, which were required to attend at the sanctuary in succession, each for a week at a time. At the return from the Babylonish captivity, as many as twenty of the original courses or families were found to be without representatives. A new distribution

\* A Pocket Dictionary of the Bible, a Sacred Geography, some map of the Holy Land, some Missionary journal, perhaps some religious newspaper, has furnished him with all the information he needs.

or division was therefore necessary, in order to revive the old plan of twenty-four classes. Each of the four families that returned, was divided for this purpose into six parts, (how did this make twenty-four?) which became so many new courses for the service of the second temple. (Where and what was the second temple, and why called second?) To these new courses, the names of the old ones were assigned by lot, (what does this mean, and what justified casting lots?) and so they were numbered according to the original order of their first appointment. Thus the twenty-four ancient classes were revived in *form* and in *name*, though so many of them had been lost in *reality*. The ancient course of Abijah, which was the eighth in order, had been thus lost with the captivity, but a new one had in this way taken its place and name, and this was that course of Abia, to which Zacharias the father of John the Baptist belonged.

If a teacher undertakes to instruct a child in the fifth verse of the first chapter of Luke, is the above any more than he ought to know about the phrase, "*course of Abia?*" If he has this knowledge in his own mind, and desires to ascertain whether the pupil has it also, he will naturally ask, "*what is meant by the course of Abia?*" And without this familiar acquaintance with the subject himself, is he as capable as he ought to be of teaching others? Is this knowledge within his reach?\*

\* See *Nevin's Biblical Antiquities*, Vol. II. p. 114. This is a work published by the American Sunday-school Union, compiled expressly for the use of Sunday-school teachers, and afforded at a price which might be commanded by a little longer wear of a hat, or a coat, or a bonnet, or a shawl.

But we need not further pursue a contrast which we introduced only to open the way for one question, viz. *How large a portion of the teachers in our American Sunday-schools, will be found in the present use of the mode of teaching, of which the above is a very imperfect, and unstudied specimen?* In answering it, let nothing be taken for granted; let an opinion be formed on *knowledge*, and not on charitable conjecture, or flattering hope.

Our observation on this subject, has been confined principally to the oldest sections of the country, and has not extended to those large districts through which our missionaries and agents have travelled, the burden of whose reports is the want of faithful and competent teachers. But so far as it has extended, it has satisfied us that not one teacher in ten pursues such a course, or any thing like it. On the contrary, we fear that *nine teachers in ten* pursue a course no less unintelligible, uninteresting, and we need not add unprofitable, than that first given in the misuse of the Union Questions.\*

But we are yet to see the darkest shades of this picture. The *Union*

How many teachers in the school with which you are connected, own or consult this most valuable work?

\* We hope our remarks will not be misunderstood. We have not been finding fault with the *Union Questions*. The extent of its circulation shows in what estimation the work is held by Sunday-schools. We design only to show that the *Union Questions* will not supply deficiencies in the qualifications or attainments of Sunday-school teachers, nor relieve them from labour or responsibility. It is a staff for the weak and lame, but it gives neither strength nor soundness. And as to the indolent and careless, there is no appropriate place, or work, or implement for them, in the whole field.

Questions are used probably by less than one eighth of the whole number of teachers and children.

In very many of the schools where they are used, (as we have reason to believe) the teachers only have a copy, and the business of the children is to *commit to memory* the selected lesson. Having no means of ascertaining what words, phrases, or sentiments will be made the subjects of a question; unaccustomed to that sort of examination, which makes us master of the *sentiments expressed* without reference to the *expressions* themselves; and not knowing how to form in their own words, a just answer to a given question which they do not see beforehand; and the teacher too, feeling himself confined to the question as it is, and lacking ingenuity or confidence to put it in other and simpler forms, till it meets the knowledge of the child; with this array of hindrances and perplexities, it would be wonderful indeed if the exercise should be either agreeable or profitable to teacher or child.

In other schools, forms of instruction are adopted still more objectionable. Where a form of questions and answers is prescribed, the question is often as unintelligible to the teacher as the answer is to the child. If the former reads the question properly, (and this is not always the case,) and the latter repeats the *principal* words, leaving out others at pleasure, or substituting *to* for *of*, and *for* *if*, and *nor* for *for*, and depending on the teacher for the first word or syllable of the answer in case of a misgiving memory, the work is done, and weeks follow weeks, and years follow years in this useless, heartless round of forms; and where there is no library to extract, or

when the enlivening varieties of external objects lose their novelty, the school languishes, dwindles and dies.

There are yet many schools in which the exercises consist in the simple recitation of scripture, one or more hymns, the distribution of rewards for an exercise of memory,\* and an exhortation to religious duties, of which the children have never been taught the nature, object or motive.

If these opinions are in a good degree just, we repeat the question to the friends and correspondents, whom we introduced to the reader in the beginning of these remarks:—What should be the PURPOSE OF THE AMERICAN SUNDAY-SCHOOL TEACHER'S MAGAZINE?

They know as well as we that the heart of a child will never be affected by divine truth until it is communicated through the understanding, and *this is our part of the work*. It is vain to preach "Christ crucified," to one who does not understand whether *Christ* signifies a living being or a block of wood, nor whether *crucifixion* means punishment or reward, suffering or pleasure. Let the pupil understand what that "faithful saying" means, "*that Jesus Christ came into the world to save sinners,*" and the truth which it involves may, with God's blessing, be made acceptable, and precious to his soul, while without such understanding it is but an idle tale.

We know further, that there are ways of reaching the heart through the understanding, which are easily dis-

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\* Many of our reports from auxiliary schools, received within the last month, give us the number of verses or answers recited by sundry individuals, with their names, and their merit graduated by the column of figures!

cerned and pursued, and that in the organization of schools, the forms of proceeding, the manner of instruction, and, in short in all that concerns the order and proficiency of a school, a due reference to these ways and the right pursuit of them, is indispensable to success. These ways must be cautiously opened before Sunday-school teachers; they must be trained (we dare not say *instructed*) in all the elementary principles of moral and religious education; they must be made acquainted with children's books, their character, and the manner of reading them profitably; they must exercise their judgment, tax their ingenuity, sacrifice their ease, spend their money, and appropriate their time, for the sake of making themselves acceptable and useful teachers.

Let it not be supposed, that we would have them learned; all we desire is, that our teachers should be *well-informed Christians*. They need know nothing of the philosophy of language; only let them speak so that children may understand them; we have no desire that they should be versed in the sciences, but only that they may have such a stock of knowledge, on *strictly scriptural subjects*, as is indispensable to make them profitable or successful teachers of the young.

And thus we set forth the distinct and commanding object of this *Magazine*—an object sufficiently important to justify all the labour that can be bestowed upon it by us, and to engross all the attention that can be given to it by our readers, viz: *the improvement of American Sunday-school teachers in the art of teaching Sunday-school children.*

A gradual approximation to this exclusive character has been attempted

within the last few months, and though we have no ground to believe that *teachers* are interested in greater numbers, or to a greater degree in its success than before, we must receive positive evidence, that we have mistaken our duty, before we shall feel disposed to regret or change our course.

We have no apprehension that the Sunday-school system will fail to accomplish still more than it has done for the good of the world. It is capable of accomplishing an amount of service which the human mind can scarcely conceive. There are one or more teachers, perhaps, in almost every school, who are labouring patiently and faithfully, on right principles and with suitable means; and if one teacher in thirty is of this character, we may comfort ourselves with the hope that at least *eight thousand* persons are at this time training; to take the places of those who are now teachers in Sunday-schools. And should these persons all live to maturity and should they, moreover, by the grace of God be awakened from sleep, and raised from the dead, and receive light from Christ; we may hope to find them in the field; and an accession of eight thousand teachers, well trained themselves as pupils in a Sunday-school, will add manifold more to our strength than to our numbers.

But shall we be satisfied with this? *We need, at this moment, one hundred thousand fresh, well qualified Sunday-school teachers.* Employment enough could be found for them: district, village and neighbourhood schools might be established throughout the country, if teachers were at hand to oversee and instruct them. Scarcely a day passes that some school is not reported to be abandoned, or hopeless, or comparatively useless, through the



want, incompetency or unfaithfulness of teachers. It is not to be believed, that Sunday-schools would increase so slowly, or be attended so negligently, or languish and fail so frequently, if faithful, intelligent, affectionate and judicious teachers were to be obtained.

In conclusion,—for we must leave the question, what kind of topics may be discussed in the Magazine consistently with the object we have stated, for future consideration,—we would ask;—Ought not the managers of the *American Sunday-School Union* to do something more than form schools, and furnish libraries, record-books, and hints for the prosecution of the work? Are they justified in shutting their eyes and folding their hands, when the evidence of the *incompetency of teachers* comes up to them in every form, and from every quarter? Shall they open fountains of knowledge for teachers and never inquire whether they resort to them? *Do thirty-two octavo pages afford too much space for such direction, intelligence and encouragement, as it may be suitable to give once a month to the teachers who are connected with our auxiliaries, even if such direction, intelligence and encouragement, relate only to the art of religious teaching?* leaving it for pastors, officers and private members of churches to do their share towards supplying and sustaining by their presence, influence and devotion to the cause, that spirit of vital piety, which it surely needs; and to impress deeply on all its proceedings that evangelical character, which gives them their chief grace and value.

We leave these questions with our readers, and while we enter on another year's service, we commend their labours and ours to the blessing of

Him who is able, even of the "stones to raise up children unto Abraham."

#### EXTRACTS FROM CORRESPONDENCE.

*Marion, Marion co. (Ohio) Feb. 25, 1830.*

##### *Sunday-schools in new countries.*

No part of our country is *too new* for the establishment of Sabbath-schools. This county has been settled but a few years; most of the inhabitants have come in within the last seven or eight years. Yet we have found by actual experiment, that Sunday-schools can be conducted with as much interest and usefulness in this part, as in any part of our country—true, we have not all the conveniences and requisites shared by our fellow-labourers in older states. Our school-houses supply the want of churches for the children to assemble in; and when a school-house is wanting, a log-hut is a good substitute.

#### BENEFITS OF A LIBRARY.

The Library has been a powerful auxiliary to the school in securing the punctual attendance of the scholars, and creating on their part a habit of reading. Also it has afforded to many, not immediately connected with the schools, an interesting and useful source of reading—were these schools to be discontinued *now*, we believe the good they have done, would be felt while the present generation should exist; but we trust the good they are yet to accomplish, will infinitely exceed what we have yet been permitted to witness; we believe there exists but one opinion in this community, as to the importance of this source of instruction.

#### INTEMPERANCE IN THE WAY OF SUNDAY-SCHOOLS.

*Lewisburg, Greenbrier county, (Va.) January 28, 1830.*

We hope and believe, that as the great cause of temperance increases our school will increase. Our teachers all belong to the temperance society, and a great number of our scholars.

#### WASHINGTON'S LIFE—A SCHOOL-BOOK.

*Charleston, (S. C.) Feb. 4, 1830.*

Washington's life being introduced into one of our day-schools, as a re-

gular reading book, we shall always be able to sell a number of them.

#### DIFFICULTIES AND WANTS.

*B—District, (Illinois), Jan. 2, 1830.*

In a part of B— District, a school was formed, and in order to ascertain the knowledge of the scholars, the superintendent asked some simple questions.—“Who is Christ?” was one inquiry, and one *adult* was actually unable to answer. I met a little boy to-day riding on horseback; he possessed a good intelligent countenance, and was decently clad. I was upon the point of giving him some tracts, but “do you read?” said I; “No Sir, I han’t got no larning;” “Does your father read?” No, Sir, he han’t no larning;” “But some of you read at home?” “No, Sir.” Such things are indeed of every day occurrence; and where is the remedy?

Feeble communities are broken into feebler parts, and these impeding each other; the destitute neglecting or refusing the very charity that would relieve them; because of the hand that bestows it, or hugging their stupid ignorance. All this is enough to make those weep who have looked on better scenes. But the grace of God can renovate the whole, and who can tell what his purposes may be towards these dreary wastes?

Suitable (day-school) teachers are wanted; in most instances they are miserably deficient; perhaps too indolent to submit to any other pursuit, and ill-qualified for this, unless the moral character of a drunkard suits the public teacher.

#### SINGULAR CONCLUSION.

“Our teachers and scholars take about thirty copies of the —, a small Sunday-school paper published at —, price twenty-five cents a year. *Of course*, you cannot expect us to patronise the *American Sunday-School Teachers’ Magazine*.”

#### DUTY OF MINISTERS.

*From a clergyman in Mifflin County, (Pa.) February 20, 1830.*

It is probable I should not have felt disposed to say any thing respecting the assistance and influence of clergy-

men, had it not been proposed as a distinct question, and an answer requested.

For several years, I have beheld with astonishment the conduct of ministers, who not only afford no assistance to Sabbath-schools, but on the contrary throw all their influence into the opposite scale and \* \* \*

I have often thought and said, that if ministers of the gospel (whose main business it should be to turn sinners to righteousness,) would read the publications of the American Sunday-School Union, and if they would attend one of their anniversary meetings, they must be convinced that the Sunday-school system is one of the most powerful engines to overturn the kingdom of Satan, and to elevate the moral character of the nation and of the world. For as the main design of Sabbath-schools is to impart religious instruction, and inculcate the truths of the sacred volume, all who are brought under their influence, must of course be taught to “abhor that which is evil, and cleave to that which is good;” and if this was universally the case with the rising generation, what benefits would not result to society?

#### COMPARE PRIVILEGES.

*Bloomingsburgh, Fayette co. Ohio.*

“We have a pastor for three fourths of his time for which we pay him three hundred dollars; we have been meeting in a log meeting-house for ten years. Last summer we succeeded in getting the walls of a brick building put up, 44 feet by 60, which, when completed, will no doubt afford us a place to continue our Sabbath-school during the winter.

#### INSTRUCTIVE ANNUAL REPORT.

The following is one of the answers to the circular of questions which we sent to all our auxiliaries in October last.

*Halifax, (N. C.) Feb. 18, 1830.*

Sir,—I now am about to inform you, after a long delay, that I think it unnecessary to answer the questions which you required in the pamphlet, as the school is entirely broken up; and I think there is not much reason to expect that there will be another

established in this neighbourhood. The people have become very much disgusted with Sunday-schools, on account of this one being not conducted as it ought. The superintendent is altogether to blame that the school did not answer the expectations of the people. Sir, you will much oblige me by not sending any more of those monthly papers.\*

Yours with respect,  
MARQUIS L. BISHOP.

#### TEMPERANCE.

*Cannonsburgh, (Pa.) Feb. 22, 1830.*

Last Sabbath we formed a temperance society in the school. The constitution was immediately subscribed by nineteen teachers and officers of the school, and sixty-six scholars. Many of the scholars were considered too small to understand the nature of the obligation, and therefore were not admitted.

#### PROMPT INQUIRY.

In order to secure the more regular attendance of the scholars, we have sometimes sent out a committee of teachers, immediately after the opening of the school, to collect the absentees, or ascertain the causes of their absence. It has proved successful.

[We should think teachers must abound, or the absentees be near the school, in order to make this measure practicable.—Ed. Mag.]

#### HELP OF MINISTERS IMPORTANT.

*Dickinson, (Pa.) Feb. 20, 1830.*

I have endeavoured to visit the schools, as often as at all practicable; and indeed I know not how *Sunday-schools* are to be perpetuated at all in the country, unless visited and encouraged by the clergy. If the pastors generally were interested and *would feel at home in the Sunday-schools*, there would not be such a falling to pieces of these institutions. Your agents may plant, but so soon as novelty passes away, teachers will drop off, unless ministers take them by the

hand and both plan and act. For my own part I consider the *Sunday-school*, as the only means of operating upon many families.

I do hope our schools may be better conducted hereafter, and that they may never freeze up in winter again. We have heretofore laboured under difficulties, having cold places, as well as inconvenient, for meeting. A new church will be opened for service this week, and it is contemplated to make it the centre of *Sunday-school* operations. We may be able to form the body of our little congregation into one school on *Dr. Alexander's* plan.

#### SUNDAY-SCHOOLS AGAINST INTemperance.

[One of our correspondents writes, that intemperance is much in the way of Sunday-schools. We are happy to be able to furnish him with an instance in which Sunday-schools are in the way of intemperance.—Ed. Mag.]

*Cincinnati, Feb. 16, 1830.*

A school was opened last fall directly over a *grocery*, from which grocery the neighbourhood had long been in the habit of furnishing themselves, on the Sabbath, with ardent spirits. The first Sabbath of the school, the store was kept open as usual, but the keeper of it, hearing the singing, &c., was induced to go up into the school, to see what these things meant. He was evidently affected with what he witnessed, and on the next Sabbath, the store was shut. The neighbours, however, came as usual, literally besieging the house for their accustomed Sunday drink. The storekeeper who had taken his seat again in the Sunday school, uniformly sent down word to his customers, "I can sell no more liquor on Sunday."—Here we think, is happily illustrated the effects of the Sunday-school system, in aiding the operations of kindred institutions for the promotion of temperance and the observance of the Sabbath.

#### REVIVAL.

*Edgefield, (S. Carolina,) Feb. 17, 1830.*

A clergyman in this district (Rev. Mr. H—), is doing much to enlight-

\* Referring, we presume, to a pamphlet of four pages, which we give away.

en the people on the subject of Sunday-schools and general benevolence. He has established several schools; one of these contains nearly 100 scholars. A great revival, which occurred in the congregation this year, commenced in the Sunday-school. Among the scholars, 40 were the subjects of renewing grace. It spread from children to parents, and from the Sunday-school to the church, and the congregation. The little leaven, which had its effect through the whole mass, was in this instance, the instruction of the Sunday-school imbued with the divine blessing. Mr. H. hopes to extend schools more widely, and to perfect the plans, upon which they are conducted. In all this district, equal to 40 miles square, and containing a population of from 12,000 to 16,000 whites, there may be ten Sunday-schools. At least 2,000 scholars ought to be assembled in their Sunday-schools, and certainly not more than 400 or 500 are taught in them. The enlightened Christians feel their value; they will struggle to support them, and in the progress of their operation, old opposers are convinced, and become warm advocates of Sunday-schools; and teachers and friends are more zealous and decided. The Sunday-school cause commends itself to every candid mind, if there is opportunity to witness schools, and their good influence upon children.

#### *Decline of schools and its causes.*

The difficulties in the country are these: the population is scattered, the roads are bad, sometimes impassable; unless the parents are careful to send their children, they will come irregularly or late, or they will attend a few times, and drop off; but parents too generally feel little anxiety to attend to this duty. Very few suitable teachers can be found: those who are chosen from the necessity of the case, are themselves illiterate, uninformed, in sad need of being taught; they have a little zeal at first; it declines week after week, or comes to an abrupt end. Every thing that requires money, starts a prejudice among the people: the school is, therefore, poorly supplied with books; the means of information, and improvement are want-

ing: it (the school) is cramped in its usefulness; it flags, dwindles, falls into disorder; nothing more is necessary for the teachers to draw the conclusion, that the school cannot be kept up; all their labours are in vain; they abandon it, and it is not. From that time the fate of the first Sunday-school is a standing argument in that place against every attempt to establish a second. Disconnected with any society and without a library, it is almost impossible for schools in the country to stand.

#### *The Bible Society needs Sunday-schools.*

But I do think, that the motives for the great effort of the Bible Society come with equal force to the friends of Sabbath-schools; the distributing agent places the Bible in the hands and before the eye; the Sunday-school teacher places it before the mind, and conducts its truths to the heart. If the Bible is essential, to understand its contents and feel them are likewise essential, otherwise the Bible itself is a blank, or rather a written sentence of condemnation to those who receive it. And what is the responsibility of those who give the Bible, and neglect to teach, and enforce it? If the churches were under solemn obligation to give the Bible to every family who will accept it, and that immediately, they are under equally solemn obligation to plant Sabbath-schools in which every family may receive instruction, and that without one moment of unnecessary delay.

#### *What Sunday-schools are needed to do.*

To show what Sunday-schools have to do in some places—it is still a Sabbath-day's occupation for some families to hunt in the woods, or follow the streams for fish; and I was told by an individual, that within a very short period the children of religious families in a certain neighbourhood, were allowed to ramble about during the Sabbath-day, to amuse themselves on the hills, and by the streams, with playing, hunting, or fishing at their pleasure. These are fatal habits, which Sunday-schools will not fail to correct. They prevail, no doubt, in all new, or thin settlements, and can scarcely be eradicated, when they have once gained strength.

## DEATH OF MR. OWEN.

MR. JOHN OWEN, a member of the Board of Managers of this institution, one of the earliest and most devoted friends of *Sunday-schools*, and for many years a member and deacon of the Baptist Church, has been called from the field of labour, and (as we trust) to the reward of a good and faithful servant.

It pleased God to afflict him with a very severe and protracted illness. For several months preceding his death he was unable to attend to any of the duties of a manager, but while he had health and strength to spend, it was unremittingly devoted to the interests of the society. As an evidence of this it may be stated, that of one hundred and twenty successive meetings of the Committee of Publication, of which he was a member, he was present at *one hundred and thirteen*.

The funeral of *Mr. Owen* was attended by the Board, and the President and Treasurer were appointed a committee to express to his family their sympathy, and the high esteem in which they held his memory.

We trust that a gracious God, who has removed our faithful brother from the field, will supply his place at the time, and in the manner most conducive to His own glory.

## TO READERS AND CORRESPONDENTS.

We make no apology for the unusual length of one or two articles in this number. That of our correspondent in *Baltimore* will be read with interest, both for the matter and manner; as to our own, the importance of the subject would justify a still more protracted discussion.

We shall find occasion to use "*Iota's*" suggestions, though not perhaps precisely in their present form.

"An instructor" is informed that communications will be received from any "distance" provided *the postage is paid*, as in his case. And we can assure him that the contributions of the "association" will be very acceptable; and so far as they commend themselves to the understandings and consciences of Sunday-school teachers, they will appear in the *Magazine*. We are not prepared to say that the article just received will bear this test.

We have a very interesting article in type, on a subject of deep interest to churches and Sunday-schools.

A communication, explaining more fully, the plan of keeping and using a library, was received too late for this number.

Our promised article on the lesson system of Mr. Gall is in type, but is necessarily postponed; a little *seasoning* may be of service to it.

We have not prepared any thing particularly for the monthly concert. Some circumstances lead us to doubt whether the articles we have published for this occasion are generally useful or acceptable.

Our usual acknowledgment of monies received will be found in the monthly paper for April, a copy of which will be sent to each contributor for the month. For this reason the reference from page 105 must explain itself. We trust contributions from *Monthly Concerts* will not always be so rare, as to merit special notice.





THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

MAY, 1830.

THE CONNEXION BETWEEN THE INTERESTS OF SUNDAY-SCHOOLS AND THE INTERESTS OF THE CHURCH.

To the Editor of the American Sunday-School Magazine.

The address in the February number of the Magazine, prepared for the Sunday-school monthly concert of prayer, I read with peculiar pleasure. I hope with advantage. I feel persuaded that no conscientious and Christian teacher, can peruse the address without a deeper impression than ever of the importance of this work, and the necessity of vital and ardent piety, and eminent spirituality in the performance of his weekly duties. How high are the pretensions, and how solemn the professions of Sunday-school teachers! What a weight of responsibility! The teacher that does not at times tremble while he looks at the work, the interests involved, the prospects of his pupils, the subjects of instruction, the approaching and final review of all his doings at the bar of God and in the light of eternity, can scarcely have learned the first lesson of preparation for the duties he has undertaken.

There is another subject connected with the duty of *teachers and friends* of Sunday-schools, upon which I hope you will bestow some attention. I mean the relation of the *cause of Sunday-schools to the prosperity of religion generally*. I regard VITAL PIETY as the very root of the tree of which Sun-

day-school, Bible, Tract, Missionary, and Education Societies are only *branches*. They are branches indeed of glorious fruits, and still more glorious buds and blossoms; but only *branches still*, and the branches cannot flourish if the root is diseased and decaying.

It is found by much careful observation, that the most devoted and spiritually minded members of our churches, are generally those who are most friendly to the cause of Sunday-schools, and indeed to all the institutions of benevolence; and it is well known that these institutions are patronised most efficiently, and prospered most signally, where true and experimental, and personal religion is most flourishing. But if the most zealous members of the church of Christ withdraw their efforts and example, and prayers and zeal, the general cause must languish. Barrenness will overspread the fields of Zion. The city will be solitary that was once full of people. The ark of God will be borne by trembling hands and with tottering steps; and the evidences of spiritual declension will multiply and darken on every side.

It may be said that the interests of a particular form of benevolence are of sufficient importance to fill the hands and the hearts of those who



engage in it. This may be true, and yet those exercises and those obligations which enlarge the hearts and strengthen the hands of the disciples of Jesus, deserve primary attention, and cannot be disregarded, or even slighted, without impairing the energies of Zion, and ultimately retarding and defeating the enterprises of benevolence.

The more intelligent and observing patrons and conductors of Sunday-school and Bible operations, &c. are aware of the connexion which exists, and which must exist between them and the *general cause* of religion. And they desire to promote that cause for its intrinsic and unspeakable importance to the world, as well as for the sake of all those agencies and institutions by which it dispenses its blessings to mankind. But there may be some of less experience and observation, and of less extended views, who suppose there exists merit enough in the particular object in which they are engaged, and energy enough in those concerned in carrying it forward, to secure its prosperity independently of the Church of Christ. To such, the apostle's admonition will be seasonable, and *may* be salutary. "Thou bearest not the root but the root thee." Under such leaders and auspices, the cause of Sabbath-schools may go on. The zeal, and piety, and wealth already enlisted, may bear it onward. Schools may be multiplied. Facilities for instruction may be multiplied. Talents and influence of a higher order may be devoted to the work—but without the fire which is to be fanned and fed upon the church's altars, the work can never *prosper*. Let it be separated from the spirit of humble, self-sacrificing devotedness to the *general cause* of Zion, and the glory of Zion's king; and let it be pushed forward in a high minded, self-seeking, independent, and worldly spirit, and the emphatic expressions of God's approbation will be withheld. The leaves may be abundant, but the fruits of righteousness will be few. The spirit of the most efficient and prominent actors in the cause, will be extended in a great degree, to those who fill humbler stations,

and perform subordinate parts, and may also be expected to affect the characters of those who have been reared and taught under its influence; and thus the joyful anticipations of the church will be turned to lamentations, and tares will be found to fill the fields from which she has expected to reap her future harvests!

It is not merely the teachers that this subject invites to solemn consideration. It deserves and demands the consideration of the active and the inactive *friends of religion and of Sabbath-schools throughout the country*. A system is now in operation which is destined to influence greatly the character of the rising generations of America. The questions which those who are fixing the principles and directing the exercises of our Sabbath-schools are called upon to answer, are, whether the institutions of religion and the spiritual prosperity of the church are to be sustained by the generation which is to come next, and come soon, upon the stage? or, Whether they are to be regarded as of, at best, only secondary importance? Whether the children and youth of our country shall be trained for the duties of life under a system in which the Church of Christ, as such, has refused or neglected to co-operate, and which she will be considered as having practically opposed? Whether their deepest impressions, their strongest and fondest associations shall be connected with the Church's care and guardianship, and the parental solicitude with which she has watched over them, and the hallowed influence which she has shed around them; or, Whether they shall refer their earliest religious impressions, their attachment to the Bible and the sabbath, to services and scenes in which the Church and her official representatives did not participate?

Such questions as these may seem to involve needless curiosity, or groundless anxiety, or a narrow and sectarian spirit, at variance with the simple, splendid and truly catholic enterprises of Christian benevolence. But the writer is not aware that either of the above causes has led to these observations. He believes that he is influenced by a sincere desire to

see the Christian religion in its purity make its way, and multiply its trophies through the world, and to see the best and utmost prosperity attending all who love our Lord Jesus Christ, under whatever names or forms they may worship him in sincerity and truth; and to see the Sunday-school institutions acting as the nurseries of the church of God below, and the paradise of God above; to see all the operations of Christian benevolence, which we believe to be the legitimate offspring of the gospel of Jesus Christ, in healthful and harmonious progress, conducted in the very spirit of the gospel, and spreading the knowledge of the gospel, and thus promoting peace on earth and good will toward men.

It is well known that when the *doctrines* of the Bible are left out of sight and neglected, they become unpopular among the nominal disciples of Christ, and are finally rejected. And in the same way, if the *reasons* and the *advantages* of a church organization are concealed, it will soon be regarded as of little importance, and will be ultimately set aside. The more recent forms of Christian effort were not designed to supersede the division of Christians into different communions, nor the modes of worship which severally they have adopted, nor the modes of instruction and the ordinances of religion, which God himself has established and blessed. But if it is seen that these institutions of benevolence derive no advantage from the various Christian Churches and congregations, as such, it is quite natural to suppose, that the old associations of Christians will come to be regarded as far less essential to the prosperity of the Redeemer's kingdom in the earth, than has been commonly imagined. The Churches of Christ have slumbered for ages over the miseries of the world; and now, while individuals are associating to relieve these miseries, the Churches, with here and there an exception, are slumbering still, and have never brought their collected energy to bear upon the hallowed work, to make it their own, and to act as the medium by which the knowledge of God and the religion of

the Bible are to be most successfully and extensively made known to men. Shall we sit down satisfied that the existing Churches of our country and of Christendom, are not organized to extend the empire of righteousness through the world, and that "the principalities and powers in heavenly places," must look somewhere else than to "the church," to learn "the manifold wisdom of God?" Shall her ministers and officers and members fold their arms in indolent self-complacency, and leave others to do the work of God, and to fight his battles and feed his sheep? We may do this, but it will be at the expense of the prosperity of our beloved Zion; and in doing it we shall dishonour God's own institutions; and we shall leave other associations of believers to enjoy the tokens of God's presence and approbation, which he will deny to his degenerate churches.

We may indeed have something else, and something still worse to fear. The *general decline of piety* may be expected as the certain consequence of such a state of things as I have been supposing, and which may differ less from a state of things which now exists in some sections of the country, than we are prepared to imagine.

Let the most pious and spiritual members of the church be withdrawn from the ordinary meetings and interests and sympathies of the church, and both will suffer. The former by losing their interest in those exercises, associations and ordinances, which God is wont to bless to the edification of believers. The latter by being deserted of her most efficient members, becomes feeble-handed, faint-hearted, and discouraged. The independent efforts of both will be comparatively feeble, and will often be to each other the most formidable impediment to success. Different systems of policy and of action, will lead to many other differences among the members of the church, and radical and incurable *disunion* may be the consequence. Then the spirit of God, whose symbol is a dove, grieved and dishonoured, will take his flight. The glory will depart from Israel, and her crumbling altars and deserted tabernacles,

and lifeless services, will remain the monuments of her former prosperity and glory, and her present degradation!

But let the Church engage in this form of benevolence with all the talents and influence she can command. Let her gather the lambs in her arms, and cherish them on her bosom. Let her commit them to the instruction of her most competent and pious teachers, and to the continual care and guardianship of the Great Shepherd of Israel. Let her regard their appropriate training among her most important and urgent duties. Let her evince her parental affection by respecting her high parental trust. Let her make it apparent in all her services, her prayers, and the arrangements for the worship of the sanctuary—that *their* improvement and salvation are among the first subjects of her anxiety. Let her bring the whole warmth of her most ardent piety, the weight of her influence, the tenderness of her zeal for God, and love for souls, in their most excited and efficient forms, to bear upon the system of their Sabbath-school operations. Let her own deep and deliberate conviction that they are by nature the children of wrath, and exposed every moment to endless misery, be impressed upon their hearts. Let her use all her institutions, and all her solemnities, to urge upon their minds the duty of repentance towards God, and faith on our Lord Jesus Christ. Let her convince them that the object of all her endeavours is to bring them to a knowledge of their guilt and misery, and to save them from the wrath to come, and then the blessing of God may be expected. The Church will have no reason to complain that her ranks have been deserted by those best able to bear the heat and burthen of the day; and the friends and conductors of Sabbath-schools will not be compelled to go alone and single handed to the work, and to leave the Church behind. They will not be left to perform their task under those disadvantages which must greatly weaken their hands and cramp their operations. And the subjects of Sabbath-school instruction will rise up under the Church's fostering care, and

it may be expected that they will remember her kindnesses with filial affection; and they will sustain her institutions, which are associated with their purest earthly joys, and their highest immortal hopes.

When the ministers, and members, and officers of the church feel such an interest, and take such an oversight, and afford such a co-operation as the cause of Sabbath-schools deserves and demands, they will not only do much to promote vital godliness in the Church, and thus give a new and vigorous and salutary impulse to all the institutions of benevolence—but they will effect much in the way of improving and perfecting the system of instruction, and of securing those results which the system promises, and which its friends and patrons anticipate.

The members of our churches and congregations ought to know those to whom they intrust the instruction of their children. The teachers in our Sabbath-schools are engaged in a work, and with very many facilities for performing it, which makes the children peculiarly susceptible of impressions either good or bad, and which will probably leave their traces on the mind for ever. There has doubtless been too little importance attached to the duties, the qualifications, and the influence of the instructors of youth in general, and of the teachers of Sabbath-schools in particular. It is a matter of gratitude to God, that there has been, generally, so much of the spirit with the form of religion in the course of instruction, that the more irreligious and immoral have felt little inclination to engage in it. And perhaps the fact that the institution has so generally been managed and sustained by the known and acknowledged friends of Zion, may have prevented all anxiety on the part of Parents and Churches, and may have given countenance to the opinion which has so long and so widely prevailed, that their co-operation and parental guardianship were not required. Under this impression they have actually left the conductors of Sabbath-schools to go on alone, and often to encounter the apathy and inactivity

of the Church as the most serious obstacles to their success, and to appear to be labouring in an enterprise which the Church regarded with indifference, and perhaps with disapprobation.

Every truly pious and intelligent Sabbath-school teacher, will desire to act under the inspection, as well as with the entire and cordial approbation of the parents, whose children he instructs, and of the minister in whose congregation he labours, and whose humble auxiliary he desires to be in gathering and feeding the lambs of the flock of Christ. So far from considering such inspection an interference, or such co-operation an indication of a want of confidence, those teachers who are every way best qualified for the work, will feel their hearts cheered and their hands greatly strengthened by it. It will encourage them in all their endeavours to teach their children "the fear of the Lord," and it will stimulate them to greater diligence in qualifying themselves for the work, and will animate their supplications for the blessing of God upon their efforts.

The work of training up the rising generation in the nurture and admonition of the Lord, without interfering with parental and individual obligation, or in any way diminishing the mighty sum of it, is the *duty of the Church*, the whole Church of Christ; *nor can she transfer her solemn responsibility to other hands—to neglect her duty and to leave her work to others, will be to betray her trust, thin her ranks, cloud her glories, dry up the stream of her richest mercies, and call down the displeasure of her insulted Lord.*

#### SALUTARY DOUBTS EXPRESSED.

It is not a little singular that the (London) *Sunday School Teachers' Magazine* for February, received after our April number had gone to press, contains a train of thought respecting the Sunday-school institution in Great Britain, very similar in its character to that which we presented to our readers in that number, in re-

gard to the same subject, here. Such is the difference in the circumstances of the two publications, and perhaps too, in the relative condition of our schools, that more plainness of speech is pardonable in us than might seem safe to our foreign brethren. We trust the suggestions from either source will be so far considered as to excite inquiry and examination, and this will be doing the cause some service.

The correspondent of the London Journal says—

"I am exceedingly desirous of seeing in your pages, a fair and temperate discussion of the merits of the whole system of instruction pursued in our Sabbath-schools, and I doubt not but you will freely afford room for such an inquiry, supposing it to be conducted in a Christian spirit, and with a simple desire to elicit truth. It is to be hoped, that we have all seen the folly of idolizing any institution however powerful or efficient; and, on the other hand, are prepared to make due allowance for the many defects which necessarily cling to every thing human. Still I cannot help fearing that the Sunday-school system of England has been with many an object of idolatry. It had such a simple and Christian origin, its progress was so rapid and irresistible, and, notwithstanding all its defects, its results have been so blessed, that it can scarcely excite surprise, that its friends should have been more willing to look with complacency on its excellencies than to examine its errors. The character of its agency,—the youth of the Church, its rising strength, the nature of their labours,—purely voluntary, labours of love; their general consistency and usefulness: all these things have had a tendency to cast an air of unkindness about any attempt to find fault with labours so disinterestedly performed. But who will undertake to say that it is therefore less dangerous to indulge in complacency, or less needful to watch with a keen but Christian eye

over those rising errors which continually entwine themselves around every thing earthly?

"The London Sunday School Union has long enjoyed a large share of public confidence. It has been the means of uniting the energies of scattered thousands; it has bound together various denominations by the cords of love; it has given to them all a common object, while it has rendered to all common aid, and from my heart I wish it growing strength and increasing prosperity; but I do not think it has yet taken that high stand in the Christian world which belongs to such an institution. Its committee will pardon me if I say they ought long ago to have presented to their constituents a well-digested plan for giving greater efficiency to religious instruction, founded not on theoretical speculations, but the fruit of a thorough investigation into all the plans now adopted in various parts of Christendom, viewed in reference to their adaptation for our own times and peculiar circumstances."

#### MARY SCOTT AND HER TEACHER.

The beautiful engraving which we have had copied and prefixed to the present number of the Magazine, appears as the frontispiece to an English 18mo. of 72 pages, entitled "*Mary Scott; or the Legend of a Sabbath School—being the Reminiscences of an obscure Teacher.*" The engraving itself is full of deep interest, and it speaks a language which a true *Sunday-school Teacher* can understand and feel.

The poem, which we believe, is strictly a narrative of truth, shows us the simple, intelligent, lovely child, trained up under the blessed influence of religion in a Sunday-school. Her teacher remembered her in all the progress of her Sabbath-school pupilage; and was delighted to find her, on a particular occasion, sitting in solitude and seclusion, reviewing

the scenes and recalling the instructions of past Sabbaths, and dwelling on them

—till in her eye there stood  
The trembling tear of love and gratitude.

So delightful and impressive was the incident, that she has succeeded in giving us all but a living and breathing sketch of it; and it is not among the least interesting circumstances, that the *design* and *engraving* are both from the *teacher's* hand.

MARY'S temperament was melancholic; and a sweet, childish, yet sad abstraction, is well indicated by the attitude and appearance which are given to her.

There is something touching in the story of her death.—She was sent to get water from a neighbouring brook; her unusual absence alarmed her father, who went in search of her.

"The broken pitcher on the bank he found—  
Short is the tale—his darling child was drown'd;  
There still is seen a rude and shapeless stone,  
Worn by the water and with moss o'ergrown,  
Which marks the place from which his Mary fell;  
But how it happen'd, none could ever tell."

We have given, in the following extracts, the most valuable portion of this little work.

Down in the bosom of yon peaceful vale,  
Where the meek ring-dove tells her evening tale;  
There, where yon willows, bending, meet the pool,  
There, still is seen the huzable Village-school.  
Blest be the place where first my dawning mind  
Began, in knowledge some delight to find—  
For there, upon returning Sabbath-days,  
The children, came to hymn their Maker's praise.  
Oft have I seen them on the Sabbath morn;  
In happier years, which now are past and gone;  
And oft my heart rejoiced, when I have seen  
Group after group come tripping o'er the green,  
With smiling faces and in simple dress,  
Pictures of health and rural happiness.

Oft in my heart I've ask'd for heavenly aid,  
And looking on them—for their welfare  
prayed:

For well I knew my proffered help was vain,  
Unless He blest it, who for man was slain;  
As he who scatters o'er the yielding earth,  
The teeming seed can never give it birth;  
The sun must shine, the heavenly rain de-  
scend,

While man in patience waits the certain end.  
Through yonder wood, one eve, returning late,  
What time the turtle sooth'd her listening  
mate,

I heard a sound—  
So faintly sweet the notes were borne along,  
They were half lost the trembling leaves  
among.

Peace reign'd around; and through my mind  
infus'd

Its deep-ton'd feeling as I strayed and mus'd.  
Till having reached an open woodland plain,  
The voice I heard before, burst forth again.  
'Twas not the night-bird's soft complaining  
tone,

But a sweet girl sat singing, all alone:  
The voice was one I thought I almost knew;  
And when, in silence, near the place I drew,  
I saw her sitting by the open door  
Of a lone hut, unmark'd by me before;  
O'erlook'd by fir-trees and a lofty vine,  
And girded by field-roses and wild thyme;  
While every herb that scents the pearly air,  
Grew wildly sweet in rich abundance there.  
'Twas *Mary Scott*.—In years now past and  
gone

She was my pupil on the Sabbath morn.  
Now here she liv'd secluded;—and supplied  
Her mother's place, who just before had died.  
Too meek she seem'd to stay with men below;  
Too fair, to strive for years, with earthly woe:  
A lovely spirit for a season given,  
To bless the world and then return to heaven.  
So have I seen, upon a summer's day,  
A little cloud melt, silently, away;  
Far o'er the world in seas of heavenly hue,  
Gilt by the sun it sailed awhile in view,  
Uprift at last it reach'd an unknown height,  
And, mingling with the skies, was lost to mor-  
tal sight.

*Mary*, the moments that were spent with thee,  
Are, of the past, dearest of all to me.  
They seem'd so bear upon their little wings  
Burdens of blessings from the King of kings;  
Who smiled upon us when His face we sought,  
I, in instructing—thou, in being taught.  
Happy the man who ends his peaceful days,  
No mark for envy, nor the fool of praise;  
In blessing others he himself is blest;  
He toils on earth, but looks for endless rest;  
Follows his Saviour, who on earth, intent  
On doing good, strew'd knowledge where He  
went.

Go on, and faint not. Your reward is sure—  
God's word is firm, His promises secure—  
The Pastor, and the Sabbath Teacher too,  
When they the labour of their love review,

Shall lay their hands upon their hearts and  
say,

"Blest times were those which on the sacred  
day,

"We spent for God; and in the ear of youth

"Whisper'd the words of everlasting truth:—

"Truth which they'll feel when ages shall have  
 fled;

"And the archangel's blast awakes the dead;

"When he shall stand upon the sea and shore,

"And loud proclaim that 'time shall be no  
more.'"

Then from the tomb these labourers shall  
arise

To meet their Saviour in the flaming skies;

And while they hear, as they his face behold,  
His angels praise Him with their harps of  
gold;

Some blessed spirits with the heavenly throng,  
Mingling their voices in the glorious song,  
Shall hail their *Teachers* and their guides on  
earth,

Who early made them feel a Saviour's worth.

While they, enraptur'd to behold again,

Those whom perhaps they thought were taught  
in vain,—

Shall hear with wonder how some line or word,  
By their young pupil either read or heard,  
Proved the good seed, which cast into the  
ground,

Takes root where'er a kindly soil is found.—

There still is seen a rude and moss-grown  
stone,  
By all unnotic'd, and to most unknown.

'Tis near the school where *Mary* first was  
taught—  
To read of Christ, whom *not in vain* she  
sought.

It marks the silent mansion, where they laid  
All that can perish of the wood-land maid.

I know the spot, and have myself oft gone

To drop a tear there, on a summer's morn;

The infant tree beside her grave hath grown,

And these few lines are graven on the stone.

*Pilgrim! pause, whoe'er thou art—  
On Mary's lowly tomb!*

*Think of thy soul—nor hence depart*

*'Till thou communest with thine heart  
Upon thy future doom.*

*She who so sweetly sleeps in silence here,  
Beyond the grave had no sad change to fear;  
She worships now around the eternal throne,  
And by angelic voices tunes her own;  
Wouldst thou, in that blest song and worship  
share,  
Seek Him who reigns in light and glory there.*

*Mary, farewell! in Heaven thou reignest  
now,*

And a bright crown adorns thy radiant brow;  
Ten thousand tales of wonder, love, and joy,  
In yon blest world; thy blissful hours employ;  
While to a golden harp you sweetly sing,  
The untold glory of your heavenly King.

## LESSON SYSTEM OF TEACHING THE SCRIPTURES.

1. *The End and Essence of Sabbath-school Teaching and Family Religious Instruction—in which the present defects in communicating religious knowledge to the young are investigated, and the lesson system of teaching the Scriptures is fully developed.* "I had rather speak five words with my UNDERSTANDING, than by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. xiv. 19. Second edition; greatly enlarged; Edinburgh—James Gall—Scottish Sabbath-School Tract Depository. 8vo. pp. 180.
2. *The First step in Teaching Children to read according to the lesson system of education.* Fifth edition. 18mo. pp. 38.
3. *A Key to the same.* Second edition. 18mo. pp. 330.
4. *First Initiatory Catechism: with an Introduction to Prayer—for young Children.* Forty-second edition. 32mo. pp. 14.
5. *The Second Initiatory Catechism on the lesson system of teaching, intended as an easy introduction to learning the Shorter Catechism.* Fifty-fourth edition. 18mo. pp. 12.
6. *The same works with Proofs; by which the doctrines are separated and proved from Scripture, and the second series of exercises in the Key are easily accomplished by the pupils.* 18mo. pp. 36.
7. *A Key to the Second Initiatory Catechism, with an introduction explanatory of the lesson system of teaching, and with directions for using the Key.* Thirteenth edition—revised and greatly enlarged. 12mo. pp. 212.
8. *The New Proof Catechism, in which the Doctrines taught in the Shorter Catechism are separately stated and proved from Scripture.* 18mo. pp. 38.
9. *A Key to the same, by the same author.* 18mo. pp. 202.
10. *The One Hundred and Fifty Doctrines taught in the Initiatory Catechism, proved from Scripture, intended to exercise and assist children in pro-*

*ing doctrines.* Eighth edition. 12mo. pp. 12.

11. *An Easy Introduction to the Help to the Gospels, exhibiting a practical illustration of the lesson system of communicating religious knowledge; with an Appendix, containing an original Hymn on each subject of each section.* Second edition. 12mo. pp. 150.

12. *A Help to the Gospels: containing a Summary, Exercises, Illustrations and practical lessons—from the history and miracles contained in the four Gospels, divided into fifty-four sections, to correspond with the harmony tickets used in families and Sabbath-schools.* Ninth edition. 18mo. pp. 274.

According to an intimation in our March number, we proceed to give some account of the "*Lesson System of Teaching the Scriptures.*" That the success of it has been extraordinary, the articles in former numbers of this Magazine sufficiently prove.\* And the importance of it, at least in the author's view, may well be inferred, from the long catalogue of his labours to introduce, explain and illustrate it, which we have just presented to the reader.

Some of the general views of the author on the subject of Christian Education, were published in the Magazine before our connexion with it.† They were extracted from the first of the above series of works, and are certainly very rational and important, and give the author a strong claim to the attention of parents and Sunday-school teachers.

In order to give the reader an intelligent view of the whole plan of instruction, we must resort to an illustrative exercise.

\* Vol. VI. p. 315. Vol. VII. p. 81.

† Dec. 1828, and Jan. and Feb. 1829.

Suppose the subject of the lesson to be the following:

BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY.—Matt. v. 7.

I. The first step is what is called the "CATECHETICAL EXERCISE" on the words. This is *merely* verbal, and is designed to show the relation of each important word to the rest of the sentence. In the above phrase, "*Catechetical exercise*," there would be two questions:

Q. "What is catechetical?"

A. "The exercise."

Q. "What is the exercise?"

A. "Catechetical."

The questions on the exercise would be—

Who are blessed?

What are the merciful?

What shall they obtain?

What are the merciful said to be?

Why are the merciful blessed?

"These and similar questions," says the author, "to which the child himself must find answers, have the effect of throwing him back upon his own mind, for the purpose of searching, contrasting, and combining the words he has repeated, in order to prepare the answer:" thus strength and energy are given to the mind, and the precise relations of the parts of the sentence to each other, are ascertained.

The *second* step in the system as it is applied to *Catechisms*, is termed the "NUMERICAL EXERCISE." It requires the child to distinguish the different things or persons mentioned. For example:—In the sentence given above, two things are asserted respecting the merciful.—1. That they are blessed. 2. That they shall obtain mercy.

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The specimens of this exercise in *Mr. Gall's* books and in his treatise on the subject, are, to our minds, very unsatisfactory, and would inevitably tend to confuse and mislead the teacher and pupil. In the *Key to the Initiatory Catechism*, this sentence occurs: "God made our first parents, Adam and Eve, holy and happy." The numerical exercise asks—"How many things are here mentioned as having been done by God?" A. "One. He made our first parents holy and happy." Now we should have said, "three—1. He made our first parents; 2. He made them holy; and 3, He made them happy," and a division as minute as this would not be so fanciful as many of *Mr. Gall's*.

The *third* step SEPARATES the doctrines or truths of the passage, from each other, and from the sentence in which they are found. For example:—"I was made of dust by the great God, who, in the beginning, for his own glory, made all things of nothing, and very good." "Here," says our author, "are five distinct doctrines or truths, which the children should first be taught to separate, and then proceed to prove. The children, by a little training, will soon be able to separate these doctrines. Thus, "we are all made of dust; we are all made by God; God in the beginning made all things; all things were made of nothing; (God made all things for his own glory;) and God made all things very good." If the child experiences difficulty at first, lead him forward by simple questions. For example:—"Teacher. How many distinct doctrines or truths, are contained in the words, 'I was made?'" "Scholar. One." "Teacher. How many are contained in the words,



‘I was made of dust?’ ” “*Scholar*. Two. 1. I was made, (which needs no proof,) and 2. I was made of dust.”

“*Teacher*. How many doctrines or truths, are contained in the words, ‘I was made of dust by the great God?’ ”

“*Scholar*. Three. 1. I was made; 2. I was made of dust; and 3. I was made by God,” &c.

2. The second step in the system, as applicable to general use, and the fourth in Mr. G’s. plan, is termed the “EXPLANATORY EXERCISE.” This consists in the explanation of such terms as need it. It is found better that this exercise should follow, and not precede the catechetical exercise.

What does “merciful” mean. 1. To forgive injuries; and 2. To relieve the distressed.

1. Illustrations of the first meaning, viz. to forgive injuries:—When *David* could have killed *Saul* he forgave him.

Who forgave *Saul* when he might have killed him?

What could *David* have done to *Saul*?

What did *David* do to *Saul*?

Whom did *David* forgive?

Then what was *David*? *Ans.* Merciful.

*Christ* prayed for the forgiveness of his enemies:—

Who prayed for the forgiveness of his enemies?

For what did *Christ* pray? &c. (As before.)

2. Illustrations of the second meaning, viz. to relieve distress:—*Joseph* relieved his brethren in their distress.

Who relieved his brethren?

What did *Joseph* do? &c.

The good Samaritan relieved the man in distress. (Questions as before.)

*Christ*, by a miracle, relieved the

people that were hungry. (Questions as before.)

The same course would be pursued in seeking explanations of the words, “obtain” and “mercy.”

An important suggestion may be considered in this stage of our progress, viz. the danger of taking too much for granted, and of thinking that because certain words and phrases are quite familiar to the teacher himself, they are so to the child also. This is, indeed, a common error. The words, *disciple, master, glorify, praise, honour, serve, imitate, reflect, meditate, kingdom, will, ordinance, penalty, law, statute, transgression, iniquity, repentance*, and ten thousand others of daily occurrence, and exceedingly common in Sunday-schools and religious services, are utterly misapprehended in their meaning and application, by a majority of children in Sunday-schools, and of adults in Christian congregations. And besides, the children will never be harmed by giving explanations in their own language. For even if they are familiar with the meaning, as Mr. G. remarks, the habit of defining or explaining, is an invaluable one.

The fifth step in Mr. G’s. plan is, PROVING THE DOCTRINES, OR TRUTHS, which have been separated in the manner described under the third particular, from the Bible. For example, “I was made of dust.” The first of the two truths in this sentence, (I was made,) is self-evident. Proof of the second, (I was made of dust,) Gen. iii. 19. Dust thou art, and unto dust shalt thou return. Gen. xviii. 27. Behold now I have undertaken to speak unto the Lord, which am but dust and ashes. Psalm ciii. 14. For he knoweth our frame; he remembereth that

we are dust. And thus proceed to prove all the truths contained in the sentence, and separated as before directed.

3. The **DRAWING OF LESSONS**, or, "lessons from the doctrines," is the third general topic, and the *sixth* step in Mr. G.'s process. There is something very unnatural and forced, however, in his application of it, though the exercise itself, is very proper and useful. The truth, that God promised eternal life to *Adam and Eve*, if they were obedient, and threatened them with death if they disobeyed, must be very much strained to teach us to "be kind and condescending to our inferiors and dependents;" and yet this is one of Mr. G.'s inferred lessons.

His errors may, however, be avoided. For example: What lesson do we learn from the exercise under consideration:—

1. To show mercy, by forgiving injuries.

2. To show mercy, by relieving the distressed.

3. That the merciful are blessed; or, as a very intelligent child would answer, without all this parade of division, "We learn that those who are merciful in forgiving injuries and relieving distresses, will obtain mercy."

To determine whether these answers are given understandingly, the child should be questioned on each lesson separately, and should be required to show *how* the lesson is taught by the passage.

4. Next comes the "**APPLICATION OF THE LESSONS**." This is a most important feature of the system. In this, however, Mr. G.'s illustrations are unhappy, and do not fairly show the value of his scheme. It is much better exhibited in the exercise, which was

selected by the society of the East London Sunday-School Union, for the purpose of testing its merits, and which we have transcribed for our illustration.

1. If a person *injures you*, and you get him in your power, what should you do? Forgive him.

Where do you get that lesson from? From David, who forgave Saul.—From the Lord, who forgave the unmerciful servant. (Qu.)—From Jesus Christ, who prayed for his enemies, "Father, forgive them, for they know not what they do."

2. If you know of a person *in distress* what should you do? Relieve him, if in my power.

From what do you learn that lesson? From the conduct of Joseph; the good Samaritan; and the Lord Jesus Christ.

3. If you do these kind actions what will they prove? That we are blessed.

A variety of questions might be asked on this part of the exercise, to ascertain the precise degree of intelligence with which the meaning and relation of terms is apprehended by the pupil.

We have said, that this is a most important feature of the system. It is a department of instruction, which embraces more completely than any other, both the intellectual and religious education of the children. It is here that the interesting question is settled, whether the truth taught is *understood, felt, and applied*; and it is here, if we mistake not, that the *Sunday-school* child is ordinarily left to himself; or, if an application of truth is attempted, it is in such language, or in such a form, as to be worse than useless. But such a course of instruction as is here marked out, when discreetly and faithfully pursued, never has, and never can fail to succeed; and our author is not extra-

vagant in his commendation of it, when he says,

What may not be expected when a parish, a district, or even a family, are thus taught! If two or three verses of Scripture, by *one day's teaching* be capable of supplying to a child's mind so many practical lessons for the direction of his faith and practice;—if by a certain mode of revising these they shall be so permanently fixed on the memory, and so orderly arranged in the mind, as to be ready to appear with their direction and advice on every suitable occasion;—what may not ministers, or teachers, or parents, hope to see realized by three, six, or ten years similar tuition? Every step which is made in this manner is a sure one. Stop when a teacher will, what he has done previously cannot be lost; and if he shall persevere, the value of the effects likely to be produced are incalculable. The minds of the children will be weekly adding to their stores of divine truth, and becoming more and more familiar with various facts and circumstances in the history of our Lord and his apostles; of the patriarchs and the prophets, and the good and holy men in every age of the church. The varied history of these individuals, and the diversified circumstances in which they were called to act, seen through this new practical medium, and associated in harmonious arrangement, will present, for almost every occasion in life, a parallel or a contrast, an example or a warning. Each of these will, in its turn, lodge its respective lesson, new modelled and familiarized by being adapted to the personal, domestic, or local circumstances of the learner. One lesson will suggest a reason for thankfulness; and the heart unburdens itself accordingly;—another points out a neglect, a deficiency, an error in ourselves; and the soul pours out its regrets and confessions with humility and shame;—by another, the eyes are opened to the danger of our state, by another, to the boundless extent of our wants; and the whole soul, alive to its condition, breathes out its petitions and requests with groanings which cannot be uttered. Every lesson suggests a new want or a new plea, and thus multi-

plies the messages, and familiarizes the soul in seeking, with ease, desire, and pleasure, to walk in the way to the throne of grace.

In this manner, the action, and reaction of the child's Scripture-teaching, and his daily duties and habits, will unceasingly tend to revive, to strengthen, and to perpetuate each other. Almost every circumstance indeed which could occur would find its counterpart, and every duty to which the child was called would find its source in the Bible. In this manner, the measuring and estimating of every thing by the standard of the word of God settles down to a habit; while the constant recurrence of this mode of thinking, will tend still more to rivet upon the mind, and render more and more familiar, those passages of holy writ formerly studied, with all their varied suggestions and practical lessons.

These early habits of observation and reflection, together with that growing strength and energy of mind consequent upon its exercise, will prepare a rich intellectual repast for the person in every stage of his future life. The thirst for improvement, though derived principally from Scripture as the fountain-head of truth, will not always be confined to its sacred pages;—but, without forgetting or neglecting these, it will soon be induced to take a wider range in collecting from *every source*, all the acquirable elements of moral and intellectual good. *Every page of every author* will be unlocked by this master-key of the mind; and the individual will be enabled to draw instruction and pleasure from what superficial minds can neither penetrate nor enjoy; and this mode of practical reading, will soon, we have little doubt, without trouble or effort, become both pleasant and easy. Nay, more, even books themselves will not be able to give sufficient scope to this bee-like propensity of searching for moral and intellectual sweets. The *transactions of ordinary life* will soon be laid hold of and taxed for the same purpose. Every thing in nature,—every dispensation in providence,—every occurrence in life, whether prosperous or adverse,—will be seized and examined; while the enlightened

and discriminating eye of this habitual searcher after truth, will be able to discern and extract all the hidden treasures which they contain, trace them to their source, mark their present effects and their future consequences, and thus store up all those practical lessons which they are calculated to teach. The wisdom and the goodness of the Almighty will now be discerned in every thing; and it will be his daily delight to "seek them out," because he "takes pleasure in them." Every event will now bring into the soul stores of useful and pious reflections, which will necessarily give rise to corresponding resolutions, anticipations, or hopes; and even those very circumstances in life, from which the worldly man can extract nothing but poison and death, will, to the enlightened and sanctified mind of the Christian thus trained, yield in rich abundance the delicious supplies of peace and joy.

5. The turning of the subject into prayer; or, as Mr. G. terms it, "*devotional exercise from the answer*," forms the *fifth* general and the *eighth* particular division of the course, and a devotional exercise from the lessons, as drawn out under article third, makes Mr. G's. ninth step.

In this exercise it is designed, that the child should throw the sentiment of the lesson or subject, into a form of prayer. For example:—"May we show mercy by forgiving injuries and by relieving the distressed. Forgive us our trespasses as we forgive those that trespass against us; and so, by being merciful, may we obtain mercy."

We are persuaded that this part of the system can be adopted but to a very limited extent, and by very few teachers, advantageously. It might easily be *misused*, and this would be positively injurious.

In the application of his system to a particular catechism, Mr. G. concludes his series by another division. This

is the *tenth*, and consists in a paraphrase of the answer or verse which is repeated. In the paraphrase, the *definitions or explanations are incorporated with the answer*. Thus—

"*Blessed are* [they that forgive injuries and relieve the distressed] *for they shall obtain mercy.*"

Thus we have given a fair, and as it is believed, a complete specimen of this new system of teaching. The principle is new, however, only in the manner and extent of its application, and in the methodical division and arrangement of the *subjects* to which it is applied.

There is not a single object to be gained by the use of this method of teaching, which is too distant and elevated for any Sunday-school teacher's aim and attainment. For the whole system resolves itself into these simple principles. The child must understand 1. The use and connexion of words (by the catechetical exercises.) 2. The meaning of words (by the explanatory exercise.) 3. The doctrines and duties taught (by the drawing of lessons;) and 4. The influence which a knowledge of these doctrines and duties should exert over us in all the relations and circumstances of life, (by the application of the lessons.) Or, to simplify the matter still more, it requires only that the child should *understand* the lesson and apply it to the heart; and, in our apprehension, no teacher can be considered *faithful or skilful*, who loses sight of either of these principles in his weekly labours.

These being the peculiar features of this plan, its advantages are obvious—and the extent to which it may generally be adopted in our *Sunday-schools* is easily discerned. In the proper

and faithful execution of it (setting aside the most objectionable, and, as it well happens, the least essential of its details) we shall find it *radically* moving and bringing into exercise all the faculties of the mind in an even and orderly manner. The understanding is opened and prepared to receive and *lay hold* of truth; and the subsequent process of examination affords a safe test by which to determine whether the truth is really received and rightly understood.

The words by which ideas are expressed, are separated, at first, from the ideas themselves, and all become subjects of distinct examination. Every word is to be understood by itself—then the manner and effect of the connexion of words; and finally, their force, virtue, and application, when the connexion is formed. Such teaching furnishes a child with religious knowledge for PRESENT USE; and it should never be forgotten that the influence of all the essential truths of the Bible is needed; not less needed, nor less transforming in the little world which children inhabit, than among those who are old enough to have put away childish things. Religion, with all its commanding motives and high sanctions, is needed now, every hour, by all the children of our Sunday-schools. Anger, ambition, avarice, pride, envy, strife, debate, jealousy, falsehood, and deceit, distort the countenance, depress the spirits, irritate the temper, interrupt the pursuits, blast the enjoyments, and break the friendships of earliest childhood. And no one who has observed the daily intercourse of children in families or schools, can doubt that they need *now* all the sanctifying and purifying influence

which religion, in its divinest form, can be expected to exert upon their intercourse in riper years. But this is a subject by itself and we must leave it.

*Mr. Gall's* system, in its best parts, may be applied to any portion of Scripture; and, if generally adopted by our teachers, would give a character and interest to our schools which they can never be expected to possess with our present mode of proceeding. It will not do, however, for a teacher who is unable to follow out this plan in every given case, to infer that the fault is always with himself; for there are many passages and subjects to which it is altogether inapplicable.

We shall now give the reader, in a very concise form, an idea of the character and object of the several works of which we have given a catalogue at the commencement of our remarks. And the principal object of giving such a catalogue, as well as of this particular reference to each book, is, that the reader may form his own opinion of their size, design, and utility, in the different stages of instruction.

(1.) In the first work, the author, in a very plain and faithful manner, exhibits the evils and defects in the existing systems of religious education; and attempts to show the adequacy of his plan to remedy the evils and supply the defects. If the substance of this treatise should not be published in a permanent form by the society, the most important of its suggestions will be given to our readers as opportunity offers.

(2 & 3.) The "first step" gives us, in ten lines, the history of Noah and the flood; and in the remaining thirty sections, we have the rest of the Old Testament History, with two or three prominent questions on each

passage. But upon the heels of this unpretending, and fancy-paper-covered little book, comes a volume of 330 pages, designed as a Key to its diminutive companion. This Key opens to us ten departments—1. Old Testament History; 2. A General and Connecting Exercise; 3. Explanations and Illustrations; 4. Scripture References and Proofs; 5. First lessons to be drawn; 6. Application of first lessons; 7. Devotional Exercise on first lessons; 8. Second lessons to be drawn; 9. Application of second lessons; and 10. Devotional exercise upon second lessons.

(4.) The first initiatory catechism has many good points about it. The teacher is left to form questions in each answer. And the author supposes that young persons, ten or twelve years old, may profitably use it, in instructing children who are not yet old enough to read. It is divided into seven sections. 1. End and design of all things; 2. Fall of Man; 3. Inability of man to help himself; 4. Plan of Salvation by Christ; 5. Terms of Salvation; 6. Means of Grace; 7. Last Judgment.

The method of using this catechism, says the author, is simple. "If the child cannot read, it is made to repeat after the teacher the answer, which is perfect of itself.—Taking the first question as an example, the child will say, 'God at first made all things of nothing.' He may then be asked, 'Who made all things?' 'When did God make all things?' 'Of what did God make all things?' 'What did God make?' 'When did he make them?' 'What was made of nothing?' &c. varying the questions, and repeating them, till the child can answer them distinctly. The same should be

done with all the others in their order.'

"The child should never be allowed to pass from a section, till it be well understood. When the whole has been got perfectly, but not till then, they should pass to the Second Initiatory Catechism."

To say nothing of the correctness or phraseology of it, most of our teachers would find some labour necessary to form questions on the answer to "Q. 31. *What does the sacrament of the Lord's supper represent?* A. Receiving bread and wine in the sacrament of the supper, represents the refreshment of our souls by the sufferings of Jesus Christ."

This little work contains, also, a series of questions on prayer, with exercises. We think, neither the questions or exercises are simple enough, but still we know of nothing of the kind more simple. There are some simple principles connected with the duty, privilege, and form of prayer which children at an early age can understand and apply; but when, as in the catechism before us, very young children are taught to confess their sin in the strong language which David and Paul used—to recognize the precise design and efficacy of Christ's sufferings and death, and *how* his obedience makes the penitent believer righteous before God—and to ask for *saving faith*, &c. &c. we are persuaded that more knowledge of divine things is necessary, before they will be profited by the exercise.

(5.) The Second Initiatory Catechism contains simply questions and answers.

(6.) This contains the questions and answers of the last, with the addition of proofs—i. e. the doctrines taught

are separated by the pupil, and then proved by passages from scripture.

7. The Key, &c. contains the ten divisions, sections, or exercises on Mr. G.'s plan, according to the specimen given on a previous page—applied to the answers in the Catechism.

(8 & 9.) The New Proof Catechism and its Key are described in their titles. The Key has been lately published in this country, and will be esteemed a valuable help to those who teach the compendium with which it is connected. We give a single specimen of its character.

**Q. 4. What is God?**

*A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.*

**EXERCISE.**

What Spirit is infinite, eternal, and unchangeable? In what is God infinite, eternal, and unchangeable? What is God in his being? What is God in his wisdom? &c. &c.

Sect. 1. *Of God's Spirituality, Infinity, Eternity, and Immutability.*

**EXPLANATIONS.**

*Spirit*, Thinking being, without material substance, or bodily parts.

*Infinite*, Without bounds, or limits.

*Eternal*, Who never had a beginning, and who shall never have an end.

*Unchangeable*, Who never changes, but remains always the same.

**PARAPHRASE FORMED.**

*God is a* [thinking Being, without material substance, or bodily parts;] [without bounds or limits;] [who never had a beginning, and who shall never have an end;] [who never changes, but remains always the same,] *in his being, &c.*

**DOCTRINES SEPARATED AND PROVIDED.**

14. *God is a Spirit*—John iv. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

15. *God is infinite in his being and perfections.*—Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection.

16. *God is eternal in his Being and perfections.*—Psalm. xc. 2. From everlasting to everlasting thou art God.

17. *God is unchangeable in his being and perfections.*—Mal. iii. 6. I am the Lord, I change not.

(10.) This is only a convenient manual, presenting by themselves the doctrines taught and attempted to be proved by the Second Initiatory Catechism.

(11.) The design of this volume is to familiarize teachers with the mode of using the "*Help to the Gospels.*" Possessing the general features of the "*Help*," it is less voluminous and complicated. The part of the verse in which each particular doctrine is supposed to be taught is given in the "*Introduction*"—but not in the "*Help*." The division or separation of the verse into its component parts is done for him in the former; but in the latter, the teacher or pupil must do it for himself. The narrative is omitted in the "*Introduction*," and a reference made to the passage by figures; the exercises are less in length and number, than in the "*Help*," and the application of the lessons which must be made by the teacher in the use of the "*Help*," are made by the author in the "*Introduction*."

(12.) This work has been republished within a few months by the *American Sunday-School Union*. But few teachers have yet availed themselves of its assistance; and, indeed, the almost universal indifference with which teachers seem to regard our publications, prepared solely for their benefit, increases our apprehension that they are unconscious of their need of help.

We have thus finished a passing notice of *Mr. Gall's* productions, and they certainly go far to prove that "of making many books there is no end." We have, however, taken much satisfaction in the examination of them, because the principle which gives them all their peculiarity, is one which we

esteem as the *grand, essential* principle of religious education—"UNDERSTANDING AND APPLYING TRUTH."

MRS. JUDSON'S MEMOIRS FOR SUNDAY-SCHOOLS.

It is with great pleasure that we inform our readers, that the REV. JAMES D. KNOWLES, author of the interesting and popular Memoir of Mrs. ANN H. JUDSON, is preparing an edition of that work for the *American Sunday-School Union*. We know of no religious biography of modern times, which has excited a deeper interest among religiously disposed persons, of every age and denomination. And we shall rejoice when our Sunday-school children can become familiar with such an example of holy living and dying, as Mrs. Judson's Memoir presents.

#### REVIEW.

THE MORALS OF PLEASURE,  
Illustrated by Stories designed for Young Persons. By a Lady. One vol. 12mo. pp. 156.  
Carey, Lea & Carey. Philadelphia. 1829.

An incidental circumstance of recent occurrence, has impressed upon us very deeply the importance of more attention to the character of *Sunday-School Libraries*. We have been surprised at the number of books, not only of questionable and objectionable character, but positively bad and corrupting, which have found their way into libraries formed with facilities for selection and discrimination, which very few schools enjoy. Such specimens of indiscretion or oversight, lead us to fear that scarcely any book would be excluded from some libraries, unless its true character should be written on the title page, or unless its size or price should put it beyond reach. And they have determined us to notice, as far and as fast as practicable, *every book* which is

likely to fall into the hands of children and young persons; and we are persuaded that few subjects can be more proper and important for our examination.

The work before us is "*designed for young persons*." This expression first arrested our attention, as it will the attention of a multitude, who might otherwise pass over it without a thought. It is "*by a Lady*," and this, of itself, gives to stories for the young a peculiar attraction. It comes into the reading world from a well-known and highly respectable press; and its size and price place it within the reach of Sunday-schools. A popular journal, in noticing its publication, speaks of "the deep and pure streams of virtue and piety" which "gush forth" from it, "to cleanse the juvenile mind from the grosser impurities of our nature; and prepare the young for lives of usefulness here and happiness hereafter,"—and "advises the parents of young families to procure it"—"assuring them that it will have a tendency to render their offspring as sweet as *innocent*, as *innocent* as gay, as gay as happy." What a wonder-working book it must be!

The journalist might have said, "This little volume is written in a very interesting and lively manner. An effort is made to illustrate and enforce in some form of amusement, important moral truth; and there is so much nature and simplicity about it, that it will be read with interest by those whose station in life has made them familiar with the scenes and pursuits which it represents. It must, however, be an unprofitable book to the great mass of juvenile readers, if it were only on account of its style and manner; and it lacks entirely that sub-



stantial, improving, elevating character, which every book for young persons, at the present day, ought to bear." And if he had said this, and no more, one of our inducements to notice the book so particularly, would have been wanting; and we might, indeed, have been disposed to coincide with him.

But what is the book? In the first of the six stories which form it, we are introduced to *Sabina Wallace* and *Anna Mailand*; the former exceedingly sensible to every thing like neglect, and equally susceptible of affront; and the latter very easy and careless in all her ways. A mutual alienation follows a mutual misunderstanding; but they are soon reconciled at a friend's house, where they are brought together for this express purpose, and where an amusement is introduced, by means of which *Sabina* is compelled, either to abandon the game, or give *Anna* a kiss. A kiss is given and received as a token of reconciliation, and the moral is, that since we cannot be *without* faults, we must love each other *with* them.

In the second story, an attempt is made to show children the origin and folly of *national prejudices*. The amusement introduced presents a scene of mock-pageantry rarely surpassed. Crowns and sceptres, caps and feathers, processions and marches, kneeling and rising, together with carls and countesses, pages and maids of honour, give wonderful interest to the occasion. The children are made familiar with the forms and fashions of royal life, and the amusement closes with an imitation court-ball! where the excitement of the youthful company was such as to raise the rumour that "*ardent spirits*" had been intro-

duced, and that the whole court were "*intoxicated*." Still the evening concluded without one dissatisfied heart; and the design of all this employment of its precious hours, was to show that little *Clara Stanhope*, though an English girl, was not so proud and narrow-minded as Edward Harrison had supposed.

The third story is designed to illustrate the *certainty* of a reward for diligent perseverance, and the little enjoyment which success confers, without a consciousness that it is deserved. It represents *Mrs. Thurston's* school in competition for a prize. *Harriet Langdon* was successful, though without merit; and *Louisa Warden*, whose industry deserved success, failed for want of self-possession. This state of things was known to the school, yet *Mrs. Thurston* took pleasure in this unjust award—the girls were satisfied, *Louisa* was disappointed, and *Harriet* was pleased. To set matters right, however, an amusement is proposed on a subsequent evening, in the course of which, *Harriet* yielded the prize to *Louisa*; and was greatly commended.

In the *shawl dance*, as the fourth story is entitled, *Ellen Campbell* is displayed. She was quite anxious to relieve the distresses of poor *Aunt Becky*. Her father would not furnish *Ellen* with the means of benevolence, but prevails upon her to dance on a particular occasion, and promises her ten dollars as a reward. His motive is, as the author tells us, to have his daughter excel *Mr. Stanley's* in dancing; as he was striving himself to excel *Mr. Stanley* in coaches, furniture, and entertainments. So *Ellen* danced. The terms, *gavots*, *chanterouse*, and *pas seul*, are probably understood where

they are used; but they have nothing to do with "the deep and pure streams of virtue and piety;" nor with "usefulness here or happiness hereafter." The dance is described as a scene of perfect enchantment. *Ellen* pleases her father; is paid, and spends the money for Aunt Becky's comfort.

The two remaining stories have so little point or character, as to leave us in doubt, what "moral truth," if any, they are designed "to illustrate."

Thus we have spread before the reader a sketch of the contents of this attractive volume; and we leave him to judge, whether it is not an abuse of language and of public confidence, to say of such a book, that it has any thing of *piety*, or any tendency to prepare the young for usefulness in time, or happiness in eternity. No intelligent man, of any Christian denomination, can so speak concerning it without wrong. The truth is, it is totally wanting in religious character; and it gives countenance and credit to feelings, pursuits, and principles, altogether at variance with evangelical religion or sound morality.

"There has been a terrible commotion in the nursery—*Edward* and *Elizabeth* both wanting the same book;—and I promised *Edward*, if he would give it up, I would bring him one far prettier." p. 11.

Such a compromise as this would hardly escape the censure of a faithful, religious mother. *Mrs. Maillard* had better read "*Letters on Christian Education*." She would be delighted with the style in which they are written; and the views of the subject there presented, cannot fail to commend themselves to every reflecting mind.

\* American Tract Society's Publication, No. 197.

*Harriet Langdon* was a member of *Mrs. Thurston's* school when she was thirteen years old. Her parents had entrusted *Mrs. T.* with her allowance of money, which *Harriet* almost invariably exhausted within the time; and *Mrs. T.*, on one occasion, "resolutely refused to anticipate the supply."

Though disappointed on other occasions, *Harriet* ventured one morning to repeat the request.

"I am surprised, *Harriet*," said *Mrs. Thurston*, "that you should again apply to me on this subject. You know me well enough to be convinced that I will not yield to importunity what I have withheld from principle."

"I know that well, dear Madam," said *Harriet*, "but indeed, indeed, I will not ask it again."

"The best way to prevent that, is not to grant it now."

After a moment of silence, *Harriet* continued, in a hesitating tone: "I would not ask it, if it were for myself."

"Ah! that will not do—generosity is no excuse for extravagance, or irregular expenditure."

"But this is a very different thing from what you think, *Mrs. Thurston*."

"Well, then," replied she, in a relenting voice, "tell me, and let me judge of its propriety."

*Harriet* again paused.

"I don't think I can tell you, Madam."

"Then I certainly shall not grant your request—indeed I have done wrong to hold any parley about it—go, now, to your studies."

Still *Harriet* loitered—then, as if summoning all her resolution, she said, "Mrs. Thurston, if you will grant me this favour, I assure you on my word, that when I tell you the object for which I want it, and this I hope to do, you will approve it. I have never deceived you, have I?"

*Mrs. Thurston* reflected that it was better to repose too much, than too little confidence.

"There, *Harriet*," said she, "is your money—I cannot reject the pledge you have offered."

What shall we say to such a scene

as this, in a place, too, where of all others, the hand of discipline should be firm and steady.

*Ellen Campbell* danced to gratify her father's vanity and get ten dollars for charitable purposes. But was there no way to obtain the means of doing good, but by gratifying a father's mean pride? and was it necessary, in order to show the success of the expedient, to spread before the minds of "young persons," for whom the book was "designed," all the bewildering enchantments of a ball-room? Is there no way to a school of morals, but through the very heart of vanity-fair? And must the traveller, in pursuit of good, gaze upon so much of false pleasure, in order to catch only a glimpse of the true?

"Although *Grace* was just dead to find out what they could be about, she obtained no clue, &c." p. 145.

"Columbia! —  
Kingdoms and Empires, since thy birth,  
No longer away the subject earth;  
Truths of thy teaching break their chains,  
And Reason only holds the reins." p. 148.

"You see I am not blown up after all," said one of the boys who had been preparing sky-rockets. "For which," said his mother, "you are probably more indebted to *charice* than to skill." p. 156.

But enough of the "Morals of Pleasure." There is a class of readers into whose hands this book will more generally fall, who will never hear of us nor of our objections, and who would probably think us quite illiberal, and our objections quite unfounded if they should; we hope, however, the influence of Sunday-schools will not always be unfelt, even by them; and, while we wish this influence to become co-extensive with our juvenile population, we feel anxious that

its purity should be preserved, and its power increased.

To this end *Sunday-school* instruction and *Sunday-school* reading should be alike carefully guarded; and not a volume should be suffered to find its way into a *Sunday-school* library, which has not a known, established, and unexceptionable character. No apology can be offered for a violation of this principle; nor can the consequences be estimated which a departure from it may involve.

The same reasons which would induce us to be thus exclusive in the selection and supply of a *Sunday-school library*, would induce us to exclude the "MORALS OF PLEASURE" from every family, and especially from young families, who are so warmly exhorted to procure it—for it is not a profitable book—to most children it would be uninteresting; it is destitute of religious character; and gives currency to erroneous views, and countenance to vain, and, therefore, dangerous amusements.

FOR THE SUNDAY-SCHOOL MONTHLY CON-  
CERT, MAY 10.

[Communicated by a Sunday-school Teacher  
of Buffalo, N. Y.]

The leading object of all the instruction given to Sabbath-school children should be the conversion of their souls. And, with those who engage in this work, so far as their instrumentality extends, this should be made a present, and not a future object. Were nothing more to be expected from Sabbath-school efforts, than the influence which may be exerted upon the subsequent lives of the children, this alone would be sufficient to justify all that is now done to promote this cause. But if the feelings of Christians were truly alive to the propriety, importance, and necessity of an immediate attention to the eternal interests of the rising generation, their ex-

ertions would be increased a hundred fold.

Besides the motives presented to all, there are many others of much weight, to be urged upon the young. Children, as well as adults, are sinners, and both are alike exposed to death, and the retributions of the world to come. But the former have not, like the latter, become hardened in sin; their minds are more susceptible of serious impressions, and their conflict with sin will be less violent and hazardous, as the evil propensities of the carnal heart have acquired less strength. And as an encouragement, God has manifested in his word a peculiar delight in early piety, adding a *special* promise to the young—"They that seek me *early* shall find me." But aside from all these considerations, should not the fact that these children are spending the time for which they are indebted to the forbearing goodness, and long-suffering of God, in resisting his authority, and rejecting the Son of his love, touch the tenderest cords of the Christian's heart? And do those who "prefer Jerusalem alone above their chief joy," feel no anxious solicitude for the future prospects of Zion? And where shall we look but to our Sabbath-schools to supply the numerous and every day extending wants of the church? Where shall we turn our eyes for labourers in the vast field already white for the harvest? And when we behold the tide of infidelity and irreligion that is setting in upon our land, how gloomy would be the prospect before us, had Providence provided no means of bringing the rising generation more thoroughly under the influence of the gospel? But, every person who has been brought to a saving knowledge of the truth, after having passed the season of preparation for future life, must feel intensely how much he has lost, not only to himself, but to the cause of Christ; by spending this interesting period of life in the service of the enemy of all righteousness. Such persons are not prepared to enter upon the field of active labour; and if they do so, it is late in life, and under many embarrassments. To Sabbath-school conversions then we must look for future labourers in the vineyard of our Lord.

With these objects before us, how can we sufficiently estimate the importance of our station, and the fearfulness of our responsibility? Do we properly feel our own insufficiency, and our need of divine aid and direction? Prayer is said to be the key of Heaven; and prayer must be the secret spring that moves forward our whole system of Sabbath-school instruction, or all our labours will avail nothing. Without the influences of the Holy Spirit, all our instructions will be worse than in vain. But God has declared that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. If then, our labours are unblest, it is our own fault and our guilt; for with this promise before us, can we doubt that our want of success is to be attributed to a want of prayer? If Sabbath-school teachers all realize, with an "open view," the blessedness of this promise, the Monthly Concert of teachers would not be deserted as it now is, by so large a proportion of them; nor would they be content to meet once a month for this object: no week would pass without finding them unitedly at the throne of grace, seeking the spirit of God to rest upon their labours. Where is there an object more likely to excite a spirit of fervent prayer in the heart, which glows with the love of God, and love for the souls of men, than that which embraces the whole rising generation? Which seeks out, from all ranks of society, the young mind, and the tender heart, before they have become contaminated with the maxims and examples of an ungodly world, or hardened in sin, and brings them within the influence of religious instruction and religious influence? And where is there an object better calculated to call forth all the devout aspirations of the soul, and enkindle all the kind emotions of the heart? It is to be feared also, that many teachers enter upon their duties without proper preparation. No person can be a faithful and profitable Sabbath-school teacher, without maintaining an habitual nearness to God, and often presenting his charge in the arms of faith, before the throne of Grace, in his closet. How can a person whose heart is cold, feel

for the souls of his pupils, or be prepared to press home the truth upon their consciences, in that close, personal manner which is calculated to make them feel their lost condition, and the necessity of immediate repentance and submission to the terms of the gospel?

A teacher should come to his class directly from his closet, serious, heavenly-minded, and deeply impressed with the worth of souls; and one who does not thus is of little service. Much time is unprofitably spent in speculative inquiry, without suitable personal application of the truth; and the children are often allowed to retire with the impression, that there is no very great necessity of an immediate attention to the concerns of their souls. Our study of the Sacred Scriptures cannot be too critical, if properly accompanied with practical remarks, but when *knowledge* instead of *piety* is made the leading object, the exercises are lean and unprofitable. So long as our pupils are enemies of God, and children of disobedience, our great theme should be immediate repentance and submission to God; and this duty, and the awful guilt, and danger of delay, should be pressed upon their consciences in a plain, simple, pointed, and personal manner.

And now, fellow teachers, let me earnestly entreat you to summon all the energies of your souls to this subject, and show greater diligence, and more spiritual life and activity. Why does the chill of death so generally pervade our Sabbath-schools, that only here and there, one is visited with the quickening influences of the Holy Spirit? Is it not evidently chargeable to your unfaithfulness? Are you not unfaithful in your closets, unfaithful in your attendance upon the Monthly Concert of prayer, and unfaithful in the preparation for, as well as in the performance of, the duties assigned you? There is great guilt in this thing; unbelief, sloth, worldly-mindedness, pride, self-dependence; unwillingness to bear the cross, or to contend for the prize; improper feelings towards each other, one or all these causes may prevent a blessing. Come then, bow before the Lord, pour out your souls in his presence, and with all the ear-

nestness which the heart can feel, adopt the language of the Psalmist—  
SEARCH ME, O LORD, AND KNOW MY HEART! TRY ME AND KNOW MY THOUGHTS, AND SEE IF THERE IS ANY WICKED WAY IN ME, AND LEAD ME IN THE WAY EVERLASTING.

For the American Sunday-School Magazine.

Mr. Editor:

In your Magazine for March, I noticed a plan for conducting a Sabbath-school Library, communicated doubtless for the benefit of others. With the same object I would suggest to you the plan adopted in this place in relation to our Library.

We have a catalogue of the books, arranged in numerical order, and the books are numbered to correspond with the catalogue. A few words are written on the first blank leaf of all the books, to show that they belong to our library, and to show how long they may be retained by the persons who read them; which last depends on the size of the book.

The members of the Bible Class, and the Teachers and Scholars of all the Sabbath-schools in town, are allowed the gratuitous use of the library; any other person who will pay 12½ cents annually in advance, may also use them. For detaining a book beyond the time marked in it, a small fine is taxed, which must be paid before another book is loaned.

As we suppose we have no right to perform any secular labour on the Sabbath, which can be performed on another day, we do not deliver our books to the scholars on that day. Once a week, on a week day, usually at an appointed hour, the children take out or exchange books; each scholar is allowed to make his own selection, except that it is recommended to the smaller children to take the smaller books. The books are regularly debited to each scholar when delivered, and credited when returned in the following manner.

Dr. Thomas W. Newman, Cr.

1830		1830	
Jan. 3	To No. 180	Jan. 19	By No. 180
" 19	" 170	" 26	" 197
Feb. 2	" 258		

The account book is so ruled as to have three accounts on a page. The letters of the alphabet are placed on the margin of the book after the manner of an alphabet to a common ledger. And an appropriate number of leaves is assigned to each letter. It will readily be perceived that the names may be so arranged in such a book as to be readily found.

Our library was established in May 1826, and we have found our plan of managing it answer every purpose. The writer has performed the duties of librarian from its commencement, and has been much gratified in observing from year to year, the constant interest which has been manifested in the library, and in observing the increasing intelligence among the scholars.

*Winthrop, (Me.) March 15, 1830.*

#### BOSTON SABBATH-SCHOOL UNION.

The First Annual Report of this society was made February 24th. We find many interesting statements in it, and some important suggestions. The number of schools in connexion with the union is *nineteen*; employing three hundred and sixty-three teachers, and instructing children whose whole number is three thousand six hundred and seventy-eight; and whose average attendance is one thousand four hundred and ninety-two, or somewhat more than one-third. The youngest learner in any of the schools is two years old, and the eldest seventy-one. There are upwards of three thousand volumes in the libraries; and there have been thirteen conversions during the year among the scholars. The oldest school reported was established in 1817.

In respect to **TEACHERS**, the reports are quite discouraging. One report says, "There has been very generally a full supply of female teachers, but not of males; till the last month, there has been a lamentable deficiency of

these." Another says, "Our school has suffered the past year for want of teachers, particularly male teachers. A larger number have left the school than in any preceding year. We are at this moment in want of eight teachers, to supply classes that are destitute. Many of the scholars have ceased to attend, because we have not been able to supply teachers for them. They have been present a few Sabbaths, and not finding a teacher at the class to instruct them, their interest has subsided, until at length they have absented themselves altogether." *A third*—"We have laboured less to increase the number of our scholars the past year, than we otherwise should have done, because at no time during the year, have we had a full supply of competent teachers for the scholars committed to our care." *A fourth*—"The school has been struggling without a superintendent and a suitable number of teachers since August 2d. The result has been, that no regular meeting has been held by the teachers for some time, and they began to feel discouraged and forsaken, &c." *A fifth*—"The punctual attendance of the children, on an average for the year, has been small. This can be easily accounted for, in part, by the remissness of the teachers." *A sixth*—"There has been a considerable part of the year a great want of attention and order among the scholars, owing, in part, at least, to the changes that have taken place in regard to the management of the school and classes. During the year, the school has been conducted by three different superintendents; and some of the classes have undergone about as many changes of teachers. Another cause of decline, through the summer

in particular, has been the want of an adequate supply of teachers."

Of the many encouraging facts in the report, we have admitted as large a portion as our limits will allow; and we should think, from the tenor of the whole document, that the Sunday-schools under the care of the *Boston Union*, were rising in character, and increasing in interest and usefulness. We do not wonder, however, at the manner in which the managers speak of the *excess of deaths above the number of conversions*. It is, indeed, cause of humiliation and self-abasement, that among thirty-six hundred and seventy-eight children, reported as the whole number in attendance, there should have been *sixteen deaths* and but *thirteen conversions*.

An interesting case is reported; of a young woman of seventeen, who entered the school in 1820, and left it about six years since, and who, upon finding herself near the close of life, sent for her Sunday-school superintendent. It is said that for several weeks before her illness, she had been deeply exercised on religious subjects, and "thus it appears, that after an interval of many years, when sickness came and death was near, her Sabbath-school, and the instruction there received, was remembered; and that her Sabbath-school friends were among those to whom she most naturally looked for advice and counsel in this solemn season."

*Psalmody*.—The managers regard it as a favourable omen, that an increased attention is paid to this part of divine worship. The testimony of the superintendents who are most engaged in this practice, proves it to be an agreeable and profitable variety to the exercises of the schools. A gentleman of acknowledged skill in this department of science, has, at the re-

quest of the Board, prepared a manual which we trust will furnish every requisite for those who wish to cultivate the talents of their pupils for sacred music.

The rules of sacred music were introduced into the school in October last. In a short time, a couple of classes were formed, denominated the classes for singing, of twelve or thirteen of the older scholars of both sexes, who furnished themselves with Mr. Mason's *Juvenile Psalmody*, and are now able to answer all the questions on the rules, and raise and fall the notes, and it is probable, if they could be favoured with suitable instruction, that they would soon form an interesting choir.

#### *Instruction of the Younger Pupils.*—

On this subject there exists, in the opinion of the Board, a defect in almost all the schools, which can, and ought to be remedied. There is no child of an age so tender, as not to be able to comprehend and be benefited by some simple religious truths. And the minds of very young children, uncumbered as they are by prejudices, seem the most suitable soil for the reception and growth of the good seed. But from observation, the Board are constrained to say, that too little attention is paid to their instruction. Scripture history presents many facts attractive to children of tender age, and many precepts which may serve as stepping stones to infant feet, in their pilgrimage to Mount Zion. Among the facilities for teaching this interesting portion of our pupils, we think the Scripture Prints recently published in this city well adapted to this end.\* Sensible objects, by attracting the curiosity of children, lead to inquiry, and open a fair field of effort which promises a rich harvest to the cultivator.

On the 15th of November last, we removed into the hall which we now occupy; at which time we separated all the children who could not read from the others, and formed them into one class, giving them instruction on the plan adopted in infant-schools. In a short time the number of our scholars has considerably increased, and more

\* These Prints are for sale at the Depository of the American Sunday-School Union.

teachers offered than we could employ, except on the condition, that they would furnish themselves with classes. Four have recently come in, on that condition.

*Sabbath-schools esteemed.*—Some of our parents say, if they were obliged to pay for their children's continuing in school, they would prefer it to their leaving, and these not professors either.

*Interesting Case.*—About ten years have passed away since I left the Sabbath-school in M— street, where I was engaged about two years and a half. Many who were then children in the school, have now grown up, and are taking the places of their parents, who are rapidly passing off the stage. Having watched the progress of some of those children, I would now say, to the glory of divine grace, and for the encouragement of faithful teachers, that I know many, who received their first religious impressions in that school, who are now, not only members of the Christian church, but adorn their profession, by holy lives and conduct. Nothing can be more delightful to a teacher, than to trace the history and progress of a child for whose benefit he has laboured and prayed; and whose path has finally become like that of the just, "which shineth more and more unto the perfect day." The Sabbath-school is still dear to me, and many of its scenes I shall carry fresh in my memory to the grave. A brief history of one of these dear children I will now relate.

In the spring of 1818, one of our female teachers on her way to school, passed two poor girls, who appeared, as I understood, to have been sent out by their parents to obtain cold victuals, but were then at play. Thinking, however, they were fit subjects for Sabbath-school instruction, she turned back, told them about the school, and invited and urged them to come on the next Sabbath. I believe both came, and were immediately recognized and encouraged by the watchful teacher. A., of whom I write, was about twelve years old; rather tall of her age, and when she first entered the school, hung down her head as if afraid to meet the eyes of any one. She told me afterwards, that the cause

of her strange behaviour was, that she was ashamed, because she was so large a girl and knew so little compared with other children. She however made rapid progress, and as she grew in knowledge, appeared to drink in the truths of the gospel, and gradually acquired a character for veracity equal to any girl in the school. She loved the school;—it was there she first learned the exceeding sinfulness of sin, and there she finally found a Saviour; and when, at the age of fourteen, a place was procured for her in a family, it was on condition that she should attend the Sabbath-school. About this time I left it; but, on visiting it a few months after, I found A. and some others bowed down under a sense of their sins. She was in a pious family, and there; and at the Sabbath-school, she was led to that source from whence alone hope can come; obtained peace and joy in believing in Jesus, and was received by the church then under the pastoral care of the Rev. Mr. D. A few years ago she removed with a family in which she lived, to a large manufacturing place in the country. Here, at first, she felt as though she was not among her own people; but when she heard that a church was about to be formed, like the one she loved, her heart was awake; and when efforts were made to raise funds to build a house for the worship of God by this then little band, though poor and almost unknown, "she did what she could." The females in the manufactory gave largely in proportion to their ability, and our poor A. was made use of in the hands of God, as an instrument of stirring up many to give. Providence so ordered it that I was present at the ordination of the first minister of this church; there I saw, at a distance, my Sabbath-school girl. Her soul appeared to be in her eyes; it was a happy day to her; she smiled and wept by turns, and so did very many of the pious females present. I never saw such a truly solemn and joyful assembly; and there probably could be nothing more so this side of heaven. A. and B. another pious girl from our school, and who lives near her, constantly visit me when in town to see their parents, and I receive them with



great pleasure. I not only esteem them very pious, but very respectable; and although poor, in this world's goods, yet "rich in faith, and heirs of the kingdom."

A.'s coming to the Sabbath-school, was the means of introducing others from the same neighbourhood, and as she was the eldest of several children, her influence brought them to the school. The teachers became interested for her father's family, and have occasionally helped them; and she, as a good daughter, now helps them by herself and her friends, to the extent of her ability. I believe her mother has been benefited by associating with religious people; she constantly attends meeting, and when I last saw her, she appeared like one who had experienced religion.

#### INFANT-SCHOOL IN AFRICA.

There is an Infant-school existing at *Bathurst*, connected with the London Church Missionary Society's mission at *Sierra Leone* in *Western Africa*. The Superintendent's last report states it as a matter of unfeigned thanksgiving,

That, since the opening of the Bathurst Infant-school, October 22, 1827, it has not on any day been closed in consequence of the sickness of those who conduct it.

Our first aim has been, says the report, the inculcating of the elementary truths of religion. Next to this, it has been our desire, to impart a knowledge of such other subjects as, under the Divine blessing, might be most likely to make the children, in after life, useful members of society. We have endeavoured to cultivate upright principles, founded upon a firm basis—to encourage in them purity of motive—to animate them with hope—to kindle gratitude to God their Creator and Benefactor, and supreme love to Jesus their Redeemer and Saviour; and to lead them to seek the sanctifying influences of the Holy Spirit.

The school contained at the time of

the report, 147 pupils—119 of whom are strictly infants.

The school opens at nine in the morning, and continues till noon; when the larger boys are allowed one hour for recreation: at one o'clock they return, and are taught writing and ciphering; and the elder girls are taught needlework. Many of the larger children can now read the Scriptures. The attendance of the children at Church, on Sundays, and at Daily Morning Prayers, gives rise to many a cheering hope; and the accounts, which some of them give of the text and what they have heard, evinces their attention.

The Missionaries say, in allusion to the report of the Infant-school—

We all feel a need of that "gentle, persuasive, spiritual strain," which ought to pervade the whole life of a religious teacher. It is too often interrupted by the hurry and the multiplicity of our engagements—by the impatience, which the ignorance, the waywardness, and, in many instances, the duplicity of the people with whom we have to do, often excite—and by that irritability, which seems to be the general effect of this climate upon the mind clogged with a European constitution. Most fervently, therefore, would we pray for a larger effusion of the Divine Spirit of love into our own hearts, that we may more entirely exhibit, by our example before our Congregations, the loveliness and blessedness of obedience to Christ's precepts. We know, that God's purposes of mercy toward men of all kindreds and tongues will be fulfilled; and we would still hope, that instruments, so weak as we know ourselves to be, will be made use of by Him, to the promotion of His glory in this part of the world.

#### INFANT-SCHOOLS.

*Extract from a letter to the Editor.*

As a parent, and as a friend to early education, I am, in common with others, much obliged by the seasonable remarks in the March number of the Magazine; they are strictly applicable, in my opinion, to the Infant-

school of this place. No one esteems the institution of Infant-schools more highly than I do; but the high expectations in relation to them, I fear, will be disappointed for want of properly qualified teachers.

I have sincerely regretted the proceedings I have witnessed here, in the process of qualifying teachers of Infant-schools. Nothing can be more misjudged and indiscreet than to commit children to teachers so prepared. Girls under twenty years of age and with no previous knowledge of teaching, are expected to be qualified by a few weeks attention in an Infant-school here. A young lady of ——— has recently engaged to go to ——— to conduct an Infant-school. She has just completed her own schooling, and is now going to spend two or three months at ——— (where an Infant-school is just begun, by one who knew nothing of the subject a twelve-month since;) and where she expects to acquire a knowledge of the whole system in a few weeks.

I hope this subject will be kept sight of in the Magazine, for it is intimately connected with Sunday-schools, and with the dearest interests of the Church, and of our common country.

#### HAMPDEN COUNTY, (MASS.) SUNDAY-SCHOOL UNION.

If our readers could enter into our personal sympathies and associations, we might have much to say respecting the portion of the *Sunday-school* vineyard to which this report relates. But we shall confine ourselves to topics in which all may be supposed to have an interest.

The report, extracts from which we are about to present to the reader, comes to us under peculiar circumstances. It was prepared but a few weeks since, by the Hon. GEORGE BLISS, L. L. D., late of Springfield, (Mass.) an eminent jurist; a man of great learning and proverbial inte-

grity; familiar with the history, and participating largely in the management of public affairs; possessing a strong, discriminating, comprehensive mind; an accurate observer of men and events; a close, systematic student of the Bible; and more than all, and better than all, a man of devout temper; an open, prominent, uncompromising Christian.

From the first establishment of Sunday-schools in the place of his residence, Mr. BLISS was their advocate and patron, and often engaged in the active duties connected with them. During the last year of his life, however, his interest in them greatly increased, and "he manifested a willingness," says a correspondent; "to give his time, his counsels, and his personal and efficient exertions in their behalf."

As president of the Society, Mr. BLISS bestowed much time and pains in preparing their annual report, and it is exceedingly gratifying to us to be informed, that "he carefully examined the numbers of this Magazine for the last year, and expressed a high degree of satisfaction in the perusal."

If there has been any thing in our pages that could interest and employ a mind of such high cultivation and extensive research, we are not without hope, (notwithstanding the mortifying evidence against us,) that they are not beneath the attention or wants of *Sunday-school teachers*.

The preparation of this document was among the last acts of a busy and valuable life;\* and all the views and suggestions it contains have the sanction of great wisdom and high intellectual attainments.

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\* Mr. BLISS died March 8.

The providence of God has imparted a character to it which admonishes us to engage with new vigour in our chosen work, and to pursue it with fearless and untiring zeal.

The report informs us, that twenty-one of the twenty-five schools constituting the Union, have answered the questions addressed to them, and it appears that in those twenty-one schools there are 456 teachers, and 2927 learners. The whole number of learners connected with the society, is estimated at 3260, and the population of the district is 27,000. Most of the schools are reported to be in a flourishing condition; and the Union Questions have been extensively introduced. About \$510 has been subscribed towards the capital of a Depository to be held by the society, and to be made fully adequate to the wants of all their schools.

"In many of the schools, the Monthly Concert of Prayer is regularly observed; and we wish we could say this of all of them. It is earnestly recommended that it be regularly attended. All church members, and all parents who have children in the schools, should be punctual in their attendance at the Monthly Concert. How can they be content to stay away? A Monthly Concert of Prayer is very properly appointed for the heathen, and is not the eternal well-being of our children to be unitedly sought for, as well as that of the heathen?"

Associated Teachers' Meetings are also holden in many schools, and are found very useful.

"Winter schools have been opened in more than one-third of the schools. In two or three, extensive Bible Classes are substituted. Where efforts have been made to establish Winter

schools, much less difficulty has been found than was expected. In some places, where it would seem to be as inconvenient as in any other, such schools have been formed and well attended. It is most earnestly recommended that exertions be made to have the schools continued through the year. It is all-important, that what is gained in summer should not be lost in winter."

*Extracts from the Report of the Directors, &c.*

"The directors are rejoiced to have it to state, that several of the schools have been blessed with the influences of the Divine Spirit. There are in the whole reported as having become hopefully pious during the past year, 12 teachers and 58 scholars; these have united with the church. The schools peculiarly favoured, have been those in Westfield, Southwick, and South Wilbraham. In Springfield, (first Parish,) six scholars, and in the Baptist Society, three scholars have become hopefully pious; but above all, the schools in Monson have been thus favoured. Four of the teachers, and twenty-two or three of the scholars, have become hopefully pious. In one instance, a class of nine young ladies all became hopeful converts; and in many other instances, prevailing seriousness is reported as characterizing the schools.

"It is desirable that, as far as may be, books for it (the County Depository) should be procured from the Parent Society. They can be had upon as good, or better terms, as any where else; and what is infinitely more important, confidence can be felt, that nothing pernicious will be bought there. The selection of suitable books is an arduous and difficult task. Among the floods of books professedly religious, and adapted to Sabbath-schools, which are constantly poured forth, there is most imminent danger that some worse than useless will be procured.

"Care should be taken, that too great a proportion of pleasing stories does not render the Bible a dull and uninteresting book. There is danger

that books of a fascinating style will operate too powerfully on the youthful mind.

"Books are multiplied to an almost indefinite extent. Many of them, with great propriety, may be termed religious novels or romances. Works of fiction are not to be indiscriminately denounced. They ought not to be entirely prohibited, but they ought to be used sparingly. The Rev. Dr. Alexander, in some most excellent remarks, has properly called them the sweat-meats, creams, and comfits, occasionally to be tasted; but not to be used for daily food—if they are, the plain and wholesome nourishing milk and meat of the Bible will be loathed; and those who live upon them become sickly and diseased. It should be impressed both on the teachers and scholars, that the study of the Bible is to be the one great object of attention. Herein alone are the words of eternal life. This is the more to be insisted on, because in many common schools, if not wholly discarded, the Bible is cast into the shade.

"Another important subject is, the character and conduct of the teachers. While no reflection is designed to be cast upon those who are active in this benevolent work, it is certain that those of mature age, ought not to withdraw themselves from this labour of love. It is too common to see those whose age and experience would render them peculiarly useful, grow weary of the charge of classes—and the task is devolved upon those but little, if any older than those they instruct. Age alone, as long as bodily health and mental vigour are continued, ought to excuse no one from a share in this work.

"Whatever be the age of the teacher, he ought to find time and opportunity to understand the lesson thoroughly, and ought to be well prepared before the school.

"The American Union have published no less than 33 different works besides their Magazine, designed for teachers. To do his business well, a teacher must take an interest in it. If he do, it will manifest itself—and the scholars will perceive it—and become attached both to the teacher and their lesson.

"Great pains should be taken, that the class of our population for whose benefit this institution was commenced at first, those who are poor, ignorant, and vicious, having none to care for their souls, do not lose the advantage of this system. They should be sought out and brought in from the highways and hedges. If all will not come to the school, let the school go to them, by fixing branches in each neighbourhood. Dr. Chalmers, of Scotland, and others, have recommended local schools. The system ought, however, to be adapted to the situation and circumstances of each community; but, if possible, all should be induced to attend. Besides those who usually attend our common schools, the plan ought to be so enlarged, that all our young men and women should attend either as teachers or scholars. There is, in most places, a lamentable deficiency here. This system is treated as designed and fit only for children. As soon as that age is past, young persons consider themselves as above the school. This, in part, is owing to the evil before mentioned—that the older members of the church and others well qualified to instruct, refuse to lend their aid and influence to the schools. They should not only give the school their good word, but their active support. Further than this, it has been proposed by Dr. Alexander, Dr. Fiske, and others, that the congregations generally should be formed into Sabbath-schools. Some progress has been made in this plan. The system has been some time adopted in some part of the county of Franklin, (Mass.) and has been much approved. In one school in this county, 80 of the scholars are between 15 and 70 years of age.

"The Bible Class ought, as far as possible, to be made a link in this system. If it be entirely detached, neither can flourish so well. The school is carried on very much without the minister; and the Bible Class instruction will have no direct bearing on the Sunday-school. As a general rule, to which there may be exceptions, a system in which a great part of the religious instruction is not under the superintendence of those to whom the Great Head of the church has given

the injunction, "*feed my lambs*," is greatly to be deprecated. Rarely will Sabbath-schools *flourish*, in the best sense of the word, where the pastor is estranged from them.

"It is not too much to say, that the schools should be so arranged, and the other public religious exercises of the Sabbath so ordered, as to give the minister an opportunity at least to overlook them.

"It is, perhaps, not less important, that the community at large should be interested in the prosperity of their schools. Those who have a heart to pray, should continually remember them at the throne of grace. Those who cannot undertake the laborious part of instruction, should occasionally visit them, and demonstrate that they rejoice in them.

"*Infant Schools* ought also to be made Sabbath-schools; though it may be convenient to have them in a separate apartment. They should, above all things, have that knowledge which maketh wise unto salvation."

#### A PLEA FOR THE SABBATH-SCHOOL SYSTEM,

Delivered February 2, 1830, at the Anniversary of the *Gettysburg Sunday-School*. By S. S. SCHMUCKER, Professor of Christian Theology in the Theological Seminary at Gettysburg. pp. 32.

This is the title of a very sensible and well-timed sermon, preached by PROFESSOR SCHMUCKER of the German Church. It was occasioned by the organization of a Sunday-School Society, auxiliary to the *American Sunday-School Union*.

The design of the preacher is to illustrate Proverbs xiv. 34, ("*Righteousness exalteth a nation*,") by showing that Sunday-schools are designed to inculcate those principles of righteousness or true piety which extend to all the relations and duties of public and private life; and by the observance of which, a nation is exalted.

The author gives his unqualified approbation to the system.

"If there are (he says) any features in the religious character of the present age, on which the angels of heaven, and the God of heaven, look down with peculiar delight; the present unprecedented effort to diffuse intelligence and religious principles over the whole rising generation is certainly one." p. 7.

To instil those truths which constitute the prominent features of the moral government of God,

"Such as the nature and character of the lawgiver; the extent, spirituality, and obligations of his law; the rewards and punishments annexed to it; the character of the subject and his inability to fulfil its requisitions; and especially the gracious aid that is offered him, by the glorious scheme of redemption through the Divine Redeemer Jesus Christ; is the grand object of Sunday-schools." p. 9.

"The Bible is generally used as a text book by all who are able to read it, and the human productions associated with it, are peculiarly such, as are calculated to exemplify, illustrate, and enforce these truths. That these schools are the most efficient engine ever set in motion for this purpose, is demonstrated by experience, and is conceded even by the trepidation of the enemy at their extension. If, then, we receive as true the declaration of the text, that righteousness does exalt a nation, and if it be certain that Sabbath-schools do tend to promote righteousness; the conclusion inevitably follows, that Sabbath-schools tend to exalt a nation. There can be no escape from this inference. Nor is it even pretended, that Sabbath-schools are so mismanaged, as not to produce their proper effect. The enemies do not come with proposals for the improvement of the system; it is against the whole moral machinery that their battery is directed, and for the express reason, that its influence is so powerful!" p. 10.

The author then shows the effect of religious education on children, parents, and teachers—that it tends to

lessen crime; "to prevent the formation of that species of population called, in Europe, *canaille*, or rabble;" to preserve the purity and stability of our political institutions; to preserve our country from any improper influence of the clergy, and to exert a most salutary influence on the prosperity of the church—not only by augmenting its numbers, but by increasing its piety. These several topics are urged with great plainness, especially that relating to the influence of the clergy.

As the pamphlet itself may be obtained at our Depository, we shall make but one or two brief extracts, illustrative at once of the style and spirit of the writer.

"The teachers also, are not labouring in vain, or spending their strength for nought. As in intellectual science, so in morals, one of the most successful methods of acquiring proficiency, is to teach. The sacred truths are not less efficacious, nor the accompanying divine influence less copious, in the case of the teachers, than of the taught. No other method of spending the Lord's day, could be better calculated to call home the wandering thoughts, and rivet the attention on divine truth, and impress the soul with the reality and importance of religion, than the occupation of Sabbath-school teachers. How many are the cases in which, whilst watering others, they have been watered themselves; in which, teaching others, God has graciously taught them? And can any thing be more congenial to the feelings of Him, who has not merely a name to live, but has really passed from death unto life, than to spend a portion of his Sabbath hours, in bringing home the lambs to the fold of Christ? Such exercise invigorates the Christian's graces, gives scope and energy to his benevolent sympathies, and engraves the traits of his Master's character more deeply on his soul.—How truly Christian, how salutary is the work of the Sabbath-school teach-

er, how bright the glory encircling his path in this life, how great his reward in the kingdom of heaven!"

In allusion to the species of population called, in Europe "*canaille*," the author says—

"Such a population is, thanks be to God! as yet, almost unknown among us. A few of our prominent cities alone, present any thing resembling it; and the vast extent of territory, over which our population is sparsely scattered, removes to some distance the danger of its accumulation. Yet our characteristic pursuit of filthy lucre, the neglect of education, both literary and religious, in many parts of our country, the vast and increasing influx of foreigners, especially of the poorer and vicious class, forbid the hope that we are in no danger. Now what institution could promise more in counteracting this evil, than Sabbath-schools, which bring gratuitous instruction and religious instruction too, and that drawn from the Bible itself, within the reach of every family? No matter how poor or how vicious the parents, the child is admitted to full participation of all the blessings of gospel light; and the book of God, and other holy books, are brought home to parents, perhaps to bless them with eternal life."

And as to the influence of the clergy, our author's views are thus expressed—

"It was when ignorance prevailed among the people, and was extolled as the mother of devotion; when the Bible was concealed beneath the impenetrable veil of an unknown tongue, and men could not imitate the Berean example of searching the Scriptures to see whether these things were so, that a corrupt priesthood made them believe the greatest absurdities.

On the other hand, the most powerful engine ever arrayed against papacy, and that by which the glorious Reformation was chiefly effected, and its doctrines perpetuated, was the general diffusion of Bible truth, by the translation of the sacred volume into the vernacular tongues of Europe, and

the general inculcation of its doctrines on the old and the young.

"In our own happy land should the ministry become corrupt, and yet retain any influence over the minds of the people, it must be through popular ignorance and superstition. Against these, therefore, the efforts of the Christian and the patriot ought to be directed. But how can we better dispel ignorance among the future citizens of our land, than by the general introduction of Sabbath-schools, into which all of every rank and condition are admitted, and especially the poor, whose want of means would otherwise condemn them to ignorance for life? How can we better guard them against the gloomy reign of superstition, than by Sabbath-schools, in which they are early made acquainted with the bible, the unadulterated fountain of truth.

#### DEATH OF ONE OF OUR MISSIONARIES.

We can seldom have occasion to notice a more mysterious and melancholy dispensation of Providence, than that by which the Rev. STILES HAWLEY, one of our Missionaries, has just been taken from among the living.

Mr. H. was from *Ridgefield, Fairfield County, Conn.*, of the class of 1827, in *Yale College*, and a graduate of the *Theological Seminary* connected with that institution. He entered the service of this Society in *September* last, at the expense of the *Hartford County, (Conn.) Sabbath-School Union*, who liberally pledged the sum of four hundred dollars for that purpose.

Full of zeal, and in the consecration of health, and strength, and life to his Master's cause, our young friend repaired to the field of his labour in the States of *Missouri and Illinois*.

Our last report from him is dated *December 31*—but was not received until he had been, many days, an inhabitant of another world.

His long silence is at length sadly explained. On *Monday, January 18th*, he left the house of a friend to proceed on his tour of duty. It was excessively cold. His path lay over two desolate prairies, and he would be compelled to cross two forks of the *Kaskaskia River* to reach a shelter for the night. On the succeeding *Thursday* his horse was found, but no tidings have since been heard of our lamented fellow-labourer. It is ascertained that one of the forks of the river was not fordable, and the probability is, (though he might have perished with cold,) that in an attempt to cross this stream he was drowned! This is one of the many instances in which Divine Wisdom silences every doubting, every repining thought, by a single injunction—"Be still, and know that I am God."

Our monthly account of RECEIPTS will be found in the monthly paper for *May*.

*Monthly Paper*.—This publication for the month of *May*, will be found to contain an interesting article respecting the institutions which Christian benevolence has established, and which Christian enterprise and liberality are building up, though the *Arabians*, and the *Ammonites*, and the *Ashdodites*,\* are very wroth and conspire against them.

\* *Neb. iv. 7.*

#### SEVENTH ANNIVERSARY.

The proceedings on occasion of the *Seventh Anniversary* of the *American Sunday School Union*, will take place at the church on *Washington Square*, in the city of *Philadelphia*, on *Tuesday, May 28*, at *4 o'clock P. M.*

#### DR. WAYLAND'S SERMON.

We presume that Teachers and Friends of Sunday Schools are looking forward with much interest to the *Sunday School Sermon* expected on *Monday Evening, May 25*, from the Rev *Francis Wayland, jr.* D. D. President of *Brown University, Providence, (R. I.)*

Our next No. will be later than usual, in order that it may contain the Annual Report.

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

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JUNE, 1830.

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SUGGESTIONS RESPECTING THE INFLUENCE OF SUNDAY-SCHOOLS, AND THE CAUSE OF THEIR INEFFICIENCY.

[From an Anniversary Address, by Rev. Mark Tucker, of Troy, N. Y.]

These blessed institutions are no longer an experiment. Their tendency, their influence, their immediate and remote effects have been fully tested. They have obtained the suffrage of the Church and the world. Every denomination of Christians have adopted them. And when the system of Infant school instruction shall have been matured and extended, a course of training for youth will then be established which will be felt in every department of life. The character of common schools will be raised, gifted minds will be brought forward at an earlier period, and much more will be accomplished for God and the world.

Our attention cannot be too often or too deeply turned to Sabbath-schools. They extend their kind influence to many who are denied the privilege of weekly instruction. But for these healthful fountains of knowledge, many who are now taught to read and believe the gospel, would grow up in ignorance and vice, a grief to their friends, and a curse to society.

Their influence is great, and ought to be acknowledged, in strengthening the intellect and increasing the stock of useful knowledge. They have, doubtless, done much towards improving the method of instruction in elementary schools. By lessening the demand upon the memory, and bringing the powers of reflection and judgment into exercise, they have developed the resources of children, and

induced habits of investigation which have given maturity to the mind, as well as stability to the character.

The subjects that are presented possess an interest, and are invested with a grandeur which are well calculated to produce and to keep up an excitement in the mind. They cannot be exhausted by the mightiest intellects; and still they commend themselves to the attention of children. Things new and old, to awaken curiosity and still to restrain youthful ardour, are presented; and in no school can so lively an interest be preserved from year to year as in the Sabbath-school. Though this is one direct, it is not the great object of these valuable institutions. While they quicken the intellect and enlarge the stores of sound knowledge, they aim at the cultivation of moral principle and the implantation of holiness in the heart. And they are better calculated to accomplish this object than any other agency.

The interesting relation between the teacher and his class—the nature of their intercourse, sufficiently intimate and familiar to enlist the affections, and yet not so common and unrestrained as to let down all authority and wear off good impressions; the limited number of pupils, and the close contact of minds,—these all tend immediately to good and lasting results.

There are many things to diminish the moral power of parents over children. They must necessarily cross



them when discipline is to be exercised—the eradication of bad habits, the subjugation of the temper, the sovereign nature of parental government, these all tend to weaken the effect of pious instruction. The Sabbath-school teacher's field of labour is principally the Sabbath—a day when the best feelings prevail, when the liberties and levities of the week are laid aside, he sits under the shadow of the cross and gives his instructions in the very gate of heaven; all this is most favourable to the accomplishment of the high object of bringing his interesting charge to the knowledge of the truth.

Sabbath-school instruction is an important auxiliary to family religion. It facilitates the efforts of pious parents in training up their offspring for God; and where there is no family altar, no religious influence, it is often a substitute for parental faithfulness; and by leading the children to Christ, has been blest to the salvation of the parents.

The plan of establishing Sabbath-school libraries is immensely important. The instructions of the Sabbath are revived and deepened by the excellent narrations and salutary lessons contained in those little manuals.—Many families, possessed of but few books, have in this way, a rich source of instruction; and many of the elder branches, who read little but the vicious and ruinous productions of profane imaginations, are induced to turn their thoughts to subjects of graver character and vital importance. No Sabbath-school should be without this necessary appendage.

Men of large views and the first practical wisdom, have spoken of the powerful influence of Sabbath-schools upon the state.

Moulding individual character and bearing directly upon the family economy, they cannot fail to affect the interests of the community. If the next generation shall be distinguished with more liberal feelings, more expansive benevolence, a warmer attachment to religious institutions, and more spirited efforts in the cause of truth, much will be traced to Sabbath-schools.

If the public morals are to be improved, if the crying sins of our land

are to be done away, if the sanctions of civil law are to be more extensively feared, Sabbath-schools will exert a wide influence in effecting the reformation.

Let every parent then, every philanthropist, every patriot, foster these benign institutions. They cannot be kept up without unwearied effort, laborious duty, and generous donation.

Like every system of instruction, they are doubtless susceptible of improvement; and for three hundred years the method of training and disciplining the youthful mind has not undergone so rigid an examination and such various experiments as within the last twelve years. New plans are suggested and tested; new views of education; schools of almost every name and character are opened; and it is hoped that, while new light may be obtained, and greater facilities of instruction may be reached, that what is valuable, and of long attested utility, may not be exchanged for novelties and superficial modes. In Sabbath-schools it is important that the system should be so extended as to reach an older class of youth, who, at the most critical and dangerous period of life, are left without any direct religious influence. They are unwilling to hear much from parents; they are, many of them, just looking for a change in their circumstances, which is to decide the character of their future calling; they seldom attend with any interest to the instructions of the sanctuary, and the only influence exerted upon them, is from older companions, who live only for indulgence, and have no fear of God before their eyes.

If some parents who have neglected their children have seen them turn to the Lord in answer to others' prayers, many other parents, chargeable with this neglect, have been filled with anguish at the melancholy end of their offspring. In this unstable, pleasure-seeking world, there is no security but principle.

The question is often proposed, why is there not more visible effect produced upon the children in Sabbath-schools? Sixty thousand teachers are every Sabbath employed in our land in bringing the gospel to bear upon

400,000 children; why does not the truth operate more powerfully upon the heart? The question is worthy of attention. Among this great army of teachers there are doubtless many who are faithful. They watch for souls as those that must give account; there are others, probably, who do not feel their responsibility, and do not labour and pray for the glory of God. And among this great multitude of children, there are thousands who are, all the rest of the week, exposed to the action of powerful moral causes, all operating against the truth, which, under unfavourable circumstances, is only presented one hour. In such cases, the teacher is "making a feeble effort against a powerful evil, a single effort against a combination of evils, a temporary and transient effort against evils of continual operation, and a purely intellectual effort against evils, many of which act on the senses. When we consider the effect naturally resulting from the sight of so many bad examples, the communications of so many injurious acquaintances, the hearing and talking of so much vanity and folly," we need not wonder, though we should weep, that many go through all the instructions of the Sabbath-school, and go forth into the world enemies to God by wicked works.

Still it is true, that in many cases there is a want of directness and earnestness in teaching, and a want of faith and perseverance in prayer. The work and the encouragement are so great, the time allotted for the accomplishment of it so short, that we are called on to renew our efforts with double earnestness, and to aim at greater results.

#### A GOOD WORK SHOULD BE DONE WELL.

*Mr. Editor:*

An important idea suggested in the Feb. number of your Magazine, cannot be too often considered. It is that *Sunday-school teachers have a work to do which belongs exclusively to them.*

It can scarcely be doubted that the fact, that comparatively little good has resulted from the continued ef-

forts of some of the most highly gifted Sunday-school teachers, arises, in no small degree, from the multiplicity of their engagements, and the variety of objects which divide their attention. And it may appear strange, therefore, that Sunday-school teachers should, notwithstanding, be charged with selfishness, and with overlooking, and neglecting other Christian duties and enterprises, in their attachment to the one absorbing interest of Sunday-schools.

Now it must be apparent that faithful Sunday-school teachers *do*, and necessarily *must* help forward other kindred objects. They preach *temperance* to the young, and endeavour to inculcate upon them, principles of integrity and virtue and sobriety. They make readers, and create a taste for reading the Holy Scriptures, and thus aid the *Bible cause*; they are the most successful *Tract* distributors. They must be *missionaries*, and (after the ministers of the Gospel,) they are the first who are called upon to visit the sick, not only among the children of their care, but their parents and others. And in their weekly visits of mercy they must administer to the temporal as well as the spiritual wants of many indeed, who have few other friends to care for, or help them.

If *prayer meetings* are to be held in connexion with our congregations, much will be found to depend upon Sunday-school teachers. If sewing societies are deemed expedient to raise funds for missionary, or education, or for other purposes, no small share of labour is expected to be performed by female Sunday-school teachers.

Let me not be understood to complain, that the teachers are obliged to do too much; neither do we pretend to say what part they could neglect and be blameless. All objects which are likely to meliorate the condition or promote the happiness of man, or tend to the glory of God, have the best wishes and the fervent prayers of Sunday School Teachers; and should receive their support *as far as it can be given, consistently with that attention which they are under the most solemn obligations to give, to the Sunday School cause, which is peculiarly their own.*

But Sunday School Teachers should not be expected to make *special* effort, and devote their time to the management of those various concerns which belong to, and may be as well or better done by others. A single example may illustrate what is meant. Suppose it should be considered exceedingly important that all our cities should be divided into a great number of districts, and every family supplied monthly with a tract. It would certainly be very unreasonable to expect that nine-tenths of all the labour should fall to the lot of those who are actively engaged in the all-important duties which are connected with the Sunday School—a large portion of them females too, who have numerous other cares pressing upon them. And this, it should be observed, while other members of the church, who have no other engagements of the kind, and whose standing in society would give credit to the system of Tract distribution, if they engaged in it—are inactive spectators, or inefficient, though nominal, friends of the work.

If Sunday School Teachers wish to do much for the cause of Christ, they should have one prominent object—and read about it, pray for it, think of it—make it their special business and labour to promote it. It will be found that those who have done most for the world and for their divine Master, have thus devoted themselves chiefly to one object. Those measures which have succeeded best have been promoted by individuals particularly devoted to them.

It is said, too, that *there is a niche designed for every man*, and if so,

“Happy is he that finds and fills it well.”

If Sunday School Teachers have found their place, let them use every endeavour to qualify themselves for their important duties, and really feel that they can in no other situation do so great an amount of good. And while they sustain and promote most cheerfully and sacredly the great interests of the church at large, let them be careful not to multiply their engagements and cares so far as to be attempting every thing, while they succeed in nothing.

IOTA.

#### LIBERAL PROCEEDINGS.

*Progress of knowledge respecting the tendency of Sunday-Schools, and the designs of their promoters and advocates.*

The following extract of a letter from the County of Washington, (Pa.) dated April 13, 1830, will be read with deep interest.

“The friends of Sabbath-Schools in the county of Washington are making an increased effort to add to the number and efficacy of the schools in this district of country, and to awaken a deeper and more general interest in their favour. For these purposes, our county Union, which had little more than a nominal existence, has been lately re-organized, and held its first semi-annual meeting on the 23d of March ult. Among other resolutions which were adopted at that meeting was the following:

“*Resolved*, That for the purpose of extending the benefits of Sabbath School instruction, the managers of this Union apply to the managers of the American Sunday School Union for the appointment of an agent to labour for one year in the county of Washington or elsewhere, under the direction of the managers of this society; and that the society pledge themselves in dependence on God and the Christian liberality of the friends of the cause, to contribute towards his support an amount not exceeding 400 dollars. And as a means of carrying this resolution into effect, it is recommended that a box be placed in each school, to receive contributions, and that monthly collections be also taken in aid of this object.”

“It will doubtless be acceptable to your Board to know that there appears to be a growing interest felt in this portion of the western community in favour of Sunday Schools. Experience and a more close personal inspection have convinced many who were heretofore indifferent or sceptical, of their great practical utility. There are not wanting, indeed, some to awaken jealousies and sound the alarm against Sunday School unions as dangerous to our liberties; but the people generally, have too much intelligence and

sound moral feeling to be imposed upon by that, which the whole of their observation and experience goes to contradict. The age is gone by, at least in this part of the country, when the people are to be arrested in their efforts to benefit the rising generation, by silly declamation about *priestcraft*, and the *union of church and state*. They know (for they witness it every week,) that their children are taught the principles of the Bible in the Sunday Schools; and these principles, all their past experience tells them, are the surest safeguard of their civil institutions, and their only hope for eternity. Nor have they found their ministers to be less safe, nor more treacherous to their interests or those of their country, since they have been awakened to give an increased attention to these nurseries of youthful intelligence and piety. And even if they had fears from this quarter, they would be allayed by observing the large amount of cultivated talent, of enlightened piety, and devoted patriotism which, from different denominations of Christians and different departments in civil society, are united in giving increased impulse to this good cause; nor has it escaped the attention of the people in this region, that these noisy brawlers against Sunday-school instruction and the other benevolent operations of the present day, are not the men on whom their sinking country could, in the hour of her extremity, fix her last hopes, with a full assurance of redemption. For although we have few unbelievers in the Bible, we have hundreds and thousands who are destitute of all faith in the continued prosperity, and ultimate safety of our country, if committed exclusively to the control of the enemies of the Bible. For this, as well as other reasons, they see the necessity of patronizing Sunday-schools. By their means, they hope to see the principles of the Bible imparting their healthful influence to society; making men better citizens; more humble, peaceful, sober and industrious; filling up the measure of their duties in the stations where God has placed them with greater fidelity, and a more conscientious regard to the authority of Him who rules in the heavens. And above

all, they hope that by their means, many will be led to the enjoyment of eternal life through the merits of their atoning Redeemer."

#### AN INTELLIGENT CHRISTIAN

#### *Trained and educated in a Sunday-school.*

We find in a foreign Magazine the following instance, of a highly interesting nature, the authenticity of which cannot be doubted.

"It is the case of a young woman, whose parents neglected her, and whose means of instruction extended not beyond the walls of the Sunday-school. The statement of her feelings and religious experience, independently of the pious and artless spirit which it breathes, was written in language so correct and intelligent, that a doubt was naturally enough felt as to its being her own composition, until the minister, in whose service she is, assured us that he could vouch for the whole having emanated from her pen without the assistance of any one, and that it was written during her leisure hours. I send you, without her knowledge, an extract, which I trust may encourage our fellow-labourers to expect the fulfilment of that promise, "In due season ye shall reap if ye faint not." "Let us therefore be steadfast, immovable, always abounding in the work of the Lord, inasmuch as we see that our labour is not in vain in the Lord."

"Having given myself up to the Lord Jesus, it is my earnest desire to give myself up to his people and to enjoy the privileges of those who are called by his name. I was born of parents, dreadful to relate, who were even destitute of the form of godliness; having no concern for their own souls, nor those of their children; I was indeed a child left to myself, to follow my own evil inclinations without any restraint, or ever being told what an evil and bitter thing it is to sin against God. Such was my condition when it pleased God, who had purposes of grace and mercy towards me, to stop me in my career

of sin and folly in the eleventh year of my age, by directing me to the Sabbath-school connected with this place, and thus to pluck me as a brand from the burning—Oh happy period! I can never express half the love and gratitude I owe to God, that he ever permitted me to enter—Sunday-school; if he had not, I might still have been living without God and without Christ, and without hope in the world. I was in the school four years, and it pleased God to command his blessing on the instructions I then received, so that they left an abiding impression upon my heart, whereby I was led earnestly to desire an interest in those blessings which Christ died to procure—it was there I was taught the necessity and usefulness of searching the Scriptures, and of private prayer, and while God was saying unto me in his word, *Seek ye my face*, he enabled my heart to reply, *Thy face, O Lord, will I seek*. It was about two years before I left school that I began to pour out my soul unto Him who seeth in secret, and who hath promised that those who seek him early shall find him. Since that time the happiest moments of my life have been those spent in secret communion with God. I was very much impressed by an address delivered by one of my teachers, from these words, ‘Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.’ When I returned from school I shut myself up where no eye was upon me but God’s, and earnestly implored him to take possession of my heart, to be the father and guide of my youth, and not suffer me to give the best of my days to the service of sin. It shall not be said that praying breath was ever spent in vain; he hath made known unto me the way of life, and given me a desire to live only unto him; but I felt that I had within me an evil heart, prone to depart from God, and that when I would do good, evil was present with me—the more I knew of my own heart the more I saw my own inability to do any thing well-pleasing to God. I was some time cast down under a deep sense of guilt in the sight of God, though I

firmly believed what the Bible saith, that Jesus Christ came into the world to save sinners, of whom I felt myself to be the chief; and that he is able as well as willing to save them to the uttermost that come unto God by him; yet I could not feel that I was interested in him; but by a regular attendance upon the public means of grace, so far as my station in life permitted, and diligent perusal of the words of God, my views of salvation by Jesus Christ gradually became clearer. No sooner was I enabled to look quite away from myself and to rest simply and entirely upon Jesus—no sooner had I arrived by faith at the foot of the cross, than I felt the burden of my sins fall off—the mercy of God was more than a match for my heart. From this time my faith and hope was increased, and I was enabled thankfully and humbly to rest upon Jesus for salvation, and to receive him not only as my righteousness to justify me, but also as my sanctification to purify and cleanse me.”

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#### IMPORTANCE OF CATECHETICAL SCRIPTURE INSTRUCTION.

The business of a Sunday-school Teacher, on the Lord’s Day, should be to convey to the minds of the children *the first principles of the doctrine of Christ*. In attempting to do this, the catechetical mode of instruction is unquestionably the most effective.

Where—as in Sunday-schools—time is so precious, let us go at once to the fountain-head of divine knowledge? Let the whole course of instructions be strictly Scriptural. Let one of the Gospels, for example, be selected: then, the Acts of the Apostles: then, one of the Epistles. Let a chapter, or part of a chapter, be read by the class. Let the Teacher ask plain, clear, and pointed questions on each verse, as they proceed; and avail himself of every opportunity of an affectionate and earnest appeal to the conscience and to the heart. The attention of the children will thus be excited, and their powers of mind will be called forth. Many will read and study the chapter previously at home,

and will cheerfully commit portions of the Word of God to memory.

I do most cordially unite in recommending the formation of Bible Classes to my respected brethren in the Christian Ministry. I unite in beseeching them to make the attempt; not only among the lower order, but among all orders of the people of their congregations. It is desirable, in the highest degree, that the attention of the young should be more fully directed to the treasures of truth and wisdom contained in the sacred volume. It is important that they should form the habit of searching the Scriptures, with daily diligence and earnest prayer. It is necessary, in the day in which we live, that the general standard of Scriptural knowledge should be greatly elevated; and it is reasonable to expect, that the Ministers of the Gospel should take the lead in facilitating this invaluable acquisition. In proportion as general knowledge is extended through all ranks of society, it will become necessary that the conveyance of SCRIPTURAL knowledge from the pulpit should be more and more distinguished by fulness, explicitness, and simplicity. There will be an increasing demand for sense rather than sound: words will be valued only as the vehicle of THOUGHT. To ascertain the true meaning of the Word, God will be more than ever an object of desire. To elucidate, therefore, with simplicity, to enforce with energy, and to comply with fidelity, the truth of God, must be the grand objects of our ministrations.

#### THE BIBLE AND THE PRISONER;

*Or a delightful instance of the advantages to be derived from a serious perusal of God's Word. (From the Nismes Bible Society's Report.)*

"You surprise me very agreeably, by your modest zeal to support the Bible Society," said M. Ravel, to a subscriber belonging to his Association; "and I am bound to believe that it is a knowledge of the soul-enlivening contents of the Bible which attaches you to the cause." "Precisely so," replied the subscriber;

"and I will inform you how that has taken place.

"Under the late Emperor I was attached to the army; and being taken prisoner and carried to England, I was confined in one of the prison-ships. There, huddled together one above another, and deprived of every thing that could tend to soften the miseries of life, I abandoned myself to dark despair, and resolved to make away with myself. In this state of mind an English Clergyman visited us, and addressed us to the following effect:—'My heart bleeds for your losses and privations, nor is it in my power to remedy them: but I can offer consolation for your immortal souls; and this consolation is contained in the word of God. Read this book, my friends; for I am willing to present every one with a copy of the Bible, who is desirous to possess it.'—The tone of kindness with which he spoke, and the candour of this pious man, made such an impression upon me that I burst into tears. I gratefully accepted a Bible; and in it I found abundant consolation, amidst all my miseries and distresses. From that moment the Bible is become a book precious to my soul; out of it I have gathered motives for resignation, and courage to bear up in adversity; and I feel happy in the idea that it may prove to others what it has been to me."

#### SCRIPTURE PRINCIPLES OF EDUCATION.

*Speak ye the truth every man to his neighbour.*—Zech. viii. 16.

Among the fundamental principles of Christian education, are the principles of truth. As the whole system of the world is a system of falsehood, a principle of delusion, so should the Christian system of education be a system of truth, a principle of reality, and that after the same manner: pervading our conduct towards our children and before them, as well as directing their's: pervading the instructions they receive, the prospects set before them, the motives, ends, and aims by which they are incited; and, above all, their habit of life and conversation.

And first, I think it is essential that we always *speaking* truth with our children: conveying our meaning as exactly and justly as we can do to their understanding; that they may imbibe no false ideas, or as few as possible, from our discourse. I can think of no point in which this rule is of more importance, and less attended to, than in respect of the relative importance given to the things of which we speak—the too much or too little consequences attached to them. Every teacher may, I think, if watchful of his words, convince himself of inattention in this matter. In reproofs and admonitions, for example, does the child perceive a due proportion kept between what is offensive in the sight of God, and what is merely displeasing in exterior deportment towards our fellow-creatures? In our commendations, does the child perceive the due importance given to character and conduct above intellectual acquirements? In both does he find a difference made—and that on the right side, for on the wrong, I fear, he finds it often—between the faults and the excellencies that will end with time, and those that affect our eternal interests? If he does not, he receives from us a false impression: whatever good purpose we may have had, or may have accomplished, we have not acted towards the child on a principle of truth: and we have probably confirmed the false estimate of good and evil inherent in fallen nature, and fostered by the whole system of human society, the most difficult of all things to unlearn. Again, in our mode of talking with children for their information or amusement, are we sufficiently careful that what we say be truth? Truth, such as God sees it, without the delusive colouring the world has given, to life and death, and every thing?

That such is not the common language of society those know well, who have made the effort to bring their language into conformity with their faith, by the difficulty that attends the effort. The lightness and indifference with which some will speak of sin who would not commit it—the disregard to God's sovereignty with which persons talk of the occurrences of life, who really do be-

lieve that without Him not a sparrow falls, has often grieved and startled me; and when I have watched my own words, I have found they bore too much of the same character. But why should the children of the godly ever learn this false language? Why not accustom them always to speak of things as we wish them hereafter to think of them?

I think again, that all exaggeration should be carefully avoided in speaking with children, and that particular pains should be taken to repress it in them. It is the first step towards direct lying; and the habit of it deadens the sensibility to the beauty of truth, and to the turpitude of falsehood. This leads me to speak of the reading we make use of to cultivate and store the minds of children.

Every one who has been engaged in education knows the difficulty that attends this branch of instruction. There is a sort of reading very common and very inviting, which I must think to be contrary to the principles of truth, on which children's minds should be formed. I do not in this censure include all fiction, or propose to deprive them of their beloved story books. Far from it: our Saviour's example seems to me to set this question at rest, and to prove the legitimacy of using fiction for the conveyance of truth. Rightly used, it is a forcible instrument of good, especially to young and unformed minds.

It is to be required, however, that the fiction do convey truth, and truth only: whereas in the common class of novels, and too many of our religious tales, the sentiment is as fictitious as the tale: the incidents not only never did happen, but never could, and never will; and if they did, the results would be very different from the winding up of the story. These fictions consequently convey nothing to the mind of the inexperienced, but what is false; false views, false expectations, false feelings, false judgment of life and character, and a false estimate of religion, as it is manifested in the weakness of humanity: these are great evils. The misery and misconduct they lead to are incalculable. Writings of the class I speak of, bear no resemblance to the parables of

holy writ: they are essential truth: they are just relations of existent things: they are unexaggerated representations of reality, although themselves not real. Fictitious as a whole, they are true in every part; and such should be every thing we give children to read, whether in the form of instruction or amusement.

And, finally, there is a truth in action, as well as in conversation, that should be observed towards them; because children receive their ideas as much from what they see as from what they hear; and we should be careful that our treatment be such as to give them just impressions of themselves, their condition, their prospects, and their responsibilities.—[*London S. S. Mag.*]

#### QUESTIONS FOR SUNDAY-SCHOOL TEACHERS.

Did I begin this work for the glory of God, and do I strive to carry it on in this spirit?

Was I ever made sensible of the value of my own soul; did I ever consider its redemption-price, its duration, the sad consequences of its loss, the unspeakable blessing of its salvation?

Do I feel for the souls of the children, as immortal, and in continual danger of perishing?

Do I bear them on my heart before God?

Do I read the Scriptures, hear the word, meditate upon it, and mark providences for their sakes?

Do I feel my continual need of the Holy Spirit's teaching to enable me to instruct, and of the same divine influence to enable the children to receive instruction?

Do I strive to make them regard the word of God, as infallible and eternal truth, by which all opinions and characters must be condemned or approved?

Do I strive to give them such a scriptural and experimental view of their own hearts, as may tend to bring down their pride?

Do I strive to point them to Christ, as the gift of eternal love, the chief object of divine revelation, of the renewed soul's desire, of the happiness of the heavenly world?

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Do I strive to represent Christ to them as possessed of all glory and excellence in himself, and the only source of whatever is good in any creature?

Am I more desirous of drawing their affections to Christ than to myself?

Do I remind them of the solemn account they will be called to give for their present privileges?

Do I strive to make them sensible of the duties they owe to God, to ministers, to parents, to teachers, and each other?

Do I strive to make them sensible of the danger of a soul at a distance from God, and of the encouragement given to those who seek Him?

Do I determine, patiently and perseveringly, to go on with my work, only desiring where I am wrong to be set right, though I should never be permitted to see the fruit of it?

Can I sincerely rejoice when the labours of others are blessed, rather than my own?

While I am watching over the souls of others, do I take care not to neglect my own?—*Id.*

#### THE CONNEXION BETWEEN SUNDAY-SCHOOLS AND THE PROSPERITY OF CHRISTIAN CHURCHES.

What is the object of the Sunday-school teacher, which he desires to see, as the result of his efforts? His prayer is for success. And what are the nature and character of that success? They are substantially the same, as the prosperity of the Christian church. If the conversion of sinners, and the increase of religious knowledge, be deemed the marks of prosperity in a Christian church; so are they the indications of success in the operations of Sunday-schools. And should it not be equally the concern of *all* the disciples of Christ in the sanctuary, as well as the teachers, to lend the cause a helping hand? In reference to the institution, there are three things for which we could wish to see members of Christian churches holding themselves responsible;—their *prayers*—their *presence*—and their *property*:—though, we confess, we should entertain no fears respecting the latter, if



the two former were readily afforded.—*lb.*

#### ANECDOTE

#### *Illustrative of the defective mode of Teaching.*

Not long ago, the writer was called upon to examine a class of boys, who were in the Old Testament, and receiving the instructions of a very worthy man. The first passage was upon the spread of the gospel in the latter days, "Every valley shall be exalted, and every mountain and hill shall be made low." The questions put were simply these, "What is a mountain?" and "What a valley?" and not a boy in the class could answer either question. The replies were most ludicrous. It is impossible to describe the surprise and chagrin of the teacher, especially as equal ignorance was displayed with respect to the meaning of other words. He had instructed them diligently, but it had never struck him how possible it was for children to read fluently without reading intelligently. Such a case is by no means solitary, and the evil arises from the undue importance which is frequently given to the acquisition of the merely mechanical art of pronouncing words.

#### HINTS ON DISCIPLINE,

#### *For the consideration of Parents and Sunday-School Teachers.*

[From the Christian Observer.]

We are the parents of several young children, and are anxious for their salvation. Not long since one of our little boys went to visit a very kind friend who has been remarkably successful in the pious education of his family. We were desirous to have our friend's opinion of our son. His leading observation was, that the child did not show a *cordial concern* for his faults. Feeling the justice of this sentiment, and our own experience, we requested him to tell us at length how, under God's grace, this concern might be best excited; which drew from him the first of the following letters. We still expressed doubts on

the subject of correction by the rod, whether it should ever be used at all, or whether it should ever be used where some contrition has been already produced by affectionate and serious conversation. This procured us the benefit of the second letter. Having found these letters of considerable use in the religious education of our children, and having obtained permission from our truly Christian friend to make them public, we beg leave to send them to you, in the hope that you will judge them well worthy of insertion in the Christian Observer.

"My dear Sir,

"The subject on which you request my sentiments is one of the most important in education. Without a *cordial concern* for a fault, no sound foundation is laid for its cure. Even if the parent looked no further than to worldly principles, to mere prudence and fair character, this would be true. It is eminently and obviously true, when the reference is to religion, and to God who searches the heart. Without this *cordial concern* there can be no repentance, and without repentance there can be neither forgiveness nor the Divine blessing; and therefore all must be unsound, even if outward reformation be obtained. I ought to apologise for repeating truths so familiar to you, as applied to adults, if not also as applied to children, to whom they are equally applicable. It is their very high and fundamental importance and their not meeting with due attention in education, even from very many religious parents, which induces me to state them. I too frequently see parents make the reformation of their children's faults a matter in which religion is scarcely, if at all, referred to; and little or no appeal is directed to the heart and conscience. Thus morality comes to be considered as consisting entirely (or nearly so) in mere outward observances: God, Christ, and the Holy Ghost, are little brought into view in the course of the child's daily conduct; and he gets into the habit of being satisfied with himself, if he does nothing contrary to rule, though his motives may not have been holy, and his heart may have been in a very different state. You

could describe to me better than I to you, the evils of such a state, and the hardness of conscience, and other future miseries threatened by it.

“The system here has been carefully to counteract these evils, both present and future, by doing our best to lead our children to have God in all their thoughts, and to habitual daily repentance and tenderness of conscience before him:—in short, to that frame of mind, making proper allowance for their age, which is required in all of us by our Heavenly Father. To this end we always endeavour, in correcting a fault in a child, to have a right religious view of it, and to give the child, partly by precept and illustration, and partly by sympathy, a right feeling respecting it, as an offence against his Maker, Redeemer, and Sanctifier. It is too common, as you know, to cut short the notice of a fault. It is strongly blamed—perhaps the child undergoes some punishment—perhaps he is threatened with severe punishment if he repeats the fault: or perhaps he is required to say that he is sorry, and will not repeat it. The parent is peremptory, the child is frightened, and all is over in a very short time, without any useful impression on the child, except that he is less disposed to commit the outward act which has drawn upon him these animadversions. Mrs. — and I, on the contrary, endeavour to make every fault of our children to be felt by them as an offence against God, and a sin to be repented of, and upon repentance, to be pardoned through our Saviour. We therefore carefully guard against the child’s thinking that his fault is reproved as a personal offence against ourselves. We talk to him solemnly, but tenderly; feeling and expressing much concern that he has offended God; painting the pleasure with which his holiness would be received in heaven, particularly by Christ, and the pain which his sin has occasioned. In short, we talk with him, as with a friend with whom we tenderly sympathize, while we feel that we have a right to command. We temper the terrors of the Lord with representations of his love and mercy: and we persevere in this course, till the child’s mind ap-

pears humble and softened, and brought into such a penitent frame as God looks on with favour. The whole often ends in a short, affectionate prayer of half a minute, or a minute, for pardon and grace, dictated by ourselves, so far as the child’s own thoughts will not of themselves supply it. This process is never hurried over, nor is it ever brought to a conclusion before the end appears to be attained; as nothing can be more important, so nothing is suffered to supersede or interrupt it. It is taken up *very* early, and is always accommodated in its different parts to the years and knowledge of the child. It appears formidable on paper; but it is surprising how short, and even pleasant it is, in all common cases, through its being commenced so early and habitually practised. It has almost banished punishment from our house, and has brought with it various other good consequences. I need not say, that considerable discrimination and discretion must be exercised by the parent. Religion must be made to wear an amiable and endearing, as well as an awful countenance. The bruised reed must not be broken; the feelings must not be excited beyond what nature will bear; and if a storm of feeling arises, it must be allayed without any improper indulgence, destructive of the effect to be produced. You will see that sagacity and self-command are wanted on the part of the parent, for which he cannot hope, if he do not maintain an unruffled mind.

“Holy things must always be approached in a holy way. The Bible must never be read with levity and indifference; Hymns, and the Catechism must never be *jabbered* over, nor repeated with that hard tone and manner which bespeak an unconsciousness of their character. Religion must practically be made the main-spring of life; and she must not only be so, but appear to be so, without departing from her native modesty, and without losing dignity by the frequency of her introduction, or by the kindness with which she is invested. You will be aware that difficulties, and very great ones, must be encountered, where, instead of habits of proper feeling and repentance on com-

mitting faults having been formed from infancy, other habits have been formed. These difficulties are in their kind the same which clergymen experience in bringing adults to repentance. In their degree they will be greater or less according to circumstances. I had a child here for several months, some time ago, whom I could never bring to a quite satisfactory state of mind on his committing faults; owing, as I believe, to the errors of his previous education. With our own children we never experienced very formidable difficulties, God be praised! His is the work; but he makes great use of the instrumentality of parents, and gives, as I believe, an especial blessing to a well-directed early education.

“With respect to punishments, our practice has been very generally to omit the employment of them altogether, when the child was brought to real repentance; but at any rate to confine their use on such occasions to strong cases, and then to employ restraints, and not corporal correction. But we have endeavoured to recall the child’s mind to faults, from time to time, in a solemn but tender manner, that they might not slip out of his remembrance; and especially at prayer time, and other seasons when it appeared likely to be done with most effect.

“We have been led to this course, partly by feeling, but it has accorded with our principles, as I will endeavour to explain.

“The great and leading use of punishments (in the case of children at least) seems to be, to humble the mind at the time of a fault, and prepare it for repentance; or, when inflicted after a fault, to impress the fault more strongly on the memory, that repentance for it may be more abiding; and in both cases to deter from a repetition of the crime, through fear of a repetition of the suffering. Now though it has these uses, it has also evils attending it. The parent’s temper is apt to be ruffled in inflicting it, and the child’s to be soured and hardened in receiving it; and the fear of it is apt to lead to concealment and deceit in a child, and also apt to turn

his eyes too much from God to man, and from the spiritual to the temporal consequences of crimes. One would wish to lead a child to foster and cherish the love of Christ, as the great constraining principle, in his bosom. Endeavours to this end will be not a little counteracted by a system which draws his mind habitually, on the commission of faults, to human punishments.

“Viewing things in this light, we look on punishment as never to be employed in Christian education, when it can be avoided; and we think we have found, that, under the system I described in my last letter, for promoting true repentance in a child, it may be avoided with advantage in almost all cases, when, under that system, by the blessings of God, the mind is become ingenuous and the conscience tender. In cases of obstinacy, whether it takes the form of violence or sullenness; if candour and kindness, and solemn but calm representations, and a countenance and manner in the parent the very reverse of that of the child, will not in some moderate time produce the desired effect on the child’s mind (which they commonly will, after the system in question has been followed for some time in a family;) punishment must be employed, but even in this case it should be sparing and moderate, and inflicted gradually, so as to give time to the child to recover itself from its fits of perverseness; and when its temper is altered and bends to the yoke, and gives place to contrition and docility, the punishment should cease. Then is the time for winning the child, by holy kindness, tempered by that mild solemnity which the occasion will inspire, to openness and candour, and a deep but not an agonising, impression of the evil of sin, and of the love of Christ and his readiness to forgive. Consider how very ill a continuation of punishment would harmonize with the promotion of those filial aspirations to God and the Redeemer. How would it operate in our own case? And how much more likely would it be to operate ill in that of a child, who, from his tender years, is so much more liable to have his mind and feelings engrossed by

any thing, which, like punishment, makes a strong impression on his outward senses?

"I am sure we agree in placing the highest value on an affectionate and confidential openness in children towards their parents. It is not only highly gratifying to the parents, and the natural expression and pledge, and nurse of filial esteem and love; but it is most closely allied to the promotion of all that is honest and ingenuous in the child, and with the checking and subduing of all that is wrong, not only in his habits, but in his disposition. I need not go into detail on these points. All that I could say will present itself to your mind and feelings. I will merely draw your attention to two opposite pictures, which your own imagination will present to you in sufficiently vivid colours: the one, of a child who feels his parents to be his bosom friends—his wise but tender and sympathising guides through the snares and delusions of life; who, from feelings, as well as from a sense of duty, flies to them to disburthen his mind, both in his joy and in his sorrow; who, in his intercourse with them, endeavours to follow in that Christian path in which they lead the way, to be of one heart and mind with them, and to 'keep the unity of the Spirit in the bond of peace,' as with all his fellow Christians, so emphatically with his first, best, and dearest friends, his parents. Contrast this sketch with what is too often the scene even in religious families—distrust on the part of the parent; reserve, and perhaps alienation, on the part of the child, who, instead of sympathising (in the large sense of the word) with his parents, hankers after companions of a very different sort, and enjoys himself most when furthest from paternal observation. I have drawn these outlines strongly; but I am sure you must have observed different shades of these characters among your neighbours, as you have passed through life.

"Do not suppose, though we endeavour to banish punishment as much as may be, that our system is one of indulgence. It is a main part of it to establish habits of resolute, though cheerful, self-denial in all points in which duty calls for sacrifices. We al-

ways hold up the principle of acting on grounds of right and wrong, and not on those of inclination, except in points purely indifferent, which are brought within a narrow compass. Nothing is ever granted to mere entreaty; and we have none of that begging and whining which shows generally a laxity of principle, and always a defective system of education, wherever it is practised.

"In this way we endeavour to promote, in our own children, that 'hardness' which all the soldiers of Christ must learn to endure. But, then, this plan is sweetened by as much affection; affability, cheerfulness, and desire to make our children happy *within* the bounds of duty, as we can pour into it, consistently with the great truth, which is often inculcated, that neither man nor child must live for pleasure, but that his object and employment must be *work*—the work which God has given him to do; and a considerable part of which (especially in the case of a child) is to prepare for doing better work in future years."

#### EXTRACTS FROM CORRESPONDENCE.

##### REVIVALS.

Extract of a letter from Rev. Jacob Seales, Corresponding Secretary of the New-Hampshire Sabbath-School Union, dated Henniker, N. H., April 2, 1830.

An interesting revival at Mount Vernon commenced in a Sabbath-school. The teachers first went round to invite children to the school, but their visit produced little effect. They renewed their efforts, and the Holy Spirit helped them. More than *one hundred* new scholars entered one school in one day—and most of them over *fourteen* years of age. Many of them have felt the influence of the Holy Spirit, and become apparently new creatures. In a class of fifteen which I hear, most have been particularly awakened—several have become hopefully pious, and two have professed religion. If we could have suitable persons to superintend our schools, and pious, able, and faithful teachers, they might be greatly increased in number and interest. I am persuaded these schools are doing immense good.—*Satan* is becoming more

and more embittered against them—and is employing his servants to denounce them and all their friends. The more the Scriptures are studied and understood in Sunday-schools, the more good will be accomplished, and the more will the enemy be vexed and defeated. We think the "*Union Questions*" excellent, and hope they will be used in nearly every school this season.

Extract from a letter dated Marietta, Ohio, March 30, 1830.

During the month of December, an unusual seriousness was observed in the Bible Class attached to our principal school, and composed of persons between the ages of fifteen and twenty. A personal conversation with each regular attendant in the class (about fourteen in number) was immediately succeeded by deep conviction of sin in each individual, and the whole number have since professed a hope in Christ; and eleven of them have joined the Congregational Church in this place.

The seriousness spread through the older classes in the school; so that at one time, it seemed as if the whole school were much impressed, and on the very point of becoming reconciled to God. Six or seven, in addition to the members of the Bible Class, making about twenty in all, have professed a hope in Christ, among whom are three black girls.

Personal conversation with the scholars, a faithful application of gospel truth to their consciences and hearts, and visiting them in the week for the purpose of conversing and praying with them, provided they have become sufficiently awakened to admit of this course, have been the means most blessed with us, and in their own nature appear best calculated to secure the blessing of God."

C——, Ohio, March 30, 1830.

Some tokens for good appear among us. At a special prayer meeting held last evening, "in view of the solemn responsibilities of Sunday-school teachers, and for the purpose of imploring the out-pouring of the Holy Spirit upon them, and upon the

souls of children," the church, though the evening was rainy, was thronged; and it was good to be there.

A Sunday-school was organized about a year since in N——, a town on the banks of the Ohio, by an agent of ours; but it did not become auxiliary in consequence of strong opposition to the *American Sunday-School Union*. It had little or no system—became feeble—and, during the winter was suspended. A few Sabbaths since, a person who was familiar with the true character of the Society, explained what had seemed objectionable, and satisfied all parties who were present, embracing Baptists, Methodists, and Presbyterians. One hundred and seven children's names were given to form a new school on the spot; and twenty-five dollars subscribed to pay the auxiliary fee and procure a library, which was duly selected and sent. The old school was taken under the care of such of our brethren as did not choose to attend the meeting of citizens.

#### POWERFUL INFLUENCE OF A LIBRARY.

Extract from a letter dated —, Ohio, March 30, 1830.

Since sending a library to N——, (as mentioned above,) the interest excited by it there was such, that those who did not choose to attend the public meeting, have found themselves obliged to procure a library for *their* school; and they have purchased one to the amount of nearly thirty dollars; making, for both schools, nearly *sixty dollars* worth of Sunday-school books circulated in that little village of 700 inhabitants.

#### ENCOURAGING PROSPECTS.

Extract from the Report of the Franklin, (Warren County, Ohio,) Sunday-school, for 1830.

During the last year, forty-six scho-

lars and eight teachers have been added to the school—making a total of 100 scholars, and 18 teachers; one-half of whom have attended through the winter. A library of 177 volumes has been procured through the agency of an agent of the American Sunday-School Union, who, by his visit, gave a fresh impulse to the cause, and stimulating us to persevere in the good work. The pupils give generally good attention to the lessons, and appear much attached to the school—a good evidence of which is, that so many attend through the winter, in all kinds of weather: rain and mud, snow and cold, to assemble in our open, large, and uncomfortable house, to receive instruction. We have adopted the *Union Questions*.

#### UNFAITHFUL TEACHERS.—IMPORTANT HINTS.

Extract from the Report of the Raleigh (N. C.) Sunday-School Union.

The following facts, showing the results of unfaithfulness and irregularity on the part of teachers may be useful. One of our teachers who had a class of nine, was, from the first of his connexion with the school, very irregular in his attendance; and before the expiration of the season left entirely. Six of his class soon withdrew from the school; four of them will probably never return; the other two have recently been induced to return. The three who remained had for some years been connected with the school—and perhaps to that circumstance may be attributed their remaining, while the others left.

Another class of eight had successively, in the first half of the year, three different teachers—each was deficient in punctuality, and each became weary and left. But two who were of that class remain; and, as in the other instance, they had been connected with the school several years and seem attached to it.

Throughout the summer, it was a most striking fact, that those classes which had regular and punctual teachers, were well attended, while the absentees were almost without exception, from those classes whose

teachers were irregular in their attendance.

We see our error in dividing the school, in the early part of the year, into *too many classes*, and accepting many as teachers who were not able to attend regularly, and others who were unqualified, not from actual want of information, but from levity of disposition, and entire destitution of those principles which would make them attentive, patient, and self-denying. The latter, instead of being assistants, were hindrances to those who were striving to go forward with "an eye single to the glory of God;" and their influence upon the school was felt to be most injurious to its order and seriousness; nor did it terminate with the period of their voluntary withdrawal. The effects are still felt; for even now, by far the largest proportion of those at present irregular in their attendance as pupils, are from those classes which were assigned to the teachers to whom allusion has been made. We hope to profit from our past experience in this one particular; and feel that we must not again seek the *uncertain* good of those who have attained to years of some maturity, at the *certain* sacrifice of the good of the children who come to us for instruction.

Of the two evils, *small classes* with a number of incompetent, unsuitable teachers, and *large classes* with a few regular, faithful teachers, we are satisfied the last is the least; and that a superintendent should feel at perfect liberty to decline the services of those who come for their own pleasure to pass off the Sabbath, or to spend a *part* of the hours of Sunday-school in social intercourse with some acquaintance they may there meet. Yea, more, the superintendent should not only feel at liberty to decline their services, but should remember that he has to answer for all that is pernicious in their influence; if, knowing their character, he invites them to join the school, or if, after their connexion with the school, he shrinks from intimating, by word or manner, that he does not wish their assistance.

P. S. In reply to the note to "delinquent auxiliaries," contained in the April number of the Magazine, we

would say, that the last year we received your circular after our report was made and forwarded; and that this year we have been waiting in expectation of receiving another circular; that alluded to as having been sent to auxiliaries last October, we have not received.

#### DUTIES OF AUXILIARIES.

We have copied this postscript at length for the purpose of exempting our *Raleigh* friends from any imputation of delinquency; and also for the purpose of justifying a remark or two on the general subject.

Our *Union* is designed for the common good of the members of it. No complaint has been made of the terms on which the privileges of auxiliaryship are secured, and those privileges are, in most instances, considered important. One of the mutual benefits which were expected to flow from this *Union* was, that a medium of communication would be formed, by means of which information and encouragement might be continually reciprocated, and a bond of sympathy and co-operation be secured, which would give strength, and confidence, and efficiency to the measures of those who are connected by it. To produce such desirable results, the *Union* must be preserved with care, and every reasonable effort made to strengthen and enlarge it. If it is worth preserving at all, it is worth preserving entire, and with all its advantages. Our auxiliaries must be willing to own their relation to us, and if we ask after their welfare *annually*, they must not take our inquiries pettishly, nor feel as if an answer to them was a mere matter of form, to be attended to or not, as the humour of the moment inclines them. A deliberate and solemn

engagement is made by every auxiliary, as binding as a written contract between individuals. The substance of it is, that if they may be allowed a certain sum in the form of discount on books, they will send to the Parent Society an annual report. Every auxiliary is bound, therefore, by its own stipulation to furnish an annual report of its progress, &c., without any intimation from the Parent Society; and neglecting to do so, is certainly guilty of a violation of its contract. But as those auxiliary reports are necessary to the preparation of a satisfactory report on the progress and condition of all the Sunday-schools in its connexion, the Parent Society issues an annual Circular, suggesting certain inquiries, to which, more especially, answers are desirable. In order to have any thing like system, however, a list of auxiliaries is kept with the name and residence of the person, to whom communications for that auxiliary may be addressed. And our readers would scarcely credit us, if we should state how much labour and expense has been incurred to make and preserve that list correct. It is, evidently, of importance, that this concert or co-operation should be maintained. The advantages of it are inestimable. We cannot preserve it, however, but by a preservation of that intercourse and mutual correspondence which an annual report opens; for the circulation of our periodical publications among our auxiliary schools, is so exceedingly limited as to afford no facilities of this nature.

We have known and felt so much on this subject that we speak confidently. A connexion with a distant Society, whose plans and operations are all on an extensive scale, is scarce-

ly realized by a subordinate member, unless it is called to mind once a year, by the inquiries of the former into the progress and prospects of the latter. And an auxiliary in some remote place, is often excited to new effort, by finding that its relationship to the general Union is remembered with interest, and regarded as important. It is pleasant to feel that our doings are of consequence enough to be watched, and of interest enough to excite inquiry—and our circular correspondence is designed to produce this feeling.

To have this correspondence satisfactory to either side, great accuracy is necessary, in stating the name of the school, or Union, or Society—the name of its secretary or other officer to be addressed, and his residence.

The *precise* name of the Society (which is always given to it in its by-laws) should be stated, with the *precise* name of the parish, town, county, and state where it is situated, and the name and residence of the officers to be addressed; *written in a plain hand*, and all this should be done *when the application to become auxiliary is made*. This is *beginning* right, at least. And then, if the officer to be addressed leaves the office, the first duty of his successor should be to notify the Parent Society of the change.\*

\* It is obvious that the same duties are incumbent on schools and associations, which are connected with our auxiliaries, as our auxiliaries owe to us; and we are persuaded that no mere external means would so effectually tend to the preservation and extension of the blessings of Union, as a due observance of those engagements and obligations into which every Sunday-school, connected with an auxiliary society, is supposed to enter.

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The difficulty in the *Raleigh* case, has arisen wholly from some inadvertence in one or more of these particulars. We are gratified, however, to find that such just views are entertained by the officers of the school at *Raleigh*, and that, without a circular, they have been willing to contribute in a form so intelligent, interesting, and acceptable, to the common fund of observation and experience.

“GOOD, EVIL SPOKEN OF.”

*Ebensburgh, (Pa.,) Feb. 1830.*

One circumstance took place among us within the last year, which, perhaps, may not be unworthy of notice. In April or May, we had a small supply of new books, and among them twelve copies of the *Union Questions*. The teachers and scholars, with a very few exceptions, were highly pleased with them, and began to study them. The school appeared to be reviving. Special meetings were observed by the teachers and others, in order to form suitable answers to the questions. But soon the cry was raised, that we taught *geography* to our scholars on the Sabbath. It became necessary to drop the book, and it was with some difficulty, that some of the classes could be permitted to lay it aside for peace sake.

WORTHY TO BE IMITATED.

Extract from the Report of the Richmond and Manchester Sunday-School Union.

One of our schools is located in a poor and destitute neighbourhood, where teachers have to contend with ignorance and inattention on the part of parents and children; and where their self-denying exertions will be comparatively unnoticed by the world. This or some other cause, has, during the year, kept the school in great want of teachers, while many of those who had been connected with it, by their irregularity, have done the school a manifest injury. During the three first quarters, this irregularity was justly complained of by the superintendent, on whom devolved, in some



cases, the care of from two to four classes, in addition to his own duties and those of the secretary.

"The scholars (particularly the females) have received some benefit from the instruction given; they draw with much eagerness their library books every Sabbath, and these books are very generally read by the parents and friends of the scholars, and are doing much good in the neighbourhood of the school."

Assuming the census of 1820, as a very moderate estimate for the present population of Richmond, we find it contains 12,046 souls, including 2521 whites under 16 years of age; allowing two-fifths of this number to be, from their ages, unsuitable for Sabbath-schools, there remains about 1500 of a proper age, and of this number only 800 are in regular attendance, leaving, at what is considered a low estimate, 400 who attend irregularly, and 300 totally destitute of that instruction which God has so singularly blessed; and not only destitute of wholesome instruction, but in very many cases, daily exposed to the influence of the most pernicious principles and examples.

To bring these children into the Sunday-school, would require 116 faithful, self-denying teachers, besides the proper officers, who would be willing to go to our suburbs and other destitute parts of the city, and establish schools in the immediate neighbourhood of the children. This can be done; and Christians in Richmond must determine whether they will stand idle and see so much moral waste around them; or whether, in the spirit of kindred institutions, they will in the strength of the Lord of Hosts, resolve that every child within our bounds, of a suitable age, shall be brought into the Sunday-school, if a faithful, self-denying use of means will accomplish the very desirable object. Richmond numbers professors of religion enough, and to spare, for the accomplishment of such a work.

"Resolved; That the pastors of the churches connected with the Union, be requested to make a call for suitable persons not now connected with Sunday-schools, to come forward and report themselves as ready to engage

in the work, and that the Board of Directors be requested, when circumstances justify it, to take the necessary steps for establishing Sunday-schools in destitute neighbourhoods."

#### WINTER SCHOOLS.—OBJECTIONS.— CHARACTER OF BOOKS.

Extract from a letter from the Superintendent of a Sunday-school, dated Danville, Vermilion Co., Illinois, March 1, 1830.

I have made it a rule to give some important Scripture question, to be answered on the next Sabbath after by the whole school, with not more than four, nor less than two Scripture answers. I have seen many from 15 to 20 years old, inquiring and searching for answers to the question, that never have been engaged in such researches before. I think the winter season is much the best to engage the attention of large scholars. One or two of our teachers have requested the scholars to attend with them one evening in a week. Very few in this place had ever been in a Sabbath-school before I came to this country; and some had not even heard of one.

I will give you a sketch of the difficulties and objections arising in this section of country against Sabbath-schools. One is, that it is a speculation; another, that sectarian principles are taught; and that many of the books are fiction; especially the one entitled "Ruth Lee." In making out our order, you will please to send us as many books that are true as possible, even if you should send some other books in place of those we have sent for. This Board has the most entire confidence in the measures and character of the American Sunday-School Union.

#### NATURE OF MISSIONARY SERVICE.

Extract from a letter received from one of our Missionaries, dated America, Alexandria Co., Illinois, March 2d, 1830.

The roads have been very bad for the last fortnight, and my horse has been sick, yet I have not lost a single day; in three instances, I have rode ten miles where the mud and water were more than knee deep almost every step of the way. I was obliged to

swim one considerable stream (Muddy River) in Jackson County, when my horse was hardly able to travel, but the Lord kindly preserved my life and my health, so that I experienced no ill effects from being wet. My horse is fast recovering. I am very happy in my work, except when I see men rejecting the richest blessings which God can bestow in this life. It is my constant desire to "labour and strive" for the cause of truth, that I may at last stand approved at the bar of God. I am daily more and more convinced of the necessity of Christians praying more earnestly for the blessing of God on Sunday-schools.

#### GREAT EFFECTS FROM LITTLE CAUSES.

*Buffalo, (N. Y.) March 16, 1830.*

In rather an obscure part of the county, within the past year, where a small Sunday-school had been recently formed, I understand several conversions of adults have occurred, whose convictions resulted from the perusal of some *small Sunday-school books and tracts*, which were sent to them from a few individuals here; and we frequently hear circumstances which encourage the hearts of such as feel at all, and make them fear to go back, even though their way appear to be hedged about with difficulties.

#### TEACHERS AND AGENTS.

Teachers must become more holy and more like their Lord and Master. Then they will perform their duties with more fidelity and success. The whole church must be waked up to this glorious enterprise, and men of the right stamp employed to give their personal attention as agents to form and superintend schools. **YOUNG MINISTERS IN THEIR TRAINING SHOULD HAVE THIS SUBJECT BROUGHT MORE DISTINCTLY TO THEIR VIEW, AND ITS IMPORTANCE SHOULD BE URGED UPON THEM.\*** The American Sunday-School Union should use more care in the selection of agents. An inexperienced,

inefficient man, is an injury to the cause, and throws impediments in the way of a successor, however well he may be qualified.—*South Carolina Sunday-School Union.*

#### IMPROVEMENT OF TEACHERS.

We have very few teachers well qualified in every respect for their work—some hardly tolerably so. I mean male teachers particularly. I think stated and frequent meetings of teachers for prayer, free conversation, and mutual or pastoral examination upon the appointed lessons, must have a beneficial tendency.—*Norfolk S. School Union.*

#### USEFULNESS OF THIS MAGAZINE.

*Walthourville, near Riceborough, (Geo.) March 23, 1830.*

Our efforts to promote its (American Sunday-School Teacher's Magazine) circulation have proved abortive; but we shall not cease to recommend it as a work in every way calculated to qualify for their arduous undertaking the Sunday-school teacher, and all who are engaged in educating souls for eternity. The Sunday-School Monthly Concert of Prayer is regularly observed, and a collection taken up; and we are indebted to the Sunday-School Magazine for much of the interest with which this meeting is attended; and there are few, perhaps, who will not admit that they are always edified by the excellent matter it contains.

#### MISSIONARY LABOUR.

The amount of good which may be effected by the labours of a devoted missionary is incalculable. In November last, the Sunday-schools in Savannah sent out an agent. In less than six months he established 18 schools, containing 480 scholars, from six to fifty years old. The greater part are young men and women; in some schools there are children and parents, and in one, grand-parents; their progress is almost incredible. Many who did not know their letters when they commenced, now enjoy the privilege of reading the word of God for themselves. By the assistance of another

\* See a suggestion on this subject in the present Annual Report.

agent sent out by the American Sunday-School Union, a County Union has been formed embracing eight schools.

#### DEATH OF A TEACHER.

We have sustained a loss in the death of *Miss H. A. Dunwody*, which seems irreparable. Possessing judgment far above her years; she was always the first to contrive and suggest plans for the improvement of our school, and when she decided on any, they always proved to be the most efficient. She was taken away in the bloom of her youth and the morning of her usefulness. Having prepared herself for more activity in the cause in which she was enlisted, by visiting various religious institutions at the north, and obtaining much information on the subject of Sabbath-schools, the interests of which engaged the warmest feelings of her heart, she had but just returned home when the disease seized her, and she was removed from this scene of trials. Her steady, unostentatious piety was known to all who associated with her. She seemed fully prepared for the invitation, "Come up higher;" and without doubt, she now swells the choir of angels around the Redeemer's throne.

#### DEATH OF A TEACHER.

During the past year, one of the female teachers attached to St. George's Episcopal Church, has gone to render her account. She was eight years a scholar, and for a year before her death a zealous teacher. During a painful and protracted illness, she gave the most satisfactory evidence of real piety, and left this world with a joyful hope of a glorious resurrection.—*Report from Sabbath-School Union of the District of Columbia and its vicinity.*

#### MISSIONARY CONTRIBUTION.

In the month of January last, we (Christ Church (Episcopal) Sunday-School, Georgetown,) proposed to the scholars to form a Missionary Society, to which they cheerfully consented. Many of them agreed to appropriate the money given them for the purchase of toys, &c. to this object.

Some, whose circumstances were such that their teachers said nothing to them on the subject, begged that they might also be allowed to contribute their mite to the cause. We do not expect to be able to raise much for the missionary cause; but if we can train up these children in habits of self-denial, and kindle in their young hearts a feeling of sympathy for those who are perishing without the light of the gospel, our object will be accomplished.

#### REMARKABLE REWARD.

*Springfield, Washington County, Kentucky.*

An attempt was made in June 1826, to establish a school in this place. Few could be induced at first to offer as teachers or scholars, but those few went on perseveringly in the discharge of their duty; but one Sabbath having since intervened without the school being regularly opened. A gradual increase of teachers and scholars was the result, until it embraces almost all the children in the place. About twenty-five persons have been concerned as teachers since its commencement, but one of whom was a professor of religion at that time, *and but one of all that have been thus concerned is now a non-professor.* Many of the scholars have also made a profession of religion, and are now members of the church. Teachers and scholars are alive to the discharge of their duty, and hurry to the school with delight. So great has been the exertion of the scholars, that a number of the parents have been compelled to remonstrate with the teachers to have the children restricted in their exercises.

#### YE SHALL KNOW THEM BY THEIR FRUITS.

Among the blessed effects which are very much to be attributed to the salutary influence of Sabbath-school instruction on the minds of children and parents, we may mention the following:—Previous to the organization of one of our Sabbath-schools in 1825, the place was a moral waste. Parents

and children were living wholly regardless of the obligations of the gospel—the Sabbath was only known as a day of licentiousness—intemperance, profanity, and their kindred vices reigned almost without control. Now the scene is changed. The Sabbath is respected—family worship instituted, and the ordinances of the gospel administered. A neat building, sufficiently large to accommodate the neighbourhood, has been erected for public worship. A Sabbath and day school are supported; and, what is better than all, the Lord has blessed these efforts to the conversion of souls. Fifteen persons have been baptized and added to the church—twelve of these are heads of families, and three young persons members of the Sabbath-school: one a teacher and two scholars—the latter are sisters; and previous to their conversion were Roman Catholics, and consequently, forbidden to attend the Sabbath-school. Since joining the church, their mother, it is said, has abandoned them; but they can say, “When my father and my mother forsake me, then the Lord will take me up”—as they have been suitably provided for.—[*Report of the Sabbath-School Association of First Presbyterian Church, Washington.*]

#### TEMPERANCE.

We have recently been attempting to effect something in behalf of the temperance cause in our Sabbath-schools. From the pernicious example of parents, a number of the children belonging to our schools, were fast contracting a habit of tippling, that, if not speedily checked, would have soon made them confirmed drunkards. Something must be done, and that quickly, to arrest this destructive vice. The friends of Sabbath-schools in our country, are little aware of the vast number of children belonging to them, who, from example and education, are in the high way to ruin from intemperance; nor are they aware of the vast counteracting influence that this horrible vice exerts in Sabbath-school instruction. I am not exaggerating, when I assert that one-half of it is lost from this cause.—*Id.*

#### INTERESTING LETTER.

*Condoreport, (Pa.) April 3.*

Lately a few friends have organized themselves into a Sunday-School Union, under very discouraging circumstances. Not more than four or five appear to be steadfast in the work. It is two Sabbaths since we commenced a school, and the probable number of scholars that will attend constantly is about fifteen, and perhaps, three or four teachers, who are professors of religion. A few tracts, a question book, with some Bibles and Testaments, constitute our whole library—whence you will infer that favours of this kind from you, will be gratefully accepted. Our teachers meet monthly for prayer, and to throw in their mite. There is no clergyman within twenty-five miles of us. We feel ourselves a little feeble band located in the wilderness, and with much to retard our progress; yet we are taught not to despise the day of small things. We wish to become auxiliary to your Society, and request you to forward to us such books as you may think proper for us, and also give directions for sending our funds to you, which will be but about two dollars and fifty cents at present. We feel thankful for the favour you were pleased to grant us by sending your circular, and solicit further favour and instruction.

A Sabbath-school book cannot be made too simple. Yet most of our writers seem to think, that simplicity and perfect intelligibleness are inconsistent with good taste, than which a greater error never existed to spoil an otherwise good book.—[*Maine Sunday-School Union Report.*]

We have been encouraged and aided by two mothers in Israel, who appear anxiously desirous of giving their last labours to this cause of the Redeemer. One of our most zealous teachers is a mother, who comes two miles accompanied by five children.—[*Danville Female Sunday-School.*]

A woman who did not know her letters, and never attended public

worship, on hearing her little daughter (one of her few children) eleven years of age, read the Scriptures and books from the Sabbath-school library, became concerned—applied to one of the superintendents to learn her privately to read. She is now engaged and anxious to get instruction. She can spell, and we hope, will soon be able to read. We have reason to believe that the books taken home by the children and read in the families, have excited in the minds of many adults, a strong desire to learn to read. Eight have attended our common school through the winter in this village.—[*Report of Sunday-school in Alexandria, Va.*]

#### A SUMMARY OF BIBLICAL ANTIQUITIES;

*Compiled for the use of Sunday-School Teachers, and for the benefit of families.* By JOHN W. NIXON, late Assistant Teacher in the Theological Seminary at Princeton. In two volumes. Embracing notices of Natural History, with Domestic and Political Antiquities. Revised and Corrected by the Author for the American Sunday-School Union.—*American Sunday-School Union. Philadelphia.* 1830. pp. 288 and 273.

For the American Sunday School Magazine.

Apart from the eternal importance of the subject, the study of the Bible is one of the most decidedly interesting occupations in which we can be engaged. The book is so unique, and there is about it such a singular charm, that it is impossible to sit down to its perusal without becoming deeply interested: if in nothing else, at least in the simplicity of its stories—the grandeur of its style—the apparent fidelity of its biographical notices—the pathos of a number of its relations, and the exquisite character of its poetry. But all these are minor considerations. By the individual at all seriously disposed, it is received as the authorized communication of the will of God to man, and of the ways of God to man, so far as it was proper for man to be acquainted with them. It follows from all this, that, to the indi-

vidual who may desire to search after truth, the Bible will be studied as the Book of all Books. As “whatsoever things are written” in the Bible, “are written for our learning, that we, through patience and comfort of the Scriptures might have hope;” there is nothing connected with a serious study of the Bible which does not, in some measure, partake of the interest of the volume itself. And since, in the wonderful Providence of God, the Holy Scriptures are made the “guide of youth,” as well as of the hoary head, books have multiplied, in order to facilitate the full comprehension of the Bible, in all those purposes which are only indirectly connected with its grand original design—the salvation of the souls of men. For all the purposes of man’s salvation, the Bible has within itself all that it is necessary either to believe or to do, and therefore needs no adjunct, so far as its immediate saving influence upon the heart is concerned. Applied by the mighty power of the Holy Spirit, “the law of the Lord is perfect, converting the soul—the testimony of the Lord is sure, making wise the simple.” This must always be borne in mind.

But the evidence which goes to support the Divine authority of the Scriptures, and the elucidation of a great deal of its meaning, are things connected with a variety of circumstances which the Bible itself does not furnish, and which, it is plain, it could not furnish without entering at once into all the ramifications of Geography, and History, and Philosophy, and the Arts. For the elucidation, therefore, not of the doctrines directly, but of the facts of the Scripture, it is necessary to resort to sources where full information may be gathered on topics which Scripture itself does but incidentally touch. Formerly these matters were locked up in the libraries or in the bosoms of the learned, but now among the powerful achievements of the age; the elucidations of Scripture are being placed in such a form as to come within the comprehension even of the smallest children. Treatises on the principles of evidence are to be found in our children’s libraries adapted to their capacities, and books

of the most deeply interesting and important character for illustration placed within their reach. Among these may be mentioned, "FAMILY CONVERSATIONS ON THE EVIDENCES OF REVELATION," and the "YOUNG FREE-THINKER RECLAIMED," both among the recent publications of the *American Sunday-School Union*. But this is so large a subject that it can only be thus referred to. Our purpose is to look at the application of the subject to a single instance. The work mentioned at the head of this article embraces almost every particular of illustration which a student of the Scripture will require. It is a condensation, and a most admirable one, of all that is essential in many learned and laborious works of authors who have bent their attention to the various topics it embraces; and its value as a book of illustration and reference, will be seen by an examination of its contents.

**GEOGRAPHY AND CLIMATE.**—*Of the Names and Divisions of the Holy Land.* General names. Ancient Divisions. Divisions in the time of Christ.—*Of the General Face of the Country.* Mountains, plains, deserts, rivers, lakes. General advantages. *Of Climate*—Seasons, drought, dew, rains, winds, the Samoon.

**NATURAL HISTORY.**—*Of Vegetable Productions.* Wild trees,—the cedar, the oak, the terebinth, the fir, and others; shittim wood, gopher wood, cinnamon, cassia and frankincense trees. Cultivated trees: the olive, the fig tree, the sycamore, the pomegranate tree, the apple tree, the palm, the balsam tree, the almond tree, the vine. Plants: useful herbs, weeds, grain. General fruitfulness in ancient times. Present desolation. *Of Animals*—Quadrupeds: horse, ox, ass, mule, camel, sheep, goat, dog, hog, lion, unicorn. Birds. Water Animals: whale, leviathan, behemoth. Reptiles: dragon, serpents, scorpion. Insects: the locust.

**DWELLINGS AND HOUSEHOLD ACCOMMODATIONS.**—*Of dwellings.*—Tents, houses, porch, court, roof, materials. Cities, gates.—*Of Furniture.*—Carpets, beds and seats, lamp, pots and cups, bottles, table, table-couch, mill, ovens.

**OCCUPATIONS.**—*Of the Pastoral Life*—Its origin; general prevalence and dignity; care of flocks; wells; produce: cheese, ancient butter, and wool. Modern shepherds. Pastoral imagery. *Of Husbandry*—The Jews a nation of farmers; plough, harrow, yoke, ox-goad. Sowing, harvest, threshing floor, threshing instruments, winnowing. Vineyards, vintage, wine-press, wine. Emblems. Fruit of the olive, oil-press, oil. Gardens. Honey. *Employments of Handi-*

*craft and Trade*—General remarks; trades little followed before the captivity, held in different esteem afterwards; commerce, imports and exports; measures, weights and coins; measures of length, hollow measures, dry and liquid; money in early times, coins. *Of the Learned Professions*—Tribe of Levi, judges, general learning, prophets, scribes, schools.

**DRESS, MEALS, SOCIAL INTERCOURSE.** *Of Dress*—Cloth, colour, camels' hair, sackcloth; the tunic, the upper garment, the girdle, sacred garments, sandals and shoes, the mitre, the veil; hair, the beard; ornaments; wardrobes. *Meals and Entertainments*—Preparation of food, time of meals, washings, thanksgiving, mode of eating, social feasts, spiritual food. *Of Social Intercourse*—General remarks, style of manners in the East, salutations, visits, formality, conversation.

**DOMESTIC CUSTOMS AND HABITS.** *Of the Marriage Relation*—Early marriages, contract, an espoused wife, wedding customs, the marriage supper, confirmation of marriage, spiritual marriage, marriage parables, polygamy, divorce. *Of the Relation between Parents and Children*—Desire of children, duty of marrying a childless brother's widow, ceremonies relating to children, names, parental authority, the birth-right, adoption. *Of Slaves*—Character of slavery among the Jews; the steward; slavery among other nations, branding.

**DISEASES AND FUNERAL CUSTOMS.** *Of Diseases*—Origin of sickness, supernatural diseases, demoniacal possessions, exorcism, the stroke of Heaven under the form of natural fatal diseases, some diseases the channels of God's anger, more especially than others; pestilence or plague, leprosy, sin the leprosy of the soul, anointing the sick with oil. *Customs that attended death and burial*—Expressions of grief, embalming, burial, sepulchres.

**MISCELLANEOUS MATTER.** *Of writing*—Its origin, ancient materials for writing, books, letters. *Of Music and Dancing*—Origin and design of music, harp, psaltery, organ, pipe, horn, trumpet, cymbal, tabret, sacred music, dancing. *Of Games and Theatres*—Public shows, games of heathen, not Jewish custom, Grecian games, object of public games, allusions to the Grecian games in the New Testament, theatres, gladiator shows, fights with wild beasts. *Modes of dividing and reckoning Time*—Days, hours, watches, the week, months, the year, way of counting.

**POLITICAL INSTITUTIONS.** *Patriarchal Government*—Its nature, origin, history. *Ancient Israelitish Government*—Its author, object, nature, God its king. Idolatry. Destruction of the Canaanites. Measures to prevent intercourse with idolaters. Division of the land. Inheritance. Governments and orders of the individual tribes. Genealogical Tables. Judges. Tribe of Levi. Kings. *Jewish Government after the Captivity*—Under the Persians, Greeks and Romans. Centurions, publicans, judges, Sanhedrim, inferior court. Insurrections. Expectations of the Messiah. *Of Kings*—Robe, dia-

dem, throne, sceptre, royal palace and table, approach to the king; jourmies attended with a splendid retinue; royal name. Counsellors, prophets, recorder, scribe, high priest, governor of the palace, king's companion, life-guard, runners. Account of Archelaus. *Of Punishments*—Trials; trial of our Lord. Design of punishments. Sin and trespass offerings. Fines. Scourging, confinement, retaliation, excommunication; the blood-avenger; stoning, crucifixion. *Of Military Affairs*—How armies were raised; David's army; Roman army in Judea; war-chariots; elephants. *Defensive Weapons*—Helmet, breastplate, greaves, girdle, shield. *Offensive Weapons*—Sword, spear, javelin, bow and arrow, sling, engines on the walls, battering-ram; manner of fighting; effects of victory; Israelites more humane than other people.

**GENERAL HISTORY OF RELIGION.**—Origin of the Church; its general scheme and relation to the world; its unity and diversities of outward condition withal. State before the flood. Call of Abraham. Organization of the Jewish church. General plan of the Jewish state—different sorts of laws; the moral law, ceremonial law. Continuance of the Jewish church all its appointed time; respect which that dispensation had to the Gospel. Hope of the Messiah; a general mistake on this point. Expectation of Elias. Introduction of the Gospel—its conflict with ancient prejudices.

**THE TABERNACLE.**—Origin of the Tabernacle; the frame and coverings of the sacred tent; the altar of burnt-offering; the brazen laver; the golden candlestick; the table of shew-bread; the altar of incense; the ark of the covenant; the cherubim; the shekina; meaning of the picture; the Tabernacle in the wilderness; the Tabernacle in the land of Canaan.

**THE TEMPLE.** *The Holy City*—Origin of Jerusalem; situation; Mount of Olives; the garden of Gethsemane; valley of Hinnom; Siloam; Calvary. First destruction of the City. Ruin by the Romans; present state.—*The first Temple*—Preparation for it by David; general plan; dedication, and ruin. *The second Temple*—Its building, and defects; subsequent glory of it—work of Herod; the court of the Gentiles; porches, markets; the court of the women; the court of Israel; the court of the priests; the sanctuary; the Tower of Antonia; beauty of the second temple—its final ruin.

**MINISTERS OF THE TABERNACLE AND TEMPLE.** *The Levites*—Their separation, duties, porters, musicians, Nethinims. *The Priests*—Origin of the priestly office; separation of Aaron and his family; duties of the priests, and qualifications; divisions into courses; meaning of the priesthood. *The High Priest*—Virtue of his office; sacred dress; succession; Urim and Thummim. Signification of the high priest's office.

**SACRIFICES AND OTHER RELIGIOUS OFFERINGS.** *Different kinds of Sacrificial Offerings in use among the Jews*—Sacrifices in use from the Fall. *Bloody Offerings*—Four

kinds of them, viz. burnt-offerings, sin-offerings, trespass-offerings, peace-offerings; Covenant sacrifices, private and public sacrifices. *Sacrifices that were not bloody*—First-fruits; the first-born; tithes; vow-gifts; half-shekel tax; Lesson derived from this subject. *Sacrificial Rites*—Laying of hands on the head of the victim, slaying of it; sacredness of blood; preparation for the altar; waving and heaving; fat, salt; the sacrificial pile; disposal of the flesh. *Meaning and Origin of Sacrifices*—Reason cannot account for the use of bloody sacrifices; their meaning according to the Bible; their origin; the idea of atonement connected with the use of them, before as well as after, the time of Moses; sacrifices of Cain and Abel; acceptance of sacrifices by fire; figurative sacrifices.

**SACRED TIMES AND SOLEMNITIES.** *The Daily Sacrifice*—Morning and evening services; manner of the morning service; the evening service; reverence for the sanctuary. *The Sabbath*—Its origin; character in the Jewish economy; manner of its observance. *New Moons and Feast of Trumpets*—*The three Great Festivals*—The Passover; how celebrated in the time of our Saviour. Paschal families; search for leaven; slaying of the lambs; the supper; the Hagigah; introduction of the harvest; meaning of the Passover; the Feast of Weeks; the Feast of Tabernacles; ceremonies added to it in later times. *The Great Day of Atonement*—Nature of this solemnity; manner of its service; meaning of it. *Sacred Years*—The Sabbath year; the year of Jubilee. *Sacred Seasons of Human Institution*—Annual fast days; the feast of Purim, the feast of Dedication.

**MEMBERS OF THE JEWISH CHURCH**—Members by birth. Ceremonial disqualifications for sacred duties. Removal of uncleanness. The water of Separation; its typical import. Proselytes. Proselyte-baptism.

**SYNAGOGUES.**—Origin of Synagogues; plan of Synagogue houses. Officers of the Synagogue. The Synagogue worship. Lessons from the law and the prophets. Synagogue discipline. Pattern of the Synagogue followed in the constitution of the Christian Church.

**RELIGIOUS SECTS.** *The Pharisees*—Belief of the Pharisees. Tradition of the Pharisees.—*The Sadducees*—Origin of the sect. Doctrines of the Sadducees. *The Essenes. The Samaritans.*

It is sufficient for us to say, in general commendation, that the book does what, in the table of contents, it would seem to promise. The work is written in an easy, flowing style; and so far as it has been necessary to state any of the essential truths of Christianity, clear and evangelical. If there is any part which we read with very peculiar delight, it is that portion of the second volume which treats of the Tabernacle and the Temple—the sa-

crifices—the sacred times and solemnities of the Jews. Extracts it seems almost impossible to give, because, there is here hardly less than two hundred pages of information and illustration, almost every particular of which is important. But to give a tolerably clear idea of the manner in which the work is performed, we will ask the attention of the reader to the following extracts relating to the Holy of Holies of the sacred Tabernacle.

“We are now prepared to look into the second apartment of the tabernacle—the Most Holy place. Beyond the second veil no mortal might ever pass but the High-priest; and only on one great occasion in each year, was it lawful even for him to do so; and then, only with the most solemn preparation and the most reverential care. The holiest of all was clothed with the solemnity of another world, and filled with unearthly grandeur. The whole tabernacle was the sanctuary of God, but here was the awful residence of his *Presence*—the special dwelling-place of his visible glory. Well might sinful man tremble to move aside the veil, and present himself within so holy a place.

“At the back side of the apartment, the western end of the whole tabernacle, rested the *Ark of the Covenant*. It was in form a box, a cubit and a half broad and high, and two cubits and a half long, made of shittim wood, and covered within and without with the purest gold. Like the table of shew-bread and the golden altar, it was crowned with an ornamental border or rim, round about its top. Above upon it was the *Mercy-seat*. This was made of solid gold of the best sort, exactly answering in length and breadth to the ark, on which it rested as a flat cover or lid, so as completely to close it over. On each end of it was fixed a *Cherub*, wrought in like manner, of pure solid gold, rising above it, and overshadowing it with wings stretched forth on high. The faces of these sacred figures were turned toward each other, bending somewhat downwards toward the *Mercy-seat*, on which they stood. Between these cherubim dwelt the uncreated glory of God. ‘There,’ He said to Moses, ‘I will meet with thee, and I will commune with thee from above the *Mercy-seat*, from between the two cherubim which are upon the ark of the testimony.’

“The *Glory of the Lord* visibly displayed above the *mercy-seat*, was in the appearance of a cloud. ‘The Lord said unto Moses, speak unto Aaron, thy brother, that he come not at times into the holy place within the veil, before the *mercy-seat* which is upon the ark; that he die not: for I will appear in the cloud upon the *mercy-seat*.’ (Lev. xvi. 2.) This manifestation of the Divine Presence, was called among the Jews, the *Shechinah*. Its appearance was attended,

no doubt, with an *excellent glory*, of which we can form no proper conception, and such as it was exceedingly awful for dying sinful man to look upon. Out of this cloud, the voice of God was uttered with deep solemnity, when he was consulted in behalf of the people, so as to be heard through the veil in the Holy Place. (Numb. vii. 89.) This was the appointed way of holding direct intercourse with the Holy One of Israel; *There I will meet with thee*, was his declaration, *and I will commune with thee from above the mercy-seat*. There is some reason to think, that it was on this account the tabernacle was called, at times, the *Tabernacle of meeting*, (translated, also, *Tabernacle of the congregation*;) this name, however, may have been given to it, because it was the great centre of worship round which the congregation was wont to be assembled. From the situation of the glorious *Shechinah*, God is spoken of as *dwelling between the cherubim*. (Pa. lxxx. 1. xcix. 1.) Hence, also, the ark is represented as his footstool, above which he sits, enthroned, as it were, upon the wings of the cherubim. (1 Chron. xxviii. 2. Pa. xcix. 5.)

“The Holiest of all, was a figure of Heaven, where God dwells in infinite and eternal glory; where his throne is established in righteousness and in judgment; where thousand thousands and ten thousand times ten thousand, all pure and happy spirits, minister before him, and contemplate with adoring wonder the perfections of his character, as they unfold upon their vision, with every new discovery, age after age, without end. Thus we are taught, by the Apostle Paul, in his epistle to the Hebrews.

“As God was, in a peculiar sense, the King of the Israelitish nation, it may not be improper, perhaps, to look upon the tabernacle as being, in some sort, the *royal palace*, in which he was pleased to dwell among the people; from which he issued his laws, and to which his subjects were required to come to do him honour, presenting themselves before him with their homage and tribute. In this view, the priests also were *royal servants* attending upon the monarch, and composing his court; and all the furniture of the sacred tent had relation to the idea of a princely house, in which it is common to find full and rich provision made for comfort and convenience in every way. Thus it was *lighted* in brilliant and expensive style, as befitted a palace, and furnished with a *table* supplied with its various utensils, and continually spread with provision. This idea, however, if it be not utterly without reason or truth, enters only secondarily, and as it were accidentally, into the original design of the tabernacle. The analogy imagined between its arrangement and service, and the manner of an earthly royal court, is slight in every case, and in most particulars fails altogether; so that it is evident its whole constitution and order had regard, in the divine plan, to something entirely different. Its great purpose was to present a symbolic picture of the glorious reality which the gospel



unfolds—the mystery of mercy into which angels desire to look, whereby God can be just while he justifies the sinner, renews his intercourse of friendship and love with a fallen rebel race, and out of the deep pollution of guilt and the abyss of infinite ruin, raises a multitude which no man can number, to mingle in spotless purity with the great family of Heaven, where in his presence there is fulness of joy and pleasure for evermore.

"It signified, that a fearful separation has taken place between God and the human race. It represented God as seated upon a throne of holiness, and jealous of the honour of his perfect laws; a being in whose sight iniquity can never stand, and whose righteousness *will by no means clear the guilty*. It represented man to be under the condemnation of sin—polluted, ignorant, helpless, and lost. It was intimated, accordingly, that communion, direct, free, and happy, with his Maker, such as is granted to pure and unfallen spirits, was, in his case, forfeited completely; that sin had created a hindrance in the way of it, which no power of his was sufficient ever to remove; that he was shut out from the favour of God; that his prayers could have no regard in Heaven; that the presence of the Almighty, if he were brought into it, could be to him only a consuming fire, full of terror and death. The way into the Holiest of all was barred against approach with awful solemnity.

"At the same time it was signified, that God had, with amazing goodness, provided a remedy for the dreadful evil, and devised means to remove entirely the hindrance so terrific, that rose to shut the sinner for ever from his favour. Indeed, the nature and extent of the evil were displayed only in the representation of the remedy: the picture itself was, in all respects, a picture of mercy; of mercy triumphant over sin and death: and it was in the exhibition of the victory alone, that the terribleness of the difficulty which it had to overcome was brought into view. God was represented as seated upon a throne of grace as well as of holiness and justice: the ark, while it guarded the tables of the eternal law, was covered with the mercy-seat. Righteousness and mercy, it was intimated, were met together in mysterious union, such as infinite wisdom alone could contrive, and only infinite power could accomplish; such as fills all Heaven with adoration and wonder, and causes angels to bend forward, as it were, with the most earnest interest, to contemplate its unspeakable glory. (1 Pet. i. 12. Rev. v. 11—13.) Communication was represented to be restored between the Holy One and the ruined sinner. God could regard the prayer of man, pardon his guilt, remove his impurity, extend to him the richest blessings of his grace, and in the end receive him into his own presence in glory, as if he had never offended. But all this is secured only through a most extraordinary array of means, and with expense beyond all parallel. The way to the throne is open, but not for the

guilty to rush before it in his own person: his desires may be presented there and answered, but only as they come recommended by the mediation of another: that mediation is all-prevailing, but only as it is founded in full and complete atonement, equal to the utmost demand of a broken law. Thus, in the service of the tabernacle, there was provided a priesthood, to stand between the Most High and the tribes of his chosen people; and so before the Most Holy Place there was erected an altar of perpetual intercession; and without, in front of the entrance of the sanctuary, an altar of continual atonement. By *blood*, and by *water*, and by *incense*, God was to be approached. In the church of Jesus Christ, we find the great realities themselves which were thus represented in shadowy type. The Son of God is the glorious Mediator, who makes reconciliation for iniquity, by whom sinners may draw near to Jehovah, and by whom the grace of Heaven finds its way in overflowing streams to their dark and polluted souls. He is able to save to the uttermost, all that come unto God by him, because he ever lives to make intercession for them; and his intercession cannot fail to be prevalent, because it is founded upon an atonement of infinite value—he has appeared on earth to take away sin by one amazing and sufficient sacrifice, *the sacrifice of Himself*. (Heb. vii. 25, ix. 26.) In the church, there is thus secured every thing that is needful for man, in order to restore him to fellowship with his Maker here on earth, to create him anew in knowledge, righteousness, and true holiness, after the image in which he was originally made, and to introduce him at last without moral spot or blemish into the full happiness of Heaven." Vol. II. p. 59.

Let it be remembered that the work is prepared to aid the student of the Bible, and to every such one, it will afford both interest and instruction. We have read it with extraordinary pleasure, and rejoice that so seasonable a help can be placed in the hands of all those who are disposed either to teach the Scriptures to others, or to study it for themselves. There is scarcely a passage of the Bible, which requires for its illustration a reference to Jewish Antiquities or the customs of ancient nations, which will not be found here noticed. There are parts of the work, and particularly of the second volume, which, in our opinion, might have been condensed with advantage; but take it as a whole, and it is the most valuable offering of the kind, to the interests of Sunday-school instruction which has lately been furnished by the press.

One remark and we have done.

The teachers of Sunday-schools will, in these days, be entirely inexcusable, if they fail to give to their classes at least correct information. With the work which we have examined, and the Bible Dictionary, edited by Dr. Alexander, and the Sacred Geography, just from the press of the Union, it seems impossible not to come at a knowledge of every thing necessary for the elucidation of the sacred text in the most plain and familiar manner. And if to the knowledge which may be thus acquired, the teacher adds an experimental acquaintance with the truth as it is in Jesus Christ, with an ardent love for souls, the achievements of the system must, as far as human efforts can make them, be complete.

For the American S. S. Teachers' Magazine.

*Mr. Editor,*

Since making the communication in relation to Sunday-school libraries, which appeared in your Magazine for March, it has occurred to the managers of our school, that an improvement of some importance may be made in the plan which is therein exhibited—and they have determined to adopt it before the opening of their summer school.

It relates to the numbering of the books, and the register which is kept by each teacher, of those that have been read by his scholars; and is intended to obviate the difficulty which would otherwise arise from an accumulation of figures in the teacher's register. It is apparent, that after the record has been kept by the teacher for some time, (for instance, a year,) the figures entered in it, might be so numerous, as to make it inconvenient and perplexing for the librarian, in selecting books, to look through the whole list of them, in order to ascertain what books had been read. This evil may be remedied by numbering

in the following manner, and condensing and arranging, at stated periods, the figures in the register, denoting the numbers in the way pointed out below. In numbering the books adapted to Class No. 4, (composed of children 4 years of age, and not over six,) begin with No. 1; in numbering those of Class No. 6, begin with No. 100; those of No. 8, with 200; those of No. 10, with 300;—and proceed in this with all the classes, allowing a range of figures of 100 (or more, as shall seem best) to each class; and if there should not be books enough in any class to fill up the whole range of figures allotted to it, a blank space may be left in the catalogue of books, for any addition that may be subsequently made. Each teacher should enter with a pencil, the numbers of the books given to the scholars, at the time they are delivered, in his register, which should be of good substantial paper; and at the close of each year, or at some other period as shall seem most advisable, the librarian, or the teacher himself, should arrange the numbers in their order, and condense them as far as practicable. For instance, the numbers from 1 to 10 inclusive, may be stated in this way, 1—10, without setting down the intermediate numbers. The object of adopting the above mode of numbering is, that it will afford the greatest facility and extent in condensing the numbers.—Suppose the scholars have read fifteen books in the course of the year; the annexed form will show *how* the numbers are entered in the register, at the time the books are delivered, and how they should be arranged and condensed.

It is important to Sunday-schools, in adopting the plan which we have communicated, that they should *begin* aright, and with the advantage of all the improvements that have been made; and it is with this view that we have forwarded to you the above suggestions.

Register of Books.				Register—condensed.			
Teacher, A. B.	8. Joseph.	9. William.	9. George.	Teacher. A. B.	8. Joseph.	9. William.	9. George.
, 802	, 309	, 312	, 302	, 800—804	, 300—303	, 300—303	, 300—303
, 800	, 302	, 309	, 312	, 806—811	, 305—313	, 305—313	, 305—313
, 806	, 312	, 302	, 309	, 816	, 329	, 329	, 329
, 807	, 329	, 345	, 306	, 825	, 345	, 345	, 345
, 825	, 306	, 329	, 345	, 834			
, 801	, 345	, 306	, 329				
, 810	, 300	, 308	, 305				
, 804	, 305	, 300	, 308				
, 808	, 308	, 305	, 300				
, 803	, 301	, 307	, 310				
, 816	, 310	, 301	, 307				
, 834	, 307	, 310	, 301				
, 809	, 303	, 311	, 313				
, 828	, 313	, 303	, 311				
, 811	, 311	, 313	, 303				

The above communication has been delayed some weeks, partly for want of room, and partly because we doubted whether teachers were sufficiently interested in the subject to wish for its further discussion. Since we received the following article, however, we have resolved to give our readers the benefit of both; being persuaded that such subjects are well worthy of the attention of teachers, whether they receive their attention or not.

*Manassas, (Richd, Ohio,) April, 1830.*  
Mr. Editor,

Having paid some attention to Sabbath-school class-papers, I transmit the form of one now in use in our school. A number of forms were tried here, but there was much embarrassment in school, until I planned and introduced the present. I forward it with the hope that others may find something in it worthy their consideration.

While it affords great facilities for distributing and receiving books, it also affords means for knowing who are punctual, diligent, early at school, and good scholars while there. If books are missing, our teachers know by their papers on what day, and by whom, they were had. If it is necessary to call for the books, the class-

papers are sure guides: if it be in a city, the name of the street with the necessary numbers can be set down opposite, the name, which will enable teachers when visiting their scholars, to know precisely where they live.

I will briefly state the manner in which our school is conducted. School being opened, with the teachers before their classes, they, with their class-papers in their hands, proceed by noting those present, and receiving the books. They check the number on the paper with a pencil, to show that the book is returned, and (if they choose) interrogate the scholar as to its contents. The scholars, however, retain the books longer if they wish. The teachers then lay the books, with the class-paper, before the librarian—return to their classes, and hear them through with their lessons, as recommended in the Union Question-books.

The librarian has a book with a page allotted to each teacher, and the date is set down on the left hand margin, corresponding with that at the top of the class-paper. On a line parallel with the date, he charges the books (Nos. 1, 2, 3, 4, &c.) to the teacher, who is accountable for the return of the same. In this way, the responsibility of looking after the books and keeping them together, does not devolve upon a single individual, as is the case when the scholar is charged with the book by the librarian.

1830—February.																				2 mo. March.				3 mo. April.				4 mo. May.									
DAYS OF THE MONTH.																				7   14   21   28				7   14   21   28				4   11   18   25									
Nos. of Books.																				19	19	24	13														
1. Thomas Cook.																				X	X	X	X														
Nos. of Books.																				3	24	19	9	5	13	13	13	15	21	23	22						
2. William Bowland.																				X	X	X	X	X	X	X	X	X	X	X	X						
Nos. of Books.																				31	33	35	37					25	26	27	24						
3. Joseph Douglass.																				/	/	/	/					/	/	/	/						
Nos. of Books.																							15	17	18	20	21	25	26	27	28						
4. William Smith.																							X	X	X	X	X	X	X	X	X						
Nos. of Books.																							50	52	53	55	57	59	61	63							
5. Matthias Day.																																					
Nos. of Books.																										10	12	14	16	17	19						
6. John Mann.																										/	/	/	/	/	/						
Nos. of Books.																																					
7. Charles Potter.																																					

Explanation of Marks for one School in the day (which we use.)

Attendance, /  
 For having the Lesson, X  
 Late at school, /  
 Bad conduct at school, /

By adding two or more of the above marks together, as in the annexed form, we know all that is necessary respecting our scholars. Thirteen spaces are ruled, to include the odd Sabbath in the quarter, when it so happens that there are five in a month. This form may be made to contain fourteen or fifteen scholars if necessary.

Explanation of Marks for two Schools in the day.

FORENOON.

Attendance, half a stroke, /  
 Having the lesson, half a stroke, /  
 Late at school, /  
 Bad conduct at school, /

AFTERNOON.

Attendance, half a stroke, /  
 Having the lesson, half a stroke, /  
 Late at school, /  
 Bad conduct at school, /

By adding two or more of the above marks together, they have the necessary information at the end of the quarter.

By the time the school gets through with the lesson, the librarian has examined all the numbers returned, and marked them so in his own book. Those not returned, he discovers, remain charged to the scholars on the class-papers, and of course leaves them in his own book, charged against the teachers. The school having finished the exercise, all the scholars that can read, go to the library for their books, which they get with as little noise as possible, and return to their seats. The teachers then take their class-papers, and set down under the proper date, the number of the book had by each scholar. This done, the librarian charges each teacher with the book had by themselves, and from their own class-paper, with the numbers of the book had by the scholars. While the librarian is thus engaged, the teachers hear the scholars read or examine the lesson for the next Sabbath.

Thus you may judge of the system (if it be one) pursued in our school. All who have witnessed the utility of our class-papers, or I might have said, all that have examined the form, give it the preference.

Since writing the above, I have examined, in the March number of your Magazine, a method recommended for keeping a library. As that was published for the public good, there can be no impropriety in pointing out what I conceive to be defects—especially when it is recollected that errors must be known before they can be corrected. The attempt, however, is made with due deference to the opinions of all concerned.

If I am correct in drawing the inference, that the form published is the only paper used by the teachers, they will, after a certain time, in my opinion, have to change the method of distributing books. The writer says, "The teachers know what books have been read by their scholars, having the evidence before them." Now after the first papers or books are filled, I can see no other way for distributing books properly, than to let the scholars select for themselves. We tried the plan of distributing books by the teachers, which answered well for the first quarter, after which we were

under the necessity of laying it altogether aside. I think it desirable that we should know at the expiration of the quarter, who have been punctual, diligent, and well-behaved scholars—facts, none of which can be known from any thing that appears in the form as published.

From that form it also appears, that scholars of a certain age are confined to particular books. This is a regulation, the expediency of which I will not pretend to decide,—this, however, we know, that there are many in our Sabbath-schools at the age of 13 or 14, whose faculties, both natural and acquired, are vastly superior so some who are their seniors by three or four years.

I trust you, or some of your correspondents, will take the same liberty with the form I send, that I have taken with that in the March number of the Magazine. S. G.

#### INTELLIGENCE RESPECTING OUR LATE MISSIONARY, REV. STILES HAWLEY.

The following paragraphs extracted from a newspaper just established in Jacksonville, Illinois, under date of April 22, furnish authentic information respecting the fate of our lamented young friend, Mr. Hawley.

As many of our readers were acquainted with Mr. Hawley, it may be interesting to them to be made acquainted with his fate. We have to announce the melancholy intelligence of his death, which was occasioned by drowning.

The circumstances which led to this discovery, and which we gather from a letter written to his parents by the Rev. Mr. Bergen, of Springfield, (one of the gentlemen alluded to below,) were as follows.—Having visited Jacksonville, he started from Springfield the 12th of January, to cross the interior of Illinois for the Wabash. About three weeks afterwards, he was heard from by a gentleman who testified to his having faithfully performed his mission on that route, as he had done on every other. Some weeks after this intelligence, there was a horse

found on one of the water-courses, which was supposed to be his. This news was communicated to a gentleman in Springfield, who, accompanied by a friend, travelled about seventy miles. They arrived at the house where he spent his last night. He left this house on Monday morning, the 18th of January, pursuing his course towards the Wabash. The family at whose house he stopped, entreated him not to go on that day, as it was excessively cold. Untiring and undaunted, he allowed no impediment to stop him in the performance of his duty. His route that day was desolate in the extreme. He had one prairie of twelve miles and a half to cross, and another of seventeen, besides the two forks of the Kaskaskia river, before he could find a shelter for the night, except a solitary cabin which was several miles south of the staked road, the stakes of which were given him as his guide. The gentlemen called at the cabin; but he had not been there. The hospitable backwoodsman had seen the horse, and described him so accurately that there was no room for doubt. He accompanied the gentlemen to a Mr. Thomasin's, who showed them the horse, which was immediately recognised as belonging to Mr. H. All efforts to find the body at this time, proved unavailing. A short time after this, a party of gentlemen started for the purpose of making a thorough search, the result of which will be seen by perusing the following letter, addressed to the editor, dated,

*"Springfield, April 8, 1830.*

"Dear Sir—I hasten to inform you that Mr. Moore, who accompanied Messrs. Baldwin and Hardy in their late farther search after our dear lamented Hawley, has returned. He was *not murdered*, as perhaps you are beginning, through late report, to believe. His body has been found. It was found in the waters of the Big Okaw, a quarter of a mile below the ferry, partly under a drift of logs. His clothes on, except his hat and cape; gloves on, and mittens over them; his pocket-book and papers in their place, and his watch in his fob; his saddle-bags on his arms, or near his

body—his saddle was found not far distant. . . .

"The body was found on Monday evening, the 5th, and it was buried the next morning. We have reason most abundantly to thank the God of providence that he has been pleased to deliver the parents and friends of our brother, from the direful pain of suspecting that he was murdered, and our land from being stained with the reproach.

"With much respect, I am, &c.

"JOHN G. BERGEN."

THE CHILD'S PICTURE DEFINING AND  
READING BOOK.

*By T. H. Gallaudet, Principal of the American Asylum for the Education of the Deaf and Dumb. Hartford: H. & F. J. Huntington. 1830.*

This is a child's book, as its title denotes, and it has some merit. The author's views of the principles of education are extensively known. Such opportunities as his for ascertaining the connexion and power of the intellectual faculties, are enjoyed by few, and all he publishes shows that he wisely improves them.

DONATIONS received by the American Sunday-School Union, from April 12th to May 17th, 1830, inclusive.

I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars, and upwards.*

§Pres. Ch. New Orleans, to constitute their Pastor Rev. Theodore Clapp a Life Member,	\$30 00
‡From ladies in Baton Rouge, to constitute Rev. John Dorrance a Life Member, (in part.)	15 00
§From ladies of the Pres. Ch. in Natchez, to constitute Rev. Geo. Potts a Life Member.	41 00
§Rev. Hugh Barr, of Courtland, Ala. ( \$17 before paid.)	13 00

II. OTHER MEMBERS FOR LIFE

*By the payment of thirty dollars and upwards.*

†Mary Jane Gravatt, Port Royal, Va. by her mother Lucy Gravatt,	30 00
†Lucy Taylor, Port Royal, Va. by her own subscription,	30 00
Mrs. E. P. Halsey, by her husband Job F. Halsey, Pittsburgh,	30 00
Alfred Edwards, of New York, (\$25 before paid.)	5 00
‡Chas. Ewing Elmer, Bridgeton, N. J. by his father Daniel Elmer,	30 00

## III. ANNUAL SUBSCRIBERS,

*By the payment of three dollars and upwards.*

J. G. Auner, 1830, 1830,	6 00
E. Bacon, 1830, 1830,	6 00
Jas. Martine, Fayetteville, N. C.	03 0
J. Ganahl, Savannah, G.	3 00

## IV. DONATIONS TO THE GENERAL FUND.

†M. F. Brockenbrough, Richmond C.	
H. Va.	5 00
†By Friends in Tappahannock, do.	2 75
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†Addison Hall, Lancaster, Co. Va.	1 00
†R. Dunaway, do.	1 00
†J. B. Jeter, do.	1 00
†Cash, do.	1 50
†Mary M. Fitzhugh, Port Royal,	2 00
†Cash, do.	3 00
†Cash, do.	1 50
†Cash, do.	1 00
First Pres. Ch. Newark, N. J. per Wil-	
liam Tuttle, Esq.	16 43
†Friends at Enon, Essex, Co. Va.	2 50
Jesse Williams, Richmond Va.	1 00
From 2nd Pres. Ch. of which Rev. Jos.	
Sanford is Pastor, per Rev. G. W.	
Musgrave, Philadelphia,	90 37
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Huber,	12 00
†Friends to Sabbath-Schools in Fred-	
ricksburg, Va.	13 12
†A. W. Morton, do.	10 00
†Samuel B. Wilson, do.	5 00
†James Vass, do.	5 00
†John S. Welford, do.	5 00
†Jean Morton, do.	5 00
†Edwin Carter, do.	1 00
†T. N. Johnson, do.	2 50
†Hugh Mercer, do.	1 50
†F. & G. Strocher, do.	2 00
†Cash, do.	3 00
†H. U. Fry, do.	2 00
†Wm. B. Peake, do.	1 00
†C. H. Hunt, do.	1 00
†John Crump, do.	2 00
†James Harrow, do.	1 00
†Cash, do.	1 00
†G. Rothrock, do.	1 00
†J. R. Johnson, do.	1 00
†Susan Walker, do.	2 00
†Cash, do.	2 00
†Geo. T. Jesse, do.	1 00
†Geo. W. Rothrock, do.	1 00
†J. G. Peck, do.	1 00
†Wm. Read, do.	2 00
†Cash, do.	1 00
†Dr. Brown, do.	1 00
†Robert Ellis, do.	1 00
†Chas. C. Tahaferro, do.	1 00
†Cash, do.	1 00
†Wm. F. Gray, do.	3 00
†Wm. Pollock, do.	1 00
†John Gray, Travellers' Rest, Va.	10 00

†Thirteen Individuals in Falmouth, Va.	13 93
†Wm. Brook, Falmouth, Va.	10 00
†Bazil Gordon, do.	5 00
†Murray Forbes, do.	5 00
†James Cork, Morristown, N. J.	15 00
†Mr. Woods, do.	5 00
†Miss Louisa Mann, do.	10 00
†Silas B. Emmell, do.	10 00
†David Mills, do.	5 00
†Mr. McCollough, do.	5 00
†Lewis Mills, do.	5 00
†Phebe Mills, do.	5 00
†Mrs. Arden, do.	5 00
†Peter A. Johnson, do.	5 00
†Jubez Mills, do.	2 00
†Mr. Thomas, do.	3 00
†Rev. Mr. Chester, do.	2 00
†Miss A. Hoppok, do.	2 00
†J. Cutler, do.	2 00
†Miss Freeman, do.	2 00
†John F. Voorees, do.	1 00
†Mrs. Barnes, do.	1 00
†Mrs. Hawkins, do.	1 00
†Sarah Mann, do.	1 00
†Thomas Lyon, do.	1 00
†Several Individuals, do.	32 00
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Rev. Donald McLaren, do.	50
Collection at Aurora, N. Y. do.	3 34
A Little Girl, do. do.	12
Mrs. Warren, do. do.	25
From a Lady, per Rev. Jos. Sanford,	1 00
Rev. John Stockton, Cross Creek, Pa.	20 00
Upper Buffalo S. S. Washington, Co. Pa.	18 60

## V. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Miami, Co. O. S. S. U.	3 00
Baptist Domestic Missionary Soc. of Philadelphia,	3 00
Berean S. S. Soc. of New Richmond, Ohio.	3 00
Maddison Co. Ohio S. S. U.	3 00
Hanging Fork S. S. Lincoln Co. Ky.	3 00
§St. Francisville La. S. S.	11 00
Gallatin Ten. S. S. U.	3 00
Winchester Ten. S. S. U.	3 00

*Donations.*

Philad. S. S. Concert of prayer, for April, of which \$1 44 is from F. S. S. First Pres. Ch.	9 37
Philad. S. S. Concert of Prayer for May, of which \$3 12 from F. S. S. First Pres. Ch. of which \$1 85 from one Bible Class,	14 63
Philad. Western S. S. Concert of Prayer for two months.	2 75

† Per Rev. Jas. E. Welch.

‡ Per Rev. Robert Baird.

§ Per Rev. Jos. B. Adams.

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

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JULY, 1830.

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THE ORIGIN OF WORSE TEMPER.

Unjust, hasty and indiscriminate censure or punishment, were mentioned in vol. vi. p. 260, as very common means of perverting a good temper, or making a bad one worse. Next to these we will place *the neglect of a child's reasonable wants, and the unnecessary crossing of his purposes.*

In transacting the business of life with those who are as active and selfish and perverse as ourselves, our ears and eyes are open, and the tongue, hands and feet are in constant motion, to bring to pass some important result. And for the most part this result, in some form or other, is connected with, and ends in our own interest. The vast and busy throng, of which we, of mature years and full size, form a part, is moving to and fro upon the face of the earth. And though there are scattered among us some of infant age and height, we find that those whose minds and bodies have attained maturity, are so occupied with each other, that they scarcely cast an eye on the multitude who are younger and shorter than themselves. The crowd of in-

fants and little children, is borne along by the strength of the current; but few regard their presence or their interest, until they begin to act and think and speak for themselves. And then, if they do not act, and think, and speak as they should, there is just so much discipline used, and that discipline is of just such a character, as promises at the moment, to be least troublesome to us in the application, and most effectual to prevent our having any trouble hereafter. The welfare of the child, as a moral, intelligent and immortal being is among the last considerations.

For the sake of illustration, we will reduce this picture to embrace only the family circle, and we shall find the parents, with three or four neighbours, who have "called in," as the phrase is, discussing very pleasantly the topics of prevailing interest in the neighbourhood or newspaper. The four children are amusing themselves with their own pursuits, when a petty quarrel springs up and disturbs both circles.



An appeal is made to the parent by the injured party. Unwilling to be interrupted by such trifles, the parent, perhaps pleasantly, perhaps passionately, replies, "Well, my dear, I cannot attend to it now, and if you are not quiet, you must go out of the room." Now what is the case? *James* was always a peaceable and sweet-tempered child, and *George* was always overbearing, petulant and selfish: their sister *Mary* had a toy, which *George* in a very surly manner asked her to give to him, and which, upon her refusal, he attempted to wrest from her by main strength. *James*, seeing the injustice and tyranny which marked his brother's conduct, remonstrated with him, in a perfectly kind but earnest manner, and *George*, in the violence of his feelings, gave him a severe blow in the face. Now a case of more obvious, aggravated, wanton outrage, never asked the interposition of justice; and *James*, who felt the injury which his sense of propriety would not suffer him to resent, made the appeal, and received the repulse of which we have spoken. The children soon separated. *George* said within himself, "I had my own way: I made *Mary* give up the toy—I taught *James* not to meddle with my business, and the fellow got well paid for going to mother with his troubles. The best way is to take care of one's self, and make one's own way in the world." *Mary* felt how completely her tyrannical brother had prevailed; and while his ill conduct escaped censure, the gentle and inoffensive *James*, had suffered severely for his noble effort to prevent wrong; and had been not only neglected, but rebuked when he sought redress, where alone he should seek it. Could any course be pursued

which would, more probably than this, make *George's* temper worse, and ruin *James' and Mary's*.

The temper of the youngest child, *Lucy*, is not yet fully developed. She shows, however, that she is easily managed; and though sometimes a violent jerk of the head, or a sudden pout of the lip, furnishes evidence that no one can bring a clean thing out of an unclean, she is still to be considered a child of pleasant temper.

The other day she wanted a cup and ball, which she had always had as a plaything and which had only been laid away for the night. She besought the nurse to give it to her, but she was busy, and sent the child to *Mary*. *Mary* was not tall enough to reach it. *George* was asked; but as he was fixing something of his own, he returned a broad and sputtering "I wont." *Lucy* ran to her mother, and hanging by her gown, asked, more sweetly than plainly, for her plaything. This was the *fourth* application she had made without success, but without a complaint. The mother was busy in giving directions about dinner, and took no notice of little *Lucy's* importunity. Finding herself disappointed in the last resort, she began to fret, as almost any man, woman, or child, would, under like circumstances. In this fretful state she continued until her father came in; who, without ascertaining or even inquiring the cause of her trouble, reproved her and sent her into the nursery. All this was obviously wrong, and when the child was alone in the nursery, we can imagine its reasonings, thus:—"I have always had that plaything when I wanted it. I gave it up last night when I was asked to do so, and I asked for it again this morning, of one

who has always given it to me, but in vain, and yet no reason was given for refusing it. I asked sister *Mary* for it, and she could not get it; I asked *George*, and he would not, nor was he blamed for his rude and violent answer. I then went to mother, and made my reasonable request, but she did not even notice me. If I had been told I must not have it, I should have been quiet, or found something else for my amusement. These repeated disappointments and neglects, without any reason, fretted me; and when the nurse ought to have been reproved for sending me to *Mary*, and *George* ought to have been punished for answering me as he did, and mother to have been sorry for the needless disappointment she had occasioned one whom she always calls her '*darling baby*;' but all these things were passed by; *Mary* was not commended for her kind disposition, and I was punished for fretting, because I could not get what I had always had—what was given me as *my own*—and what no reason was assigned for refusing me now."

It would be difficult to reject this statement as an apology for a fit of ill temper, and we doubt not that a course of reasoning substantially like this, which we have put into *Lucy's* mouth, is often pursued by children in very early life. We could find, especially in the lower classes of society, a multitude of cases much more distinctly marked, than these which occurred in a single hour in this family. Children are often taken suddenly, —'snatched up,'—from some innocent employment, which completely engrosses their attention, and on which every faculty of their minds is intently fastened, to go to bed, eat supper,

or be washed for school. This irritates them, no less than it would have irritated *Sir Isaac Newton* to have been interrupted, by the same violent and needless seizure, in the midst of a most interesting astronomical observation, because tea was ready; or *Sir Humphrey Davy*, to have been taken by the arm and dragged from some experiment which was to test the result of many years' labour and investigations, to try on a new coat.

When men have shown equanimity of temper under such provocations, it has been mentioned among the most unequivocal marks of the greatness of their minds; and yet a child is punished for suffering himself to be excited by crosses no less irritating to him, than these would be to those fathers of philosophy and science.

So children are often deprived, in wantonness or thoughtlessness, of something which they value very highly, and which they might have or not as they please; inasmuch as the article or privilege is perfectly harmless, and the disappointment is as great to them, as the loss of a favourite horse, or a valuable cow, or a rare fruit-tree, to their parents; and in the children's case, it is aggravated by the conviction, that there is no reason for the disappointment but the arbitrary will of one who is physically stronger than themselves.

*Sunday-school teachers* should make themselves familiar with the principles of right and wrong, as they are applied to the government and instruction of children. It is in their power to do much for the diffusion of correct sentiments and for the adoption of correct rules on this point.

In their own management on the Sabbath, and in the families of which

they are members, and by kind and respectful suggestions in their weekly visits to the children of their classes, they can do very much to improve the amazingly interesting and important science of parental government. And if they will habitually consider that the principles which this science involves, are, in their application, to affect the happiness, form the character, and improve or vitiate the moral feelings, they will be willing to seek and receive instruction, from every source. The story of the wrongs of children is yet to be told; and it is believed that much of the perverseness and gross depravity in them, which we are willing to attribute to a perverse and depraved nature, may be righteously imputed to false principles, unjust requisitions, and wanton abuses of authority on the part of parents and teachers. Let them see to it.

For the American Sunday School Magazine.

SABBATH-SCHOOLS IN NEW BRUNSWICK (N. J.)

In the year 1799, an association was formed in this city, consisting of fifteen young ladies belonging to the Presbyterian congregation, for the purpose of educating the like number of poor female children; each member having the privilege of selecting one child, to be clothed and schooled at her expense. An experienced teacher had charge of the school, which continued in operation till the year 1806, when it was suspended on account of the death of the instructress. It was a part of the system adopted by this association, to impart *religious instruction to the children of their charge, on the Sabbath*—and for this purpose they were required to attend church, and to assemble in their school-room in the afternoon of the Sabbath; where they were always met by one or more of the members of the association, to

give them instruction in the holy Scriptures.

In the year 1811, a Sunday-school was established upon a more comprehensive plan; combining *elementary* with *religious* instruction, and admitting *adults* as well as *children*. A master was provided for the boys, and a mistress for the girls, who were assisted in their labours by many pious young ladies and gentlemen belonging to the city. About 200 adults and children were enrolled in this school, which continued in operation till some of its most efficient patrons were numbered with the dead. It then languished for a short period, when it was revived under the sole instruction of gratuitous teachers. This took place about the year 1813, and upon this plan Sunday-schools have been conducted in New Brunswick till the present day.

It is worthy of remark, that some of those very females who belonged to the association in 1799, have uniformly been among the most zealous promoters of Sunday-schools in our city; and that the present superintendents of the female department of our Presbyterian Sabbath-school, were of that number.—Thus exhibiting a devoted perseverance in the cause, believed to be unparalleled in this country.

#### NOTICE OF THE DEATH OF TWO TEACHERS.

We have observed within a few weeks the death of two eminently devoted Sunday-school teachers; and we notice the facts in our pages, with the hope that it may excite our readers to new diligence in their labour of love.

Miss *Elizabeth Farman* died at New Haven, (Conn.) at the age of twenty-two years. She became a subject of divine grace about four years since, and soon after she made a public profession of her faith in the Redeemer. Humble and modest in her deportment, and reserved in her manners and intercourse, yet very decided in her conduct, she adorned the doctrine of God her Saviour by her consistent

Christian character, and rendered herself dear to her friends by her affectionate and faithful behaviour.—Having lost her mother (a woman of uncommon piety) in the early part of her life, she was called, on the removal of an elder sister, to sustain the cares of a family; and in this station, she doubly endeared herself to her surviving parent and her brothers, by her assiduity in performing the duties incumbent upon her. She made it a fixed principle, never to speak ill of another; and it is believed she had very little cause for self-reproach on that account. She loved to talk of religion—its obligations—its hopes—and its elevating character. Often would she speak of those Christians, whose spirituality and devotedness indicated their near approach to God, and their intimate communion with holy and heavenly things; and at one time, said she to her friend, “O that I could live and walk as they do!”

About one year before her death, she associated herself with the teachers of the Sabbath-school connected with the African congregation in the place of her residence. This was delightful work for her.—And she gave this manifestation of it: she was accustomed to prepare herself for the Sabbath duties, by a careful study of the lesson—a close examination of parallel passages—with an attention to such helps to an understanding of it, as were afforded her; followed by prayer to God for his wisdom and grace to assist her. She said she should be very sorry to meet her class for instruction, and not be able to answer any questions they might ask concerning the lesson. She habitually visited the parents of the children; and those parents can give better testimony than we can, of her faithful, pious conversation on such occasions. She was found at the weekly Teachers’ meeting for prayer, and repeatedly has she expressed the strong interest she felt in them.

Sabbath, Feb. 21, she met her scholars in the Sabbath-school for the last time. How little did we think, as we separated from that meeting, that one of our number was to return there no more again for ever. Still less did we think, that she—“the beloved of

every heart,” was so suddenly to be taken away. But on Wednesday of that week, she expressed a desire to attend a little prayer meeting, that was to be held in the evening at the house of a friend, and endeavoured to persuade some of her young acquaintance to go with her, but without effect. She however went. After the meeting, in conversation with a friend, she said she was much delighted with the exercises, but felt a little ill, and must hasten home. Nothing very serious was apprehended from this indisposition, and on Friday morning she was enabled to attend with the family at breakfast. But she met with them at the table no more. She became more debilitated, and was soon confined to her room and her bed.

On Monday she was first considered dangerous. Her disease (the lung fever) enfeebled her, and she was unable to receive or converse with her friends. She was aware of her situation, but it excited no alarm—no apprehensions in regard to the future. Her mind was quiet and submissive to the will of her heavenly Father. She seemed as if waiting to die. When asked if she could rest her soul on the Saviour, she answered, “Yes.” And when she could no longer speak, she expressed her entire confidence and trust in Christ, by gently pressing the hand of her father in answer to his inquiry as to the continued state of her mind. On Tuesday morning, just before noon, she sweetly sunk to rest; and now she sleeps in Jesus.

*Miss Emily Merrell* lived and died in the western part of the state of New York. Her first impressions were received in the Sabbath-school. They were afterwards deepened by the faithful admonitions of a dying uncle, immediately preceding the great revival of 1826. Of this work she was one of the early subjects. She was a pupil of the Sabbath-school five years, and subsequently a teacher about two years and six months. She was also an assistant teacher of the infant school—an institution in which she took great delight, and which shared in her fervent prayers. As a teacher she was indefatigable, and was often seen among the poor and destitute families,

in quest of scholars, as well as on other errands of mercy. Besides these labours of love in the village, she assisted in forming and conducting a Sabbath school, of fifty scholars, six miles distant from home. She won upon the affections of her pupils in this school by her simplicity and benevolence. Many of them came the whole distance on foot, for the purpose of visiting her in her sickness. For this school she prayed fervently till the last hour of her life. Her end was pre-eminently peaceful. Her resignation seemed uniform and entire. She spoke often of her departure, as familiarly as she would have spoken of a pleasant journey. She often dwelt with delight upon the employments of the redeemed in heaven; she hoped that no one would mourn for her; and before resigning her breath, she extorted a promise from her mother, not to grieve at her departure, but to submit implicitly and cheerfully to God's dealings with her, in that afflictive dispensation.

The following resolutions were adopted by Miss Merrell, in January, 1828, while she was a member, of the Bible class:—

1st. *Resolved*, That I will be more faithful to my classmates, especially to the impenitent.

2d. To read every day a portion of scripture, accompanied with self-examination and prayer.

3d. To choose those who are pious for my most intimate companions.

4th. Never to be contented with low attainments in religion; but to be daily striving after increasing conformity to the commands of God.

5th. To avoid every thing I see and dislike in others; to endeavour to imitate what is commendable, and never to do or say any thing that should be considered a blemish in the character of a Christian.

6th. To banish from the mind all sinful, vain and unprofitable thoughts and reflections, and to fix my meditations on subjects of the most importance.

7th. To be strictly just and honest in all my dealings with mankind; never deviating from the truth, or Christian rule of doing to others as I could rea-

sonably wish them to do to me, in like circumstances.

"To this dear covenant, oh, my God,  
I set my worthless name;  
I seal the engagement to my Lord,  
And make my humble claim."

EMILY MERRELL.

#### RESOLUTION OF A CLERGYMAN.

"I think that the pastor's duty can be solemnly and efficiently extended, and is most imperiously demanded to the budding interests and unfolding moral powers of the *youth* and *infants* of his charge. I deeply feel my responsibility on this subject. I want the *infants* of my charge seized from the destroyer, before bad example, and negligence, and wrong instruction, have matured habits which make the work of conversion more difficult, of sanctification slower, and give to the soldier of the cross a conflict from which he might have been spared. We want for this age, a species of Bible indoctrinated, well informed and disciplined minds, which can only be had, by taking them in their infancy, guarding them against those evil habits of indolence, selfishness, &c. which seem to produce a paralyzing effect even on the converted soul. This may suffice, then, to show you what are my views respecting the children of my congregation. Then the question occurs, How shall I accomplish these designs? I am fully persuaded, that if there is any employment in the world, upon which we may *confidently* implore the blessing of God, it is that of religiously training the *young*. I am accordingly determined to take the infants of the congregation under my own care—in other words, to establish an infant school for the church. The bible is, in my estimation, the basis of all true education, inasmuch as it trains the *moral*, which are the noblest powers of man, and fits him for eternity as well as time."

#### SINGING IN SUNDAY SCHOOLS.

"In every age and country," says *Caroline Fry*, "music has been made the emblem of whatever is most lovely

and enchanting; and whether the tales that are told us of its influence be truth or fiction, they equally prove the general perception of its power over the feelings and affections of humanity.—From the coarse whistle of the plough-boy riding homeward on the fore horse of his team, to the loud peal of the organ amid the chorus of some hundred voices, music seems to be the most natural language of the happy—the spontaneous solace of the bad.—With every idea of things beautiful, pure, and delightful, music has been associated; but we never mix with it the images of things base, vicious and disgraceful. No heathen savage ever pictured to himself a future heaven, but he placed music among the first of its delights; and in these bright prospects of eternal bliss, so often opened to us in the Holy Scriptures, it is always made a part, real or emblematical, of our promised enjoyment.”

We have often heard in the street, or at the door of a house, among the groups of playful children, or in the workshop from those of maturer years, the hymns and music with which we have been familiar in Sunday-schools, and there are no sounds more sacred and sweet than these. Who thinks of hearing them from the prison house of crime and infamy—from the circle of thoughtless and dissipated idlers, or from the heart-sickening abodes of domestic misery and contention?

When we have persuaded a Sunday-school child to learn and love Sunday-school hymns and Sunday-school music, we feel as if we had taught him the use of a faculty, the employment of which would bring God into his thoughts—solace his sadness—accustom him to the contemplation of “joys

unseen and hopes unrealized—soften and subdue his passions—allay his anxiety, elevate his earth-bound thoughts” and awaken and maintain all the generous and gentle dispositions of his nature.

We have been persuaded for a long time, that this important part of the exercises of a Sunday-school, is very much neglected; nor is it a matter of much surprise, when we consider what place it really (not nominally) holds in the services of the sanctuary. For children adopt with great precision and facility the standards of those who are older, and (of course,) wiser than themselves.

It is indeed a sad thought, how this delightful science is abused and perverted by people of mature years; and how injurious is the influence of their example upon children around them. When we go into a Sunday-school, a more grateful sound cannot reach the ear, than that which comes in strains of moral feeling or cheerful piety; going forth from hearts, (sinful indeed,) but yet untainted with the follies and passions of the world, and from lips that no unholy jest, no thoughtless impiety as yet has stained; but where is the evidence that there is any moral feeling or cheerful piety connected with it? and if we attempt to convince the interesting group around us, that there is meaning and devotion and sacred feeling in the songs of that day, and that place, will they not point us to a still holier place, and still more solemn services, where Zion's songs are sung without feeling or thought? “Where sentiments of piety are uttered in music, which the singer would blush to avow: where a mockery of prayer is indulged, and a name vainly utter-

ed, which is never uttered but in music, and for music's sake, at the mention of which, angels in heaven bow their heads with reverence."

But to our subject—

Hymn books for the use of Sunday-schools have been very well received, and there have been published by the American Sunday-School Union nearly 150,000 copies within the last four years. Some of the hymns of this collection may be exchanged for better, if we have reference to their *peculiar adaptation* to the *peculiar wants* of Sunday-schools; and a large number of hymns, original and selected, have been examined, with a view to an improved edition. In the mean time we wish our friends and correspondents would furnish or designate any hymns which they may think clearly adapted to this purpose. The music in which Sunday-school hymns are sung, should also be adapted to the place and circumstances. It should be simple, cheerful, and chaste. We hope to succeed in the effort now making to provide good hymns and good music, adapted to the use of Sunday-schools.

We have expressed an opinion, that sufficient importance not attached to this part of Sunday-school exercises. Many schools with which we have been acquainted for years, have never yet introduced it at all; in others it is confined to the teachers, and in almost all it is attended with little interest, profit or gratification.

Now, it is well known, that children who sing, or love to hear singing, retain for a long time, the impression which music makes on the mind, and the impressions which words make, when associated with music, are exceedingly deep. For ourselves, we can remem-

ber as distinctly the music of the base of "Wantage," to the words, "'Twas in the watches of the night," &c., as it sounded when we were six years old, as if it were but yesterday. And very slight observation has convinced us that some of the earliest impressions respecting truth, may be made through the medium of sacred poetry, and sacred music. We have reason to believe that the measures now in progress, will result in the general improvement of this delightful and instructive *Sunday-school* exercise, and we trust teachers and parents will be ready to second them with cordiality and spirit.

To show that we are not unsupported in these opinions, we shall present to our readers the views of others, and we can add, that the infrequency of allusions to this subject in any of the reports, histories, or plans of Sunday-schools is not the least satisfactory evidence of general neglect and indifference respecting it.

A late report of the Albany County Sabbath-School Union, contains a notice of this subject, extracted from the report of one of its auxiliary schools in Greenwich, (N. J.) "In this school there has been observed with pleasure, a growing taste for singing among the scholars, which the board would commend, as in itself adapted, and in experience actually demonstrated, to be an important aid in affecting and interesting the minds of the young."

Those who love Sunday-schools and Sunday-school recollections and associations, will enter into the feelings of a writer in a co-temporary journal, as expressed in the following extract.

I lately visited a school, where singing was regarded as one of the most de-

lightful exercises. Children and teachers rose together, and in melodious strains sang praises to the Prince of Peace. Never shall I forget the time. The school was drawing to a close. The lesson had led the teachers to close and serious instructions. The children's eyes betrayed the emotions of their hearts. A solemn and holy stillness filled the room. The Superintendent read the hymn,

"Glory to thee, my God, this night,  
For all the blessings of the light."

All arose,—but I shall not attempt a description of the scene. Never did the "EVENING HYMN" strike me with such sublimity and beauty. Never before did I feel myself in so holy a place. It seemed to be the atmosphere of heaven. Surely, thought I, the prediction is fulfilled, "Out of the mouth of babes and sucklings thou hast perfected praise."

I would remark concerning the voices of the children, that scarcely a discordant sound was heard. All seemed to join with fervour and with harmonious voices. The old objection to children's singing, that it spoils their voices for maturity, is going into forgetfulness, where it ought to have gone ages ago. Children can cry, and halloo, and not hurt their voices;—so can they sing and not hurt them. Are not our best singers those who began to sing in infancy? As well might we say, that the exercising of our limbs in childhood diminishes our muscular strength, as that singing in childhood injures our voices.

More than half of the children in our Sabbath-schools will readily learn to sing if led by a competent teacher. They learn music with infinitely more ease than they learn their letters, and it gives a zest to the exercises of the school.

We hope this subject will be seriously taken up, and that the friends of Sunday-schools will clearly see how much may be done through the instrumentality of sacred songs to soften, instruct, and impress the infant mind.

VOL. VII.—26

FIFTH ANNUAL REPORT,  
*Of the Massachusetts Sabbath-School Union, presented at their annual meeting, May 27, 1830, pp. 40.*

We are accustomed to expect annually from the Board of Managers of this efficient auxiliary, evidence of great intelligence, and vigour in the prosecution of the Sunday-school enterprise, and we are never disappointed.

From the tables it appears, that there are 447 schools connected with this Union; that 156 schools continued through the winter, and 98 observed the Sabbath-School Teachers' Concert of Prayer; in 285, there are 51,183 library books; and in the 383, which have reported, there are 7,034 teachers, 49,119 scholars; 111 teachers and 235 scholars who have joined the church during the last year, and 103, who are now ministers, or preparing for the ministry.

The document before us contains a very valuable store of local and general information, from which we shall take as much as our limits will allow.

One of the first objects of the last year's plans, has been, to form all the Sunday-schools in the State into auxiliary unions, in connexion with each association of ministers, or conference of churches.

"This plan of organization may be easily rendered simple, efficient, and permanent. The internal management of each school is entirely left to the direction of its own officers. The territory of each Union will be so small, that the managers can easily become intimately acquainted with the moral condition of every neighbourhood within its limits, and establish a Sabbath-school wherever its influence is needed."

Among many valuable observations respecting the duty of teachers, is the following:—

Were all conscientiously faithful in



their preparations, and in discharging the duties of the Sabbath, every teacher should yet feel it a most imperative duty to visit his scholars in the families where they reside, and to invite his class, when convenient, to spend an afternoon or evening at his own room. By this familiar intercourse the teacher will soon gain a more prominent place in the confidence and affection of the scholars, and convince them that he is indeed *in earnest* in seeking their best good, and that he feels what he says in the class on the Sabbath; while at the same time he obtains an almost unbounded influence over their parents. No teacher, with suitable qualifications for his office, who has faithfully performed this duty, is now willing to be deprived of the privilege.

On the subject of winter schools the report holds the following language:—

Vigorous efforts have been made for several years to persuade all our auxiliaries to continue their operations through the whole year. And the Board would again earnestly recommend that every Sabbath-school, where the Meeting house or Vestry can be made comfortably warm, or where a room can be obtained in a private dwelling, should be continued through the winter, if not in the warmest months of summer. All, old and young, can attend the Sabbath-school, who can meet in the sanctuary, and many more, as facts abundantly prove, will attend public worship on the stormy Sabbaths of winter, where there is a Sabbath-school, than where there is none.

As to the *abuses* of a library the board express their conviction,

That many scholars read all their library books, except high-wrought fictions, with very great haste and carelessness. Many only glance at the story or pictures, and then return their book for another, to be treated in the same manner. Not a few so constantly pant after something new or excitable that they cannot be persuaded attentively to peruse a single volume of sober history. Some will not even carelessly read our most interesting Sabbath-school books, unless there

is the appearance of a fictitious story on the first page.

To remedy this evil, we have made vigorous efforts to exclude all books of this character from our Depository, to supply their places with those containing valuable matter of fact, and to persuade each superintendent to see that his Sabbath-school library is faithfully examined, and all such books removed. And as it is almost impossible to ascertain whether the children have read their books, when each child has a different one, and the teacher none, the Board would advise every school, when it enlarges its library, to purchase a sufficient number of each book selected, to furnish a whole class and the teacher; and when a set has been retained two or three weeks, until each child is able to give a satisfactory account of the whole book, let it pass to the next class, and so through the whole school. Except the expense of the book furnished the teacher, this mode of replenishing a library will cost no more than the old one. And it not only removes the evil alluded to, but it gives the teacher an opportunity to press the most important religious truth of every book, home to the hearts and consciences of the scholars.

The views presented in this report, in substance, commend themselves to the approbation of all the friends of the Institution.

### THIRD ANNUAL REPORT

*Of the Hartford County (Con.) Sabbath School Union, presented at their meeting, holden in Hartford, April 14, 1830. pp. 28.*

Sunday-schools in the city of Hartford have always stood high, and at times, they have been among the most favoured of the Lord, in our land. The general diffusion of religious knowledge in that state, and the general intelligence of the people, combine to give the institution great advantages.

The number of reporting schools, in connexion with this Union, is 38;

teachers 1,100; scholars 6,085, and nearly 10,000 books in Sunday-school libraries.

The report mentions an improvement in the character of libraries by the exclusion of objectionable books, which have been incautiously admitted.

The suggestions of Rev. Dr. Alexander, in relation to Sabbath-schools, published the last year,\* are spoken of in terms of high approbation, and some of the most important of them are already in course of practical application.

We cannot refrain from extracting a few passages, at random, from this interesting document.

Though our schools have been much increased within a few years, the past year has added but few to our numbers. In very few schools has the increase been great, and in some, there has been a falling off from their numbers. We know not whose fault this is, nor are we disposed to censure any one. But we do think that the teachers themselves can do more than the officers to continue their scholars in school. The first duty of a teacher is to interest his class, and to make them pleased with attending. We do not say that this can always be done. But it often happens, we have no doubt, that, if the children are not pleased with the Sabbath-school, it is the fault of the teacher. If a scholar is absent, the teacher may ascertain the cause, and almost always prevent a child's leaving the school, without a good reason.

The prosperity of a school, in a great measure, depends upon the interest which the teachers feel in this work. If the teachers are engaged, the school will flourish. But if they are not interested, if they do not enter

upon their duties with spirit and energy, but meet them as an irksome task, the school will languish. It then becomes an important inquiry, how shall the teachers be led to cherish a deep interest in the prosperity of their school? First, we think they must be interested in their own classes. How can this be done? The answer is plain. Let them be faithful to their pupils in school, and faithful to them in the closet, and they will not fail to be interested in their charge. Let each teacher feel that here lies his *TALENT*; that Christ has given it to him; that to his Lord he is responsible for the improvement of it; let him remember, that he and his pupils are to meet together around the judgment seat of Christ, and let him cherish an ardent and unextinguishable desire, that he and they may hear the Saviour's welcome, and be admitted into the gates of the celestial city—and he will not be indifferent to the welfare of his class; he will not meet his pupils from week to week, hear a formal recitation, and go away again, feeling that his work is done.

Another important inquiry is, what are the best means to excite in the teachers, a mutual regard for each other, and a deep interest in the general welfare of the school? We believe that no means are so well adapted to produce such a state of feeling, as social prayer meetings designed exclusively for the teachers. Here, they are brought into an acquaintance with each other, and before the throne of a common Father, they make known their wants and desires; here they feel that the work in which they are enlisted is the same; that their Master is one, and their hopes and fears, their joys and their sorrows are one: and last, though not least, they believe, that if they are faithful, they shall sit down together, and enjoy the same reward in the kingdom of glory. A very profitable, as well as interesting exercise on these occasions, is a familiar conversation upon the lesson of the succeeding Sabbath. Let the one who conducts the meeting, question the teachers, and give to all that choose an opportunity to express their opinion upon the topics of the lesson. The teachers will previously prepare them-

\* This pamphlet may be obtained gratuitously, by any person who will answer for its judicious circulation, on application at the Depository, No. 146 Chesnut st. Philadelphia.

selves for this exercise, by study, and reap much advantage from comparing their views upon the subjects contained in the lesson. It is important that one evening in a month, should be devoted to hearing the teachers report the state of their classes. The advantages of this, can be known by those only who have tried it. The teachers will not only acquire a more accurate knowledge of their own classes, from having to give an account of them, but they will become acquainted with the character, standing and progress of the other scholars; they will learn the difficulties and encouragements of their fellow-labourers, and the various means used to interest and instruct the pupils, and thus they will have an opportunity to adopt any improvement introduced or suggested by others. We shall be much disappointed, if this course, prayerfully pursued, does not give to the teachers who shall adopt it, a new interest in each other, and a new impulse to the school. One of our auxiliaries gives a particular notice of these meetings, and speaks of them, as being the most interesting and profitable, of any the teachers attend.

#### FIFTH REPORT

*Of the Rhode-Island Sunday School Union, read at their Annual Meeting, held in Providence, April 7, 1830. pp. 24.*

This is quite a full and interesting report of Sunday-school affairs, from one of our Auxiliaries, whose progress in the good work has been less rapid, than in those States where the design and benefits of the institution have been better understood. A new interest seems to have been awakened there, and the late measures they have adopted will, with the blessing of God, advance the cause still higher in their esteem and confidence.

The union has thirty-two auxiliaries, estimated to embrace 546 teachers and 5000 children. The amount sold from the depository of Sunday-school

books during the year has been \$530. Within the bounds of that State, according to the lowest computation, there are now more than *ten thousand* children of a suitable age, who are destitute of the advantages which flow from Sunday-schools. The report of an agent who has been employed in that State during some portion of the last year, states that

“There are about *forty* Sabbath-schools in Rhode Island, and about *four hundred* school districts. I know this estimate to be within the limits of the truth, because I have been in each township in the State, and in some townships I have visited every dwelling house. Now it should be recollected, that a great majority of these schools are located in the most populous places in the State. Thus Providence has eleven or twelve; consequently, when you pass the limits of the populous towns and villages, it is seldom a Sabbath-school can be found in any township.”

In allusion to the peculiar fitness of the institution to the wants of many sections of that State, the report of the managers says:

“The benefits derived from Sunday-schools are peculiarly adapted to the wants of this state: perhaps more so than to any one in the Union. We are strictly speaking a manufacturing community. In every part of the State little villages are springing up; and those who have the largest families of children, who can be employed in the labour of the establishments, are sought to people them. We would say nothing intentionally to wound the feelings of any, but a sense of duty, and a desire for the rational improvement of the community, compels us to speak the plain language of truth. We are aware that in many of these factory villages, the leading men are lending their influence and their efforts for the instruction and good of the inhabitants. But we know further, that in many others, the intellectual and moral improvement of both young and old, is sadly neglected.

Parents, compelled by their necessities, or instigated by motives of selfishness, cause their offspring, from their earliest years, to engage in the business of the manufactories. Forgetful of the fact, that "knowledge is better than a mine of wealth," they allow them no time for the acquisition of a common education, much less of religious instruction. The holy Sabbath is hailed by this youthful throng, not as a season set apart for the worship of God, but as a day of relaxation from the severe and continued toils of the week, and is spent in slothful inactivity, or sports and recreations.

If these statements be true, and who will deny them, what a field is here opened for the labours of the friends of Sabbath-schools? Animated by a sense of the deplorable condition of this large class of our youthful population, and believing that every destitute village and district, when made acquainted with the design, and instructed in the method of forming and conducting Sunday-schools, will gratefully seek their establishment, your board have already made arrangements, which they trust will meet your approval, as conducive to the attainment of the end in view. Mr. M'Dowell has been engaged to superintend the agency the approaching season, and to associate with him a sufficient number of well-qualified agents, to assist in the work. We trust they will be enabled during the months of May and June, to visit every portion of the State, and by disseminating the necessary information, and lending the aid of their exertions and experience, to do more towards the general extension of the Sunday-school system in this State, than has ever yet been effected."

We have room only for two or three short extracts from the reports of particular schools.

*From the Beneficent Congregational Sunday School Society, Providence.*—

"The Union Question Book, published by the American Sunday-school Union, has been introduced into the school since our last report. Notwithstanding the many objections urged against the use of printed question books, we are disposed to believe

them very useful, as there are but few teachers who can express their views and sentiments with ease and perspicuity, in the form of questions. Besides, printed questions can be seen by all, and parents may thereby become acquainted with the doctrines and duties enjoined upon their offspring."

*From the First Baptist S. School Society, Providence.*—"Among the other special advantages which attend Sunday-school instruction, we regard it as not among the least, in the present improved and excellent method of imparting religious knowledge in our schools, that the teachers are necessarily required to obtain a more intimate knowledge of the Bible, than has heretofore been considered necessary; so that they that water, are indeed watered themselves. Indeed, the advantages attending Sunday-school instruction, to parents, teachers and scholars, are incalculable; and the blessings which follow in their train, can never be fully known until that great day for which all other days were made."

*From the Congregational Sunday-school Society, Bristol.*—"Since our last report, we have been permitted to witness a more happy state of things in our school, than we have ever before seen. The first thing worthy of notice, was a deeper and more active interest manifested by the teachers of our school, in attending teachers' meetings for prayer, examination of lessons, and other subjects relative to our schools; in making greater exertions to increase our library, and in successful efforts to increase the number of scholars, and retain them in school through the winter.

"It has been pleasing to notice an increasing interest on the part of parents. Some have remarked that their children have frequently made their Sunday-school lessons and books, their last companions before sleep, and first after it, and some have been heard to murmur out part of their lessons in sleep. One little boy, six years old, was heard to repeat his lesson in a whisper, when passing along the street. The avidity with which every new book of our library has been seized and read, marked its usefulness. The

inquiry, how to reconcile different passages of scripture, and others equally important, has been peculiarly gratifying to the teacher.

"The occasional falling tear, from some few of the older scholars, in view of truth, encouraged us to hope God was about to visit us in mercy; but nothing special occurred until the second Sabbath in January, when we were permitted to hail the tear of a teacher, accompanied with the deeply solemn inquiry, "What shall I do?" No less than five of our teachers were found to be deeply impressed, on the following evening. These, with a few of our scholars, were the *first* known to be awakened among us. Quite in the early part of the revival, eight of our teachers were rejoicing in hope. One only remained without hope in Christ; she was absent, but not forgotten by the other teachers, when at the throne of Grace. After a few weeks she returned, and soon became a follower of the Saviour. Our whole number of teachers is twenty-two, one of whom joined the school recently, since obtaining hope—twelve were professors of religion before the revival—and all are now hopefully pious.

"Our whole number of scholars, attending school at present, is 136—about 160 attended during the warm season—41 of whom are entertaining hope that they have passed from death unto life; and many of them give a pleasing evidence of their attachment to the Redeemer; some are yet anxious. The conversion of parents, has, in several instances, followed that of their children. The school has been greatly blessed, and is highly favoured with pious, intelligent teachers, who have a *mind for the work*. Two new schools have been formed in town, and the number of Sunday scholars is greatly increased. There is also in connexion with ours, a school taught by a pious, excellent lady, consisting of more than twenty scholars, two of whom have obtained hope in this revival."

*Extract from a letter from REV. DAVID BENEDICT, dated, "Albion Mills, Smithfield, March 27th, 1830.*

"A Sunday-school, under my superintendence, was commenced in this

village, about the middle of November last, and has been continued *through the winter*, and up to this time, with an unusual degree of prosperity, (considering the dispersed and depressed condition of the place,) and I trust, with no inconsiderable effect. 100 have entered the school, and the usual attendance has been uncommonly good.

"I have now *tested the principle*, and am *fully* satisfied, that the *winter season* is not only as *good*, but a much more favourable time for the management of Sunday-schools, in manufacturing villages, (if in no other places,) than the milder portions of the year. Many of the children, and *too* many of their parents and guardians, are sadly deficient in principle, with respect to this important pursuit; and while they are *weather bound* by the severity of the season, I have found it less difficult to keep them in the school, than when rural attractions invite them abroad."

## REVIEWS.

### LITTLE SUSAN,

*Or the Young Christian.* Written for the American Sunday-School Union, and revised by the Committee of Publication, pp. 72.

We have in this little volume one of the most extraordinary instances of early and exemplary piety which can be found, and one of its chief excellencies as a Sunday-school book, is, that it is all well authenticated.

The exhibition of early piety, in a fictitious form, is attended with peculiar danger, and even where the facts are believed to be true, the manner of stating them is often so objectionable, as to make it exceedingly questionable, whether, on the whole, the mischief done by them, is not much greater than the good.

The work before us, is from the pen of a distinguished clergyman of the

Methodist church, and it is, he tells us, "a narrative of plain, unexaggerated truth."

"The subject of it was well known to a very extensive circle of relations and acquaintance, any or all of whom, can attest the reality of the facts we have asserted. The compiler received them from the very best authority, and was himself personally, though but slightly, acquainted with her. Fearing, however, that the character given might appear too highly coloured, one or two individuals of piety and judgment, who knew her intimately, and saw her daily, though not connexions, have been consulted, whose decided opinion it is, that in no instance has the truth been exceeded. Often, indeed, from the impossibility of representing, by language, the countenance, voice, gesture, and manner, the impression made by our relation must fall short of the reality."

The style has undergone some changes, and a few passages have been omitted; and we are persuaded, that, though a still greater degree of simplicity is desirable, the volume will be found fitted to most of the children of Sunday-schools.

That our readers may judge of the character of the work, we shall give a few extracts which possess great interest, independently of the object for which we introduce them.

After describing the manners and deportment of little Susan, the author says:—

Still Susan was a child, and not at all above the innocent and becoming recreations of childhood. And she carried her piety even into her amusements. They were not only such as were harmless in themselves, but pursued in a harmless manner. In them all she was watchful against sin; she took care not to let them encroach upon her duties, nor take up too much of her time, nor would she suffer her heart to be too fondly set upon them. She was very neat, too; and as an evidence of it, I may be allowed to

mention, that, at her grandfather's instance, she had a little room by herself, where she kept her play-things, her dolls, and her little drawers, all arranged with the most exact order and kept with perfect neatness. This room served also for her private duties. Hither she used to repair by herself with her little Bible, and in the retirement and solitude of this room, offered many fervent prayers to Him who said, 'Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.' (Matt. vi. 6.)

The true children of God have ever been distinguished by their high and strong regard for his sacred oracles. The language of the holy David, the sweet psalmist of Israel, still expresses the sentiments of their minds and the feelings of their hearts. "O, how I love thy law. It is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." This was a very discernible trait in the character of little Susan. In the month of February she had a neat little Testament presented to her by a friend, on the blank leaf of which was written a prayer that it might "assist her in knowing from a child the Holy Scriptures, which are able to make her wise unto salvation, through faith that is in Christ Jesus." (2 Tim. iii. 15.) She was exceedingly delighted with the present, and expressed great desire to understand the Bible better, and to love it more; at the same time inquiring how this knowledge and love might be obtained. She was directed to pray for the assistance of the Holy Spirit, who could alone explain it aright. The day was extremely cold, and as she went out of the room soon after without saying a word, her grandmother had supposed she had gone up stairs; and fearing she would take cold, requested her aunt to go up and bring her down. She did not find her there, however; but on opening the chamber door, saw her kneeling beside her little bed, with the Testament before her; and so engaged was she in prayer, that she was not conscious of her entrance. She was praying,—“O my heavenly Father, make me love

the Bible—let me love to read it better than the Pilgrim's Progress, or any book. O Jesus! teach me to love thee," &c.

In the summer of 1826, a lady was residing at her grandfather's, who one day was relating some accounts of her family. Among other things, she observed that she had two daughters who were pious, and two sons in the ministry, and that she had lost two who died joyfully in the Lord. During this relation, little Susan occupied her usual seat by the side of her aunt, employed with her needle, and seemed entirely engrossed by her work. For she was a modest child and humble, as are all truly pious children; and never intruded herself upon the notice of company, or made her remarks while older persons were in conversation. But on her aunt's going out of the room, she followed her, and said, "Oh, aunt, what a sweet and happy family that lady has,—four loving Christ on earth, and two praising him in heaven!" It was a great grief to her that her Sunday-school teacher was not decidedly pious, and she frequently mentioned it with great anxiety. She would say, "I love Miss A—, but she is not pious. She never talks to me about Christ. She only hears me say my lesson. O how I wish she loved Christ." Her aunt one day felt herself much reproved by her. Before she became religious, Susan had a habit of crying violently for trifles, which she entirely left off when told that that it was sinful and improper. On the occasion to which I allude, she found her aunt in tears; and on asking her what was the matter, was told, "Nothing."—With an expression of surprise, she replied, "Why I thought that it was wicked to cry for nothing, and you are a christian, aunt! Is it not sinful? Are you not wicked?" These last instances not only tend to illustrate the character of little Susan, but they serve also as an admonition to Sunday-school teachers, and to all others who have any thing to do in the management of children. How close is their observation! And if they are pious, what opinion must they form of those whose inconsistencies they witness! And if they are not, how readily will they adopt those ha-

bits which are set before them! The best precepts will weigh nothing against the influence of a bad example. In vain shall parents tell their children not to love the world, not to seek its applause, not to pursue its vanities, if the children see that these are the principal objects of their parents' pursuit, and the most agreeable subjects of their conversation.

#### THE BRITISH OFFICER.

*A Narrative of the Character and Death of Mr. Tucker Mends, who was killed at the Siege of Algiers.* Revised by the Committee of Publication. 18mo. pp. 72, (seventh series,) price 18 cents bound, 10 cents boards—with usual discounts.

This brief narrative has been placed on our shelves during the last month. It presents a case of early and exemplary piety, under circumstances of peculiar interest. The subject of it was a well-educated young man, connected with persons—some high in rank in the British navy, and others possessing great respectability in the mercantile and religious world. The manner of his death, the religious state of his mind, for a considerable period before his death, and the letters he wrote under the influence of a presentiment that he should not survive, the engagement in which he fell,—are so many circumstances to give force and interest to his biography.

The preface to the *American Sunday-School Union* edition remarks, upon the spirit of the age which, within a few years, has shown itself in the provision which has been made for the moral and religious improvement of *seamen*.

"The establishment of places of worship, Sunday-schools and loan-libraries, of boarding-houses, marine schools, and savings-banks, the observance of the Sabbath and divine worship at sea, together with the distribution of the

Bibles and of religious tracts, have been among the means employed to bring sailors to a knowledge of the truth as it is in Jesus.

The *American Seamen's Friend Society* has been organized nearly two years, and has been the instrument of great good. Other societies of the same kind are established in the principal sea-ports of Christendom.

We, who enjoy religious privileges, seldom think how large a portion of our fellow-citizens are entirely deprived of them; and when we consider how many of the comforts and necessities of life come to us, through the labours, and dangers, and privations of seamen, we ought to be willing to do all in our power for their comfort and salvation. As it is now, it may be said of many a ship, that it carries no balm for the afflicted; there is no physician there. If a poor sailor sees that he is bound to eternity, that nothing but a change of heart and an interest in the atoning blood of Christ can save his soul from being wrecked—totally wrecked; if he is burdened with a sense of sin, and a fear of God's displeasure, he has no friend to whom he can open his heart, for he has not yet learned the way to the best of friends—the Friend of sinners, who rules the raging billows, and gives peace and hope to the trembling spirit.

Let us give them the Bible, the tract, the instruction of a Sunday-school, and the privileges of worship at home and abroad, and we may hope to see them as happy as they are useful, and as much distinguished for their sobriety as they have been for their thoughtlessness.

We cannot better illustrate the character and feelings of the young man whose biography is before us, as well as the general style of the book, than by the following extract, and the remarks accompanying it, from a letter to his mother; written under the firm conviction, that when his mother should read it, the hand that wrote it would be "mouldering back to dust,"

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and dated—"Eternity." The author justly observes, that—

Sons will read it as their own language; mothers will feel it addressed to them. In the intercourse of individuals, we reflect on the circumstances of each, while we mark their language, and these influence our opinion of their motives. The words of a child to a beloved parent, are likely to be the utterance of undisguised affection. It is no easy thing for one, whose mind is susceptible of every tender emotion, to sit down and tell a mother, "it is probable I shall never see you more." Under such a feeling, the sentiments expressed have a stamp of sincerity. The letter evidently discovers a hurried state of mind, a rapid transition from one subject to another—a hovering of thought between self and the beloved object before the imagination. He utters in this, the same expressions of lively confidence, with a constant reference to the same truths as the ground of his support; sudden glances at the littleness of this world, and the grandeur of another; at the pains of this life, and the glories of a better. But its principal feature is a tender anxiety, an ardent concern about a mother's eternal interests; the pleading eloquence of the heart, that strives to prevail, but seems embarrassed by the importance of its subject. He alludes to every truth, and uses every consideration, to make them bear on the great subject of salvation by Christ alone; while he strives, if possible, to heal the wound and dry the tear, which were to be a mother's lot, when he had passed far beyond the boundaries which enclose sorrow and sighing, pain and death. Surely, if religion is not a reality, our friend could not have felt such solicitude respecting it, or if he had not known and felt it in its power.

By the side of such a scene, the cold, unsatisfied indifference of the dying infidel looks inconceivably pitiful; the blasphemy of a dying profligate, indescribably wretched. Contemplating such a scene, the believer should be encouraged, remembering, that He who imparted to our friend strength equal to his day, is able to



make all grace abound towards them, and enable them to say as he did, "I die trusting."

"ETERNITY.

"My dear Mother,

"I arrived with the fleet in the Mediterranean, and anchored at Gibraltar; but finding no conveyance to Malta, where Captain — resides at present, I remained on board this ship. We are off Algiers, and shall attack it immediately. If I do not live to see you any more, you will receive this, as I leave it in my desk for you. It is expected this will be a most tremendous fight, and the Albion, from her situation, will receive more fire than any other in the squadron. I am stationed on the forecastle, having a gun there under my charge. As this letter will not reach you, until I am launched into eternity, know, my dear, dear mother, that I have hope in my Redeemer's sufferings, to be justified before the face of my God. While writing this, I pray that my fall may have the effect of pointing you to Him, who only can save, and that he can to the very uttermost. I should indeed dread to die; but I trust that if I do, I am only sent to sing praises the sooner to that Redeemer who has sent his grace into my heart. I have left the things of this, for those of another world, where I hope my Saviour will receive me as one of his blessed—blessed with having his precious grace. May he send it into all your hearts, and draw you to himself. Remember that this world is of little consequence to me at this moment. 'All is vanity!' Oh, deceive not yourselves, but look to the Redeemer's sufferings for you. If you ask for his grace while on this earth, you shall have it. A God coming on this earth, to die for such worms! I survey this plan of redemption with wonder and love to him who died for me. Remember, oh mother, that my last wish is, that you pray earnestly for the Holy Spirit, and saving grace of Christ, which alone can make me happy at this time. By the time you receive this, I shall long have been gone, I hope, to heaven. Don't grieve for me, for by that time I shall be with the Redeemer; but be concerned for your own soul, which is

liable to be required of you each day, each moment. Look that you be ready, when it shall be required of you. I feel quite resigned to all that can happen to me, as I know I am under the direction of a loving Father. My last prayer is, that you may know Christ and him crucified. Learn to think yourself a sinner by nature, and that all your charities are as dust before God, unless you have and feel a love to Christ, surpassing all other love. If you have not this love, pray earnestly that you may feel it, and that immediately; for see how I am cut off in the prime of youth. If I knew you felt that Christ died for you, I could indeed depart into another world with delight. Oh, embrace Christ, who alone can save. Let these words strike on your heart with treble force. Read especially the New Testament—the Epistle to the Romans, and Doddridge's Rise and Progress of Religion in the Soul. Know that these things are now what I rest on. Silver and gold are of no consequence to me now; Christ is the only refuge by which we may enter. Remember, that by the time you receive this, I am either in heaven or hell! If in heaven, not by mine own works, but through Christ, who was the only one that ever kept the law. He is our justification before the pure throne of heaven. The God that dwells there, is of purer eyes than to behold iniquity; therefore he will not behold us, except through a blessed Mediator, Christ, to whom we must pray for his blessed Spirit to help us, seeing that our state is by nature sinful. Except ye be born again of the Holy Spirit, ye cannot enter into the kingdom of heaven.

"Let this shock make you fly to Christ; if so, I willingly die; for I shall soon see you, if you go to him, in another and a better world. I die trusting. I commend you all again into His hands, who can indeed bless you, until I see you in heaven. We shall meet again, perhaps very soon.

"Yours," &c.

This is an object on which contemplation may dwell with advantage. A youth, little more than eighteen years of age, on the eve of entering into a

perilous conflict, sitting down under a strong impression of approaching death, to inscribe his last adieu, and give utterance to the last feelings of a son's affection. Letters written under such circumstances, will be regarded as the dictates of the heart. They tell the undisguised principles of the mind, the real anticipations of another world. The picture they draw has strong features. The force of expression natural to a mind awakened by solemn and terrific scenes; a tenderness of affection that awakens our sympathy, and sheds light over the darkness of death's approach; but most of all, a calm tranquillity of spirit, a joyful confidence, which honours the grace of God, and loudly tells the reality and blessed influence of vital religion. Why all this? Whence this happy state of mind, this bright prospect of eternity? Nothing said about the fears of danger, the pains of death; no want of courage to face suffering, but all pleasure in the soul! It is from a well-grounded reliance on the Lord Jesus Christ. The "joy and peace," is all in "believing" his willingness to save, believing that he had communicated his rich grace to the soul, and that his promises were all engaged for its welfare. He felt that though his passage through the valley of the shadow of death would be rugged, yet that the divine rod and staff would comfort him. Why this eager solicitude for the welfare of others? this strong anxiety that they might know and love the truths of the gospel? They had been precious to him, he wished them to feel their value; Christ was the foundation of his hopes, and he knew that "there is none other name under heaven, given among men, whereby we must be saved."

There will be found in this little volume, two superior wood engravings—one presenting a view of Algiers from the harbour, and the other, a view of the engagement in which young MENNS was slain.

We owe it to ourselves and to the friends of the Society, to say, that in the re-printing of foreign books, there is much in their *style* which we feel to

be objectionable, especially in the unfitness of the words to the capacities of children—but which it is very difficult to correct entirely, without transcribing the whole work. With the small books, this has sometimes been done; but in a book of the size of that now before us, many exceptionable words will escape notice, and can only be corrected upon subsequent revision.

#### HISTORY OF THE CHURCH OF CHRIST.

So numerous are the demands which the care of our own publications makes upon our time and thoughts, that we can seldom examine books which come into our hands from other sources. We see enough of them, however, to satisfy us, that though some of them possess high excellence, and as such are added to our catalogue of miscellaneous books, others are exceedingly defective, unprofitable and deceitful.

Among the latter, is an 18mo. of 144 pages just published, with this imposing title:—

*"History of the Church of Christ, from the creation to the present time. Also Narrative, &c. for S. S. Libraries. Portland, Shirly and Hyde, 1830."*

On opening the book, the reader finds that all there is in the volume respecting or resembling a history of the church, is contained in the first *twenty-seven* pages! So that instead of that most desirable work, which we have sought, and for which we have offered a premium in vain, viz. a history of the church adapted to the use of Sunday-schools, we have what might properly be entitled, a very short, and very disjointed statement of several independent facts, some more and some

less remotely connected with history and prophecy; introductory to an odd collection of narratives, memoirs, essays, anecdotes, poetry, &c. &c., sufficient to occupy the requisite number of pages.

A substantial objection to the book is, that it is not what it pretends to be. We do not mean by this remark to impute any designed unfairness to the respectable press, from which the book seems to have issued. But however justifiable it may be, to make up a book for sale, and to give it some special appropriation, whether it has any or not, such as "*for families*," "*for young people*," or "*for Sunday-school libraries*," in order to facilitate its circulation; it is very clear, that those who purchase books on the faith of their titles, should be put on their guard in such cases, and it is with this view, and no other, that we forewarn them to examine the "*History of the Church, for Sunday-school libraries*," before they buy it.

In a religious newspaper published at *Portland*, we have the following notice of this work; we extract it for the purpose of giving the book as much credit as it deserves in the view of others.

With the contents of this book, in themselves considered, we have little, if any fault to find. On the contrary, we think they must be read with great interest and profit. Still, we conceive, the publishers have erred in the title which they have given it. Besides being of a more miscellaneous character than its name imports, the leading article in the volume is not, properly speaking, a history of the church; but the Sermon, which was listened to with so much interest by the last General Conference of Maine, changed to the form of an essay or dissertation, in which two positions are illustrated by historical facts, viz. — "the difficulties which attend the

progress of the church," and "the certainty of her triumph," notwithstanding. To this succeed two attested narratives; followed by "mistakes in religion," "Self-deception exemplified," and various other pieces, constituting an ample variety.

#### EXTRACTS FROM THE REPORT OF A MISSIONARY—INFLUENCE OF PREJUDICE.

Rode to ———, and learned the result of Wednesday's meeting. They resolved to establish a school, and commence it on the next Sabbath; but refused to have any library. Such is the general state of feeling in this settlement, that I do not suppose the best Sunday-school library that could be formed of the publications of the American S. S. Union, would be accepted, if offered gratuitously. Indeed, some parents threaten to take away their children from school, if any one should attempt to explain the Scriptures, or say any thing about the lessons. There are in the settlement eleven families sufficiently compact to send to the same school with convenience. But three men among them make any profession of religion, and, unfortunately for the interests of *Sunday-schools*, they are men of doubtful piety. I cannot better illustrate the moral and religious condition of this and many other sections of my district, than by giving you the history of a Sabbath-school that was opened here two years ago, as it was given to me by one of the most respectable men in the place.

According to the account of Mr. ———, of ———, a certain man by the name of ———, (of rather doubtful character,) belonging to a neighbouring town, proposed opening a Sunday-school and furnishing a library, and the time was appointed to begin. The people came together with the children; and as it was made a regulation to open and close the school with prayer, somebody must be called on to pray. Only three men in the place were ever known to pray—viz. one Methodist, and two Presbyterians. The latter being present, one of them (Mr. ———) was invited to perform the service. As he rose to comply with this request, about one-half of the

meeting, not considering Mr. — a fit person to pray, left the place, in order to avoid hearing him. At the close of the school, the other Presbyterian (Mr. —) was called on to pray. Those who had stayed during the first service, could not bear to hear such a man as Mr. — pray, and fled the place. Thus began and ended the Sunday-school in —.

*Difficulties in a village in New York.*

To give you any idea of the difficulties which our school has had to encounter, it would be necessary to give you a little history of our little village and its vicinity, which would be a distinction that we are not worthy of, particularly if we confine our remarks to Sabbath-schools. Suffice it to say the village contains upwards of 30 families, that nearly all the land is owned in the neighbourhood by a few very wealthy men, that it is settled by tenants of the lowest grade in society, who disregard the Sabbath, have no inclination, or very little, to have their children educated in any way, and least of all in Sabbath-schools. The wealthy men do not observe the Sabbath, except as a particular day to salt cattle, &c., of which they have a vast multitude. So great is their influence, that whatsoever some of them will say, is considered by the multitude as of greater authority than the Bible itself. They laugh and ridicule the Bible, and every thing that is sacred or good; still our little school, even in this Sodom, has done some good; the few who attend it, are strongly attached to it.

*From the Sunday-school in Alexandria, (Pa.)*

We do not know that they (Sunday-schools,) have had a direct influence on any individual, excepting one woman, the mother of four children; bred in ignorance, she did not even know her letters, and never attended any place of worship. On hearing her little daughter, eleven years of age, read the Scriptures, and books from the Sabbath-school library, she became concerned, and applied to one of the superintendents to teach her privately: she is now engaged, and anxious to get instruction. She can spell, and we hope she will be soon able to read. We have reason to believe that the

books taken home by the children, and read in the families, have excited in the minds of many adults, a strong desire to learn to read. Eight have attended our common school through the winter in this village.

*From a Missionary in the West.*

T—is a flourishing village of thirty families, many of whom are from the Eastern States. There are twelve or fourteen professors of religion in the place; but I could find only four who felt deeply interested in the cause of Sunday-schools, and indeed there is but one who manifests a determination to go forward in it. Mr. P— says there are 100 children in this neighbourhood who are old enough to attend school, and most of them spend their Sabbaths in playing ball, and other amusements. Public sentiment in this place is very strong against Sunday-schools, though a considerable number of the inhabitants have been particularly acquainted with them. Several copies of an infidel paper are taken, and diligently read in this village. They have preaching but seldom. Mr— P. says he will have a Sunday-school, and with the blessing of God, it may be the means of building up His cause, and saving many souls, in this (now) abandoned village.

I am not at all discouraged, but the work before me is great; I am not discouraged, so long as I hear such statements as the following:—

“Our Sunday-school is going on finely. We have about thirty-five scholars, and a considerable library, Capt. B. has become deeply interested in the school, and I think it has been the means of producing a change in him. He is one of the teachers, and spends half his time in studying his question book, to prepare for his lesson on the Sabbath. I did not inquire whether this change was a hopeful conversion, but received the impression, that he regarded it as such.”

*From a Sunday-school in New Jersey.*

Permit me to say, that from experience and observation, we judge and say that the Sabbath-school cause does not produce the good it ought, after it has been apparently gaining ground for so long a time; we act too much under the impression that the consequences of all our labours will be seen

after the children grow up. *Then*, we are apt to say, we shall see in the fruits of Sabbath-schools, Buchanans, and Brainerds, and Henry Martyns, and Harriet Newells, &c. &c. This is true; but we had our great men long before Sabbath-schools began. And they would probably have arisen in the church, without Sabbath-schools. What then should the peculiar result be? Why, the *immediate* conversion of the children to God. And until this is our object, our aim is too low, and Sabbath-school privileges will be abused.

This consideration should be kept constantly in view, by Sunday-school teachers and Missionaries, and by all who have the superintendence of Sabbath-schools.

*From the Millon, (Pa.) Sunday-school.*

We find it much more difficult to interest teachers, than to obtain scholars. Though many engage, few continue long. For nearly a year our whole number for both departments were only three, including the superintendent. Two of them were formerly scholars, and for four years, have been indefatigable as teachers. A few weeks ago one of these married and removed, whose place has been filled by another scholar, a regular attendant for five years. We do not recollect that we have had a visit from a Minister of any denomination, since the commencement of our school, and if they have rendered us any assistance, it is unknown to us.

*Benefits of a library.—From the Jefferson and Berkley, (Va.) Report.*

Sabbath-school libraries have been one of the most powerful aids in accomplishing these things. These little volumes have been the means, through the blessing of God, of conveying to the youthful mind such useful knowledge and instruction, and have been made the acknowledged instrument in his hands, of enlightening the mind, and leading to the fountain of peace. They have not only been beneficial and instructive to the young, but have been eagerly inquired after, and read by those who are advanced in life. Parents have solicited books from these libraries through their children, and

some have not been ashamed to acknowledge, that they have been much benefited, as well as instructed, by the perusal of these volumes. Indeed particular cases might be mentioned, where parents have waited with anxious solicitude for the return of their children from Sabbath-school, that they might receive from their hands a new volume from the Sabbath-school library and after the perusal and re-perusal, look forward with anticipations of pleasure and delight, for the return of the next Sabbath, when they should have the privilege of again receiving from the hands of their child, another volume from the Sabbath-school library.

ACCORDANCE OF INDIAN TRADITIONS  
WITH THE HISTORY CONTAINED IN  
THE HEBREW SCRIPTURES.

In our number for *November* last, we published an extract from an interesting letter addressed to a gentleman in *Philadelphia*, by an officer of the army, dated *Sault St. Marie, September 12, 1829*. We are permitted to take the following extract from a letter by the same gentleman, dated at the same place, *February 20, 1830*, which contains some interesting facts illustrative of the accordance of the traditions of the Indians with the history contained in the Hebrew Scriptures.

"The Indians have a clear and circumstantial tradition of the Deluge, and *probably* of several other events which occurred in the earliest ages; but as I am fully aware of the force of imagination over the minds of antiquarians of all descriptions, I shall not now insist on any of these resemblances. I may remark, however, that the *manners*, if the expression is allowable, of the Book of Genesis, and the Hebrew books generally, make them particularly interesting to the Indians. The ceremonial uncleanness of the females, numerous observances in war, and

*medicine hunting* connected therewith, the whole business of *Sahsahge-witchegawin*, or Sacrifice, the rite of circumcision, the customs in relation to the punishment of murder and other crimes, the direct intercourse with the Deity by means of dreams and visions, and a thousand other circumstances, seem to the Indians to indicate that they themselves are much more like the ancient people of God than we are. In many instances, they claim to live up to the laws of the Bible, with more faithfulness than we do; and this is, indeed, in numerous instances, too true. These remarks are, I believe, applicable to all the Indians with which I have had any considerable acquaintance. The tribes have all great and manifest resemblances to each other, yet are widely unlike in some particulars."

MILAN, HURON COUNTY, OHIO.

The Huron County Sunday-School Union, was organized Dec. 22, 1829, with sixteen schools, and all supplied with libraries from books brought into the county by your agents.

Our annual meeting is to be held on the third Tuesday of November next. I was unwilling, however, that your anniversary should pass, without having received from us some account of the Sunday-schools in this county. I have therefore by special effort obtained reports from the secretaries of nearly all the schools. Where I have not received reports, I have supplied the defect from sources tolerably authentic. ALL THE SCHOOLS HAVE CONTINUED IN OPERATION THROUGH THE WINTER. Many of our schools thought last fall that this would be impracticable; they all, however, adopted for their watchword, that little monosyllable which accomplished so much in the mouth of the great founder of Sabbath-schools, and all difficulties vanished. We had only to say "TRY," and the mountain became a plain, with not so much as a mole-hill to impede our progress.

Your publications are universally popular here as far as known. The books are read by parents no less than by children.

*From the Report of a Sunday-school near Gettysburgh, (Pa.) March, 1830.*

The most obvious benefit arising from our school, is the observance of the Sabbath. Formerly the children of our village were under no restraint on the Lord's day, but devoted it to mirth and folly. Now, however, such a thing is indeed very rare. Nor is the observance of the Sabbath confined to the children. Many of the parents come to the school, hear their children acquit themselves of their week's task, and return home well pleased with the manner in which they spent their Sabbath evenings and leisure hours, which used to be devoted to idle or criminal pursuits. The library is read with avidity by old and young; such is the spirit excited by our little books, that a few children, in order to procure the loan of them, have by their tears and entreaties overcome a manifest unwillingness in their parents, and are now attending the schools. And we do not hesitate to say, that the 50 or 60 little messengers which we scatter over our neighbourhood every week, there to be read by *old and young*, will exalt among us the standard of moral character, and elevate the tone of pious and benevolent feeling. Indeed at the present moment their influence is seen and felt. Many who were openly opposed to the system have not only ceased to calumniate it, but have become its warm friends.

*From the Report of the Albany County Sabbath-school Union.*

One feature in the brightening prospect of our city schools, we present as peculiarly a source of encouragement, and worthy of universal imitation:—the increased attendance, the manifest seriousness and interest of our teachers on the occasion of our Monthly Concert of Prayer.

*Sabbath-School Publications.*—The Board have learned with pleasure, that

libraries are exciting and cherishing very extensively a taste for reading, both in the minds of parents and children. While we earnestly recommend the formation and increase of libraries, as decidedly the best system of reward to the children, and as an almost indispensable auxiliary to the operations of a Sabbath-School, we would especially and urgently invite the attention of Superintendents and Pastors, to the purchase and selection only of the *best books*—Of such as are adapted not merely, nor principally, to amuse the youthful mind; but to instruct, convert, and sanctify the soul—to cherish and to improve all that is amiable, and to correct all that is evil, both in temper and deportment. The Board would also suggest to those interested in conducting the schools under our care, the great importance of extending those easy and excellent means of religious instruction and of Sabbath-school intelligence afforded by the Sunday-School Magazine, the Youth's Friend, and Infant's Magazine.

The superintendent of one of the most prosperous schools in the city, reports that the frequent visitation of the school by the pastor and officers of the church, is attended by happy effects, producing "greater diligence and faithfulness on the part of the teachers, and more attention from the children."

ESTIMATE OF THIS MAGAZINE, BY THOSE FOR WHOSE BENEFIT IT IS INTENDED.

*Extract of a letter from a gentleman in Virginia.*

The selected lessons are uniformly used for testament classes, and the plan of using them is subject to all the censures of your April review. Very few copies of the American Sunday-School Magazine are taken, and I doubt whether a majority of the superintendents take it. I know an instance of an individual offering it, if teachers would order it, to pay for those who said they were not able to do so themselves; or

unwilling, after having taken it some time, but without inducing an order. I know of frequent loans to teachers who have not asked for succeeding numbers, and apparently did not care for them. I should like to see this work in every teacher's hands, and if you think it worth while, I will send you a list of teachers to whom you may send each one number *gratis*, and see what this plan will do. If you do, have reference in that particular number to such cases.

#### KINDNESS OF A TEACHER RECIPROCATED.

I know of a little girl, (says one of our late Reports,) whose teacher being sick, she applied to her mother for permission to visit her, and was denied on account of the condition of the streets, which were nearly impassable. She wept and said, "My teacher always visits the children when they are sick, and I wish to visit her."

#### ONE SECRET OF SUCCESS.

I think it easy to keep up a school and its interests, (says another report) and never saw a teacher who would *certainly* and peculiarly visit each absentee during the week, and who prepared to meet the class on the Sabbath, who did not have a full class. I like the plan of visiting on Saturday and seeking conversation with parents; and the very best plan I have ever known, is to get the parents to visit the school. This plan succeeds when all others fail.

#### IMPORTANT CONSIDERATION, ADDRESS-ED TO SUNDAY SCHOOL TEACHERS.

It is hard even to make even Christians feel that this is a work of *individual responsibility*. It needs to be pressed home again, and again, and again, that every child must bear

brought into a Sabbath-school, and that by no more wonderful means than the self-denying exertions of men and women. Many such pieces as your April review, if they would only be read, would do good.

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GOOD SUGGESTION.

*Extract from the Report of the Busketon, (Pa.) Sunday-school.*

Every scholar receives a Bible, for committing to memory the book of John. We think it of vast importance that every child should obtain a Bible before leaving school.

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STATE PROVISION.

*From the Report of the Smyrna, (Del.) Sunday-school.*

The Legislature of the State having made provision for the encouragement of Sunday-schools, &c., of twenty cents annually per scholar, we have at two several times received very efficient aid from this quarter.

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THE RESOLUTION.

*"Resolved—That the American Sunday-School Union, in reliance upon Divine aid, will, within two years, establish a Sunday-school in every destitute place where it is practicable, throughout the Valley of the Mississippi."*

Our friends have doubtless read the history of the proceedings in this, and neighbouring cities, within the last four or five weeks, upon the resolution just given, with various emotions. These proceedings afford abundant evidence that the grand project respecting the VALLEY OF THE MISSIS-

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SIPI, has already excited a deep interest in the Christian community, wherever it has been proposed and examined; and that wise and good men, very generally, are disposed to give it countenance and patronage.

No measure has ever yet been proposed for the accomplishment of good, by the aid of Sunday-schools, which approaches this, in immediate interest and importance. It asks more ardent prayer; more simple dependence upon the power and grace of God; more sacrifices of pride, indolence, and love of the world,—than any single enterprise with which we have been acquainted, in this day of enterprise.

But we have neither time nor room for prefaces; and we proceed at once to consider, as concisely as may be—

1. What are the facts connected with, and bearing upon, our proposed work in the Mississippi Valley?

"THE FIELD IS THE WORLD," said our blessed Redeemer, in the explanation of one of his parables. "GO YE INTO ALL THE WORLD," was his command to the few followers who then stood by him; though not less distinctly and imperatively to all who should become his followers, till time shall be no more. But such is the constitution of man in this state, and such the circumstances in which he lives and acts, that he can accomplish nothing, unless he observes a due regard to means and opportunities. He must limit, define, and arrange his objects in such a manner, as that he may do *effectually* what he does at all; and not expend his force upon so large a surface, as to leave no trace of its application. In supplying our own neighbourhood, town, county, &c. with Sunday-schools, we



discharge a duty of commanding interest and importance; and when we extend our plans to embrace large sections of our vast territory, and yet limit them by some specific boundary, it is for the purpose of proportioning means and ends to each other, and not because we forget or abandon other districts.

THE VALLEY OF THE MISSISSIPPI, in its full extent, embraces all the country whose streams are tributary to that mother of rivers. Thus defined, it includes part of *Pennsylvania* and *Virginia*, and the states of *Ohio*, *Kentucky*, *Tennessee*, *Georgia*, *Alabama*, *Mississippi*, *Illinois*, *Indiana*, *Michigan* and *North Western Territory*, and part of *Louisiana*, on the east of the *River Mississippi*—on the west, the residue of *Louisiana*, with the State of *Missouri*, and the territories of *Missouri* and *Arkansas*. These boundaries embrace, by estimation, 550,000 square miles, and are supposed to contain a population of nearly or quite FOUR MILLIONS of souls. Not less than FOUR HUNDRED THOUSAND of these are children and youth, most of whom are proper subjects of religious instruction; and without Sunday-schools it is improbable they will ever receive it; and if they do not receive it, soon, in this form, they will never receive it at all. It is to be considered also, that the means of week-day instruction are necessarily very limited, there. It would be gratifying to know, more accurately, the real state of things in this respect; but we do know, in regard to *Kentucky*, that a recent examination has been made, which resulted in showing, that of ONE HUNDRED THOUSAND who should attend day-schools, there were in actual attendance only 2500!

It has been uniformly found that Sunday-schools go far to supply the place of week-day schools, to those who can read; and where week-day schools exist, it has been repeatedly shown that the children who attend Sunday-schools, are much better informed, and succeed better in their week-day tasks, than those who do not attend them. Without inquiring therefore very particularly into their need of Sunday-schools, or some similar means of moral and religious education, we will suppose them to be as much wanted there, as in New England. Favoured as she is with the means of moral and religious improvement, she has been accustomed to count Sunday-schools among her richest blessings. In New England there are many villages and neighbourhoods, where darkness and ignorance reign unmolested, and if the reports are true of those who, being on the spot, have heard with their own ears, and seen with their own eyes, what they relate to us, such places abound in the western States.

Another fact of importance is, that the ratio of the increase of population in these States, during the last ten years, has been about 100 per cent., and in some States more. Their population now gives *seven* persons to the square mile. In *Massachusetts* there are *seventy* persons to a square mile. An equal density in the western States would give THIRTY-SIX MILLIONS, NINE HUNDRED AND SIXTY THOUSAND INHABITANTS, and a military force of at least FOUR MILLIONS.

It is believed the number of Sunday-schools, of every description, in this territory, now, cannot exceed *fifteen hundred*—many of which are supported by our Methodist and Bap-

tist brethren, independently, or in connexion with their own denominations. Such is our confidence, however, in the principles and plans of the *American Sunday-School Union*, securing as it does by its constitution the co-operation of all the principal denominations, and proposing as it does to provide the means of religious education without interfering in any measure or manner with sectarian points or practices,—that we cannot but regard it as our most obvious duty, to take strong hold of this enterprise, and do at once whatever the benevolence and activity of others has left undone, towards training up a generation there, to seek and serve the Lord.

And (2.) this is the proposition we have just made: not to establish a Sunday-school throughout the Valley, wherever they have none—but only in those destitute places, where the circumstances are such as make it practicable. The correction of a prevalent misapprehension on this subject, is deemed of importance; and we therefore state, particularly—that if there is a place inhabited by six families, living three or four miles from each other, and in different directions, and neither family having children over six years old, we should think the impracticability of establishing a Sunday-school was abundantly obvious. Add to these circumstances, that no teacher can be found, nor any place of meeting, and that each family belongs to, and worships with, a denomination different and distant from the other five—and what was before impracticable, becomes impossible. Let it be understood, therefore, that in a place where no Sunday-school is established, and where

the number of the inhabitants, and their relative location and circumstances render it, in the view of a sensible, discreet man, a practicable measure, *there*, and *there only*, does this resolution contemplate the establishment of one.

(3.) In accomplishing this purpose, we need, *above all* and *first of all*, the blessing of ALMIGHTY GOD, in whose hand are all the agents and instruments by which great changes are effected in the moral as well as in the natural world. This blessing is not to be coldly and formally asked, but it is to be craved, as the famished body craves food. There must be an humble, self-forsaking, overcoming faith in God. It will be one of the most animating tokens of success, when the great subject is distinctly and fervently remembered at the family altar, in the circle of social worshippers, and in the great assembly of God's people. But more especially shall we look to the SUNDAY-SCHOOL MONTHLY CONCERT OF PRAYER, to discern the signs of the times. If the return of the second Monday evening is hailed, from month to month, by the teachers and friends of Sunday-schools, in all parts of our land, as a season of great interest—if that sacred hour bears up to the King of saints, the supplications of only the *one hundred thousand Sunday-school teachers*, who are supposed to be faithfully engaged in this work in our land, as the supplication of a single soul,—our doubts and fears, if we had them, would leave us. But this will be a great change. There is scarcely a feature in the *present* aspect of *Sunday-schools*, which alarms us so much as the general neglect of the Sunday-school *Monthly Concert*. More than

half the schools that we have known to be reported the last year, have never yet enjoyed its privileges. When we see the Monthly Concert observed in all our schools; and the places of prayer crowded and solemn; and every soul feeling and owning the presence of God,—we shall be ready to look for a blessing so large that there shall be scarcely room to receive it. Whatever there is of opposition or difficulty in the way of an enterprise, it will vanish before the spirit of prayer and supplication, as Dagon fell before the ark of God. No hand was placed upon the idol to remove him from his place. The ark of God stood before him, and he fell with his face upon the earth, his head and his hands broken off, and only the stump of Dagon was left unto him.\*

Next to a spirit of prayer, we need, for the accomplishment of this work, *a spirit of real benevolence*. We cannot doubt that man's happiness, in every condition and relation of life,

\* This passage of sacred history was beautifully employed by the Rev. Dr. McAULEY of Philadelphia, in his remarks at the late anniversary of the American S. S. Union. In alluding to the manner in which opposition is to be met, error combatted, and prejudice removed—he observed, in substance, that *Dagon* was not overturned and destroyed by a violent assault to break his legs in pieces, and so batter him down; but the ark of God was introduced, and he fell with his face to the earth. It would be well if all the friends of our new undertaking respecting the western valley, would bear in mind that it is resolved upon in the strength of God, who can and will accomplish it by means which are most in accordance with that spirit of meekness, forbearance, and kindness which his people are required to cherish and exhibit.

is involved in his feelings and principles as a moral being. And the world will be searched in vain, for a human being, without moral feeling and principle, who is either happy himself, or makes those around him happy. It is not, and cannot be so, till the principles of God's moral government are essentially changed. *Education* is indispensable to the development and cultivation of those feelings and principles; and Sunday-schools have ever been found most happily adapted to this purpose.

What form then can the spirit of benevolence assume, more attractive than that in which we now contemplate it. A vast territory filled with all that is delightful and grand in nature; teeming with a new, vigorous, and enterprising population, and increasing in wealth and importance every moment, stretches out before us: kindred and friends are there, who though they have gone out from us, are still of us, and they tell us of the famine of the bread of life which prevails there. All the means of education are limited. Day schools, where they are established, are not what observing and intelligent men know they should be and might be. They have heard of the wonderful influence of Sunday-schools, and Sunday-school libraries, in awakening the attention, and improving the temper and character of children; they have heard of its indirect influence upon the habits and practices of individuals—upon the character of parents, upon the order and peace of families, upon the general sentiment of the community, and upon the institutions of morality and religion, and they long to have these blessings extended to them. But they have difficulties with which they can-

not contend single handed. The means of circulating information, and exciting inquiry, are very narrow. The institution itself is so little known, and is regarded with so much prejudice and hostility, by those who misunderstand its principles; or who have been misinformed, and therefore misjudge respecting its design and influence. The organization of a school, the employment of suitable teachers, the selection and purchase of a library, and the manner of securing the permanency of the institution—all these important measures are environed with difficulties. We know, in part, what blessings attend Sunday-schools. We know how they can be secured and extended; and we have resolved to open the sources of them in every destitute place, where it is practicable, in the great valley.

DEPOSITORIES must be established in central places, and upon a scale sufficiently extensive to ensure a full and prompt supply of minor depositories, as well as particular schools. Every facility must be afforded to the people there, to possess themselves of all that a Sunday-school needs.

INFORMATION must be circulated in every form; and men and women who have at heart the best good of their fellow beings, in their social and immortal relations, and who have prudence, intelligence and enterprise enough for such a work, must be employed to circulate it. If men of intelligence and reflection can be rightly informed on this subject, we shall have need to ask them but once to help us.

To this end we must have **ONE MAN** of rare qualifications to occupy a central post, and who shall be to our two years proceedings in the West, so

far as human agency is concerned, what the sun is to the earth. He must be a man accustomed to attempt, expect, and accomplish great things, and versed in the art of adapting means to ends with mathematical precision. He must have just apprehensions of the interests which our enterprise involves. And so far as subordinate instruments and agencies are concerned, he must know how to use them wisely, harmlessly, and efficiently.

Around this individual, at suitable distances, must be stationed a few *thorough-bred Sunday-school men*, devoted to this one object, and ready at all times to do all things that will advance it. They must be men of more than common qualifications, and well fitted to occupy the high places in the field, and to occupy them, in whatever character and manner the general system of operations shall demand.

In still greater number, and at less distances from each other, our enterprise will require another class of individuals. These will be *working men and women*, always the bone and muscle of society, on whose hands and hearts, will be cast the burden of labour and fatigue. We have in view now, individuals who feel the importance of establishing Sunday-schools in the West; who know how much better and easier it is to do any work ourselves than to tell another how to do it; whose connexions in life are not such as to confine them here or there, and who are willing, for the sake of their Master, to go out thither, and aid in the universal establishment of good Sunday-schools. We lay out of consideration all the knowledge they would gain themselves, and the benefit of such knowledge in their future labours—and we say nothing of the ad-

vantages to health, &c. But we appeal to them on the broad principle, presented and gloriously illustrated in the gospel, of forsaking every thing for CHRIST. But we can only glance at the plan of proceedings. Let each be persuaded in his own mind, what God requires of him in this matter; and let him do with his might what his hand finds to do.

And *lastly*, (to reverse the usual order of desirable things,) we shall want MONEY. Human beings must eat, and drink, and sleep, and be clothed, and for these things money is needed. The first expenditure connected with our new undertaking is the increase of a capital *at home*; the fountain must be properly supplied before it can enlarge and multiply its streams. Probably more than THIRTY THOUSAND DOLLARS must be invested *at once, and exclusively* in the preparation of Sunday-school books. If it should be suggested, that this is only an emergency, for which a sufficient capital might be procured on credit, we will only reply, that the increase of our western population, and the boundless extent of their resources, are just as much an emergency as the present posture of affairs with the American Sunday-School Union. There is no such thing as an emergency in the case.—The plans of the Society have as much of permanency in them, as plans of internal improvement and public revenue, which are engrossing so much of the capital and enterprise of the country.

The establishment and supply of local depositories at the most convenient and accessible places, will require an increased amount of inactive capital; not less, it is apprehended, than *twenty thousand dollars*.

In addition to this we must provide support for a principal agent, whom we have already described, and who, if such as we have described him, will be worth all he will cost, whatever it may be; and also for such others, partially or wholly, as may enter the service of the Society for this particular work; the amount required for these purposes it is impossible to ascertain satisfactorily. Every one, however, whose heart stirs him up to take a share in the enterprise, may be assured that when enough is brought for the service, it shall be proclaimed, that the people may be restrained from bringing. It is the work of a Christian people, and not of any select portion of them; the effort is demanded of a Christian country, and they may be excited to the requisite liberality by the consideration, that as the Israelites, by whose free-will offerings the temple of old was reared, saw their labours most illustriously crowned by the presence of Jehovah; so if His blessing come upon our enterprise, it will be the joy of its patrons, to hear the language of Zion spoken, and the songs of Zion sung by a whole people, who have been taught that language and those songs, through their instrumentality.

#### VALLEY OF THE MISSISSIPPI.

The proceedings of three successive public meetings in *Philadelphia*, and one in *New York*, severally held to provide ways and means for the support of the *American Sunday-School Union*, in their Mississippi Valley Enterprise, are noticed in the Annual Report, pp. 4, 5, and 6, and as all our subscribers will receive that document, we have not occupied the pages of this Journal with any account of those proceedings.

We have now to add, that a *second* meeting was held at the Masonic Hall in New York, on Monday evening, June 22, Hon. Judge Platt in the chair. The house was again filled to overflowing. Among the speakers on this occasion, was the Hon. Mr. FRELINGHUYSEN, who made a most successful effort to interest and impress the audience. The *Journal of Commerce* says, "In the course of the evening a letter was read from the Honourable Richard Varick to the Agent of the Society, enclosing 500 dollars for the object of the meeting. The whole subscription and collection for the evening, including the above sum, was \$2,429; which added to \$11,600 subscribed at the former meeting, and \$1,200 between the two meetings, gives an aggregate of \$15,229. Among other donations was a \$50 bill from a stranger, who signed himself "A Mississippian." There was also a donation, the value of which we do not precisely know, but presume it was very considerable, by a lady, who wrote on the subscription card, "Has no money,—but subscribes herself, when called for, to go as a teacher."

The following is extracted from a letter just received from a distinguished gentleman in New Jersey, dated June 19, 1830.

Dear Sir,

I rejoice greatly in the unexampled success which has attended the noble effort now making, to provide the means of carrying into effect the resolution to supply the whole Valley of the Mississippi with Sabbath-schools, as far as the thing is practicable, within two years. I consider this as the most important enterprise which has been engaged in for the spiritual and temporal welfare of this growing nation. Probably this very measure will do more to retard, for a long time, the separation of the West from the East, than any other measure which could be adopted. And as to the efficiency in checking vice and promoting piety, none of the methods of promoting religion by volun-

tary associations, stands upon an equal footing with the Sunday-school system. A great obstacle will indeed be met with, in the almost total deficiency of qualified teachers, in some large districts of the most destitute part of the western country. I see not how this difficulty can be overcome, unless you can prevail on a large number of pious young men to go to that country, for the very purpose of communicating religious instruction, by means of common and Sunday-schools. Besides your travelling agents, you ought to have a number of persons employed to act as superintendents of the school, within a certain district, who should receive a reasonable compensation for their labours. But whatever may be the obstacles to the work, the effort must be attended with the most beneficial success; for in this business, every step taken, and every school established, is a matter of importance.

When in Philadelphia, I subscribed *ten dollars* towards the execution of the resolution of Sunday-School Union. I wish now to inform you, that you may alter that sum, and make it *fifty dollars*.

DONATIONS received by the American Sunday-School Union, from May 17th to June 17th, 1830—inclusive.

#### I. MINISTERS MEMBERS FOR LIFE, *By the payment of thirty dollars, and upwards.*

Contributed by ladies of Rehoboth Cong., Pa., to constitute their Pastor, Rev. Robert Johnson, a life member, in part, per Rev. Job F. Halsey,	\$12 75
Rev. Geo. W. Musgrave, by his own subscription,	30 00
Rev. Samuel G. Winchester, contributed by Sunday-school teachers of the 6th Presbyterian Church,	30 00

#### II. OTHER MEMBERS FOR LIFE *By the payment of thirty dollars and upwards.*

Contributed by the pupils of Chelsea S. S. in Norwich, Conn., to constitute their superintendent, Mr. Horace Colton, a life member, per Miss Sarah J. Breed,	\$30 00
†Dr. Gurdon Corning, of Troy, N. Y.	30 00
†Dr. Wm. Shippin, of Burlington, N. J.	30 00
Isaac Collins, Philadelphia,	30 00
Robert Voorhees, Princeton, N. J.	50 00
James English, New Brunswick, N. J.	\$10 before paid,
	20 00
†George Vail, Troy, N. Y.	30 00
Miss Matilda M'Comb, of New York,	30 00
Contributed by individuals attending the Sabbath evening meeting of Sunday-school teachers in Cherry-street, to constitute Mrs. Elizabeth Dwight Packard a life member,	30 00

## III. ANNUAL SUBSCRIBERS,

*By the payment of three dollars and upwards.*

David Agnew, 1830,	\$3 00
Samuel Baird, Reading, 1830,	3 00
Timothy S. Goodman, of Cincinnati, Ohio, for 1826-37-28-29,	\$12 00
Wm. Kirkpatrick, Lancaster, Pa.	5 00

## IV. DONATIONS TO THE GENERAL FUND.

† Hannah Coulter, Fredericksburg, Va.	\$5 00
† John Payne, Warrenton, Va.	1 00
† H. L. Y. Pope, do.	1 00
† Robert Hall, do.	1 00
† Cash, do.	50
† Ditto, do.	75
† Ditto, do.	50
† George Lemmon, do.	1 00
† William F. Philips, do.	1 00
† Noah M <sup>r</sup> Inter, do.	50
† John Smith, do.	1 50
† F. B. Powers, York County, Va.	5 00
† Henry Howard, do.	4 50
† Gurdon Grant, Troy, N. Y.	10 00
† Charles Lyman, do.	10 00
† S. W. Dana, do.	10 00
† Josephus Brockway, do.	5 00
† Joseph Russell, do.	5 00
† Philip Redfield, do.	5 00
† H. Meacham, Albany,	5 00
† G. Bachelidor, do.	5 00
† C. Buckley, do.	5 00
† Mr. Rieder, do.	3 00
† Cash, do.	5 00
† A Friend to the American S. S. Union, in addition to \$250 before paid, completing his subscription of \$500,	250 00
Rev. Mr. Brackenridge's congregation, Baltimore, per Rev. G. W. Musgrave,	10 00
Rev. Mr. Patterson's congregation, Philadelphia, \$100 before paid,	2 00
§ Rev. Alex. Williamson, Corydon, Ind.	1 00
§ Mrs. Lydia Williamson, do.	50
§ Miss Rhoda Ann Williamson, do.	50
§ Mrs. Anderson, Williamson Co. Tenn.	1 00
§ Lewis W. Green, Danville, Ky.	1 00
§ Danville, Ky., S. S.	6 00
§ Sundry individuals of Harrodsburg, Ky.	3 06
Rev. S. K. Sneed, of Louisville, Ky.	2 00
† Hon. Stephen Van Rensselaer, on the morning of his daughter's marriage,	100 00
Miss L. Coit, New York,	2 00
Miss M. M. Coit, do.	5 00
Cash, do.	44
Miss Jane A. Coates, do.	2 00
A. B. L. do.	5 00
Cherokee boys of the school at Creek Path, Cherokee Nation, being the avails of a small patch of corn which they worked last season,	10 00
Geo. Ralston of the 10th Presbyterian Church, Philadelphia,	\$100 00

V. DONATIONS TO THE VALLEY OF THE  
MISSISSIPPI FUND.

Rev. Mr. Breck, Ohio,	10 00
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James C. Thompson, Philadelphia,	5 00
John Sering, Indiana,	10 00
N. N. Urmston, Millersburg, Ky.	10 00
Mr. Bulkley,	\$10 00
Mr. Travelli,	2 00
Rev. J. V. E. Thorn, Carlisle, Pa.	2 00
Robert Voorhees, Princeton, N. J.	50 00
Rev. R. W. Condit,	5 00
W. B. Barton, Woodville, N. J.	5 00
A. Alexander, Princeton, N. J.	50 00
Wm. Dicky, Bloomingsburg, Ky.	5 00
Rev. B. H. Rice, N. Y.	5 00
Mrs. Cullin, Mount Holly, N. J.	5 00
Mrs. C. McElwee, Philadelphia,	3 00
Mr. Aranas Platt, near Albany, N. Y. in part, life subscription,	20 00
Miss Gulager, Philadelphia,	5 00
From "a Friend of Sabbath-schools," to constitute Rev. Thos. G. Allen, of the Episcopal Church in Philad. a life member,	30 00
John Harned, Philadelphia,	5 00
Miss Olivia Sproat,	10 00
Miss Alherdi,	2 00
A Lady,	50 00
Rev. J. Talmage, Knowlton, N. J.	5 00
From Ladies, by A. Henry, Esq.	2 00
Eliz. B. Sergeant,	20 00
X. Y. Z.	100 00
Hannah Vicary, of Philadelphia,	5 00

## VI. MISSIONARY FUND.

*Initiatory Subscriptions to constitute  
the following Societies Auxiliary.*

† Culpepper Co., Va., S. S. U.	\$3 00
Hephzibah S. School, Williamstown, Chester Co. Pa.	3 00
Leacock and Williamstown S. S., Lan- caster Co., Pa.	3 00
Stroudsburg, Pa., S. S.	3 00
Glasgow S. S., Barren Co., Ky.	3 00
Durham, Pa., S. S.	3 00
Union Co., Ohio, S. S. U.	3 00
Miami Co. Ohio, S. S. U.	3 00
Charlottesville, Va., Presbyterian Ch. S. S.	3 00
Moss Creek, Va., S. S.	3 00
Munfordsville, Ky., S. S.	3 00
Somerset, Ky., S. S.	3 00
Monticello, Ky., S. S.	3 00
Mount Harmony, Alabama, S. S.	3 00
Rogersville S. S., E. Tenn.	3 00

*Donations.*

Collection at New Albany, Indiana, S. S. Concert of Prayer, per A. S. Wells,	1 60
Cherry Valley, New York, Presb. Soc. per Rev. Alexander M. Cowan,	4 00
Philadelphia S. S. Concert of Prayer for June,	7 30

† Per Rev. Isaac M <sup>r</sup> Ilvaine.
‡ Per Rev. James F. Welch.
§ Per Rev. Robert Baird, Gen. Agent.
§ Per Mr. S. B. Munger.

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

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AUGUST, 1830.

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THE ORIGIN OF WORSE TEMPER.

In pursuing our inquiries on this subject,\* we are led to consider, in the present paper, *the unrestrained indulgence of ill-humour between children themselves*, as among the most common means of spoiling a good temper, or making a bad temper worse.

Children live and act in a world of their own. The passions and pursuits, the successes and disappointments, the antipathies and predilections of men and women, are all seen distinctly, though faintly, in the family, or school-room. Pride, avarice, ambition, cunning, fraud, oppression, meanness, evil speaking, &c. &c., appear among them, in all their diversified forms; and all the laws which are required by civil society, to restrain violence, punish transgression, and protect right, are equally necessary among the little community who dwell under the same roof, or sit on the same form at school.

Very slight observation will prove

the correctness of this opinion. A friend of ours has a neighbour *Smith*, whom every body knows, and whose two children furnish a pertinent illustration. They are both boys, and their ages are seven and four. The eldest, *James*, at seven and a half years old, was as mild and even-tempered as parents' hearts could wish. He was often remarked for his kind, good-natured behaviour to every body. But his brother *Richard*, who was now old enough to walk alone, was often committed to his care, and *James* soon became a little, petulant, domineering tyrant. The children would be playing in the yard, when accident would throw in *Richard's* way something which *James* wanted, and whatever it might be, *James* would have it. If they were called into the house, *James* would seize his little brother by the arm, and drag him violently along over chips, and stones, and dirt; with screaming and struggling for release on one side, and loud angry words on the other, they tumble together into the house; *James* is old enough to

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\* See page 260, Vol. vi. and page 193, Vol. vii.



talk plain, and tell his mother, how "*Richard* would'nt come in, and he had to take him and pull him along, and then he cried;" and poor *Richard*, whose story there is none to tell, is perhaps slapped or shut up for his noise.

The little fellow had a toy wheelbarrow given him the other day. *It was his own*. A neighbouring boy came in to see *James*, and for the sake of teasing and vexing him, they seized *Richard's* wheelbarrow, while he was using it, and trundled it off a few rods and left it. He cried out so bitterly, as to bring the mother, who, instead of quieting him, (as she might easily have done by a little soothing,) and then showing him, that the injury he had sustained was not without redress, by calling *James* and his companion, and making them restore the toy; and then punishing them both for their offence; instead of all this, she took him up with evident irritation, and tied him in his chair, and told him, he should not go out of doors again that day. This was the consequence of the child's making known, in the only way in which such children can make known, the wanton violation of his rights and feelings. If the parties had been thirty years older, and the wheelbarrow six times as large, the probability is, that a suit at law would have grown out of the transaction, the prosecution and defence of which would have been considered of sufficient importance to employ the skill of many men, learned in the law, and its decision would puzzle jurors, set judges at odds, and occasion the expenditure of many round hundreds of dollars. But after all, the right and wrong are as obvious in one case as in the other, and the importance of maintaining right and redressing wrong, is equally great in

both. The conduct of older children towards younger, is often marked by an entire and most inhuman disregard of their weakness and timidity. How common is it to see four or five children running away from some little one, whose heart is instantly filled with all the apprehension which desertion and solitude bring with them. For aught he knows, they are gone beyond the reach of his cries. Nothing around him, and nothing that passes him, has an ear for his complaint. He does not know the way home, and he cannot call his mother. His situation has in it, all that would be appalling or distressing to us, if we were left on some vast heath, inhabited by savages and wild beasts. And this intense suffering he must endure, forsooth, that a company of mischievous, giddy children may have a laugh!—What should we think of a body of men, who should take a stranger, happening to fall among them, and fasten him to a tree, and then fire at him—not to kill him, but to frighten him. The blanched cheek and quivering lip, which every discharge of the musket would occasion, might as justly and humanely excite their mirth, as the fears and cries of the little deserted child, might excite the mirth of its thoughtless companions. What kind of temper may we suppose, children will possess in riper years, if they are permitted to indulge their love of sport at such an expense of feeling as this? or what will be the distressed child's idea of justice, and injustice, if such wanton ill-treatment is suffered to pass with impunity?

The *disputes of children with each other*, are very productive causes of bad tempers made worse, or good tempers, spoiled. There is seldom any

interest felt by parents and bye standers, in what they are accustomed to think "childish quarrels;" and little importance is attached to the manner in which they are settled. In consequence of this neglect, the grossest wrongs and oppressions are suffered to escape censure or even inquiry; and the law of violence, instead of the law of love and kindness, becomes in their view, the law of *their* land. We have seen with our own eyes, acts of overbearing injustice, in a group of children, which if committed by adults, would bring upon their authors and abettors, the indignation of a whole community, and the vengeance of violated laws. We may have occasion to advert again to this branch of our subject. In the mean time, we will call the reader's attention to the following very sensible remarks on the *consequences* of disregarding the petty quarrels of children, which we find in the last number of the London Teacher's Magazine.

I think it may be remarked as a very common fault, or at least an oversight, in those who have the management of children, that sufficient care is not taken to prevent quarrelling and altercation amongst them; as if this too natural propensity were an unimportant, and inconsiderable sin. Some parents, to whom I have spoken on the subject, have not perceived the propriety of interfering with the little bickerings and disputes that are continually going on amongst children; assuming that it is better to let them settle their own disputes and get their selfish tempers corrected by collision with each other. I wish simply to point out what seems to me false and dangerous in this plan, and the consequences that too plainly result from it.

Parents and teachers will not let their children lie; they will not let them steal. Why? Because these are sins, offensive to God, and injurious to the well-being of society. But they

will suffer them to quarrel from morning till night, provided their disagreements do not break out into open violence, or become disturbing to others. What impression can the mind of the children receive from this, but that disputing and quarrelling are either no sin, or a less sin than those other breaches of the divine law, so carefully corrected when they occur; and growing up with this impression, it is but too commonly apparent that they continue to think so to the end of their lives.

I do not know whether it can be necessary to say anything to prove that quarrelling, wrangling, or disputing, is a sin. If we consider how very plainly the scripture speaks respecting it, how strongly it is reprobated, how positively and unconditionally it is forbidden, without any reference to the ground of quarrel, or object of dispute. If we consider how much opposed it is to the whole tone and spirit of christianity, of which the very life and essence are forbearance, gentleness, and peace; and above all, if we regard that high example by which we are to walk, His example, to be conformed to whose likeness we were redeemed, it would appear quite unnecessary to prove that quarrelling is a sin, forbidden of God, and offensive in his sight. If, on the contrary, we observe how, even in the household of faith, the peace of families is destroyed by it; how the fondest ties of domestic affection cannot restrain, or self-interest itself control it; how truth is disgraced by it, and religion dishonoured, even at the hands of their most zealous and honest defenders; we might doubt if any body believes it is a sin at all.

This, however, I must leave to be decided by the word of God: it is plain, it is uncompromising—"The children of God must not strive." And if they must not, why do we bring up our children in a habit which the strongest principle of after life will slowly, perhaps never, enable them to subdue? I say nothing of the occasions of quarrel among children; because I do not perceive that God makes any mention of them when He forbids to his family all strife and angry contention whatsoever. For the most part they are some little matters

of selfish encroachment, or selfish tenaciousness; they may be the offspring of the most malignant passions, such as envy, jealousy, and revenge; or they may be the effect of mere physical irritability, of which the poor child is the almost unconscious victim. But however different, morally, may be the subjects and sources of dispute, in no case can the indulgence of the disposition be beneficial to the child. If it were a question of punishment, such differences must of course be considered. I do not speak of punishing, but of preventing that sort of squabbling and bickering which is daily and hourly going on, and is usually passed over without notice. To accomplish this, it must be established as a principle, that all angry contention is sinful in itself, apart from the right or the wrong of the parties engaged in it: and the watchful parent or teacher should put an end to it the moment it is observed, either by separating the children or commanding them to silence. It will be time enough when this is done, to adjust the cause of quarrel, if this should appear to be such as needs interference. The first lesson to be conveyed is, that, right or wrong, for any thing or nothing, they are not to quarrel: and the one who, being in the right, is thus made to give up contending for it, will by no means receive least benefit by the lesson; for such will be the requirement of christian principle if he should live to be a man.

I have observed with much satisfaction, that this point is very properly attended to in Infant schools, where children are separated or quieted the moment they begin to quarrel; and I must consider it a most beneficial part of the system. Why is it not equally pursued in every nursery, and every school room, whatever be the rank or age of the pupils? For we may be assured, though that which in infancy and among the vulgar shows itself in fighting and scratching, may in later years and a politer sphere be confined to angry words and an aggravating tone, the passions in which it originates are the same; the offence against the divine law is the same; the habit even more pernicious, because more likely to continue in after life. The boy

who is accustomed angrily to maintain the superiority of his humming-top; when a man, will angrily maintain the superiority of his creed: the girl who is allowed to quarrel for precedence in the use of a toy or a book; when a woman, will disturb the peace of her family by jealous contention and pertinacity.

Unhappily, we are so far from treating angry recrimination among children as a sin, that it is not seldom encouraged, or secretly approved by the teacher as a proof of spirit—a promise of future manliness. How unlike the spirit that is in Christ Jesus! How unlike that character of the new man, that seeketh not its own, is not easily provoked! And whence comes it but from the falseness of early impressions, the insensibility of early acquired habits, that we scarcely in maturity seem to know that quarrelling is a sin? Nay, some are so habituated to angry and bitter words, they do not so much as know when they use them. And it is not uncommon to see a family circle, where every selfish and contentious feeling has been called forth by violent and angry discussion, separating without the least apparent consciousness of having outraged the ties of affection that unite them, or broken the law of God, or grieved the Holy Spirit who dwells in them.

#### REVIEW.

##### PEACE IN BELIEVING;

*A Memoir of Isabella Campbell, of Jernicarry, Rosneath, Dunbartonshire.* 12mo. pp. 483. *Edinburgh and London.*

“Of all histories, *that of a soul delivered from conscious guilt and fear, is the most interesting and affecting.*”

*Isabella Campbell* was the daughter of a retired officer of the army. She had few advantages of education except what she received in common with the children of the neighbourhood where she lived. After her death, the clergyman of the place (*Rev. Robert Story*) collected the facts respecting her, and formed them

into the memoir which is before us, from a foreign press. Each chapter of the memoir is preceded by a hymn, and sundry passages of Scripture: the selection of the latter is sometimes not inappropriate, but the hymns are, most of them, in bad taste, and some of them quite unintelligible. There is abundant evidence on these pages, however, that in *Isabella Campbell* the power of the grace of God was exhibited in a very delightful and surprising manner. We therefore regret the more deeply, that the compilation should have been, in many respects, so unhappy and objectionable. We should have let it pass, nevertheless, as we do a flood of objectionable books from foreign presses, or, at all events, should have only laid it aside, among the *materials* out of which good Sunday-school books might be made,—if we had not met with an abridgment of it, under the following title—“*Memoir of Isabella Campbell, of Roseneath, Scotland: abridged for Sabbath-schools by Rev. H. N. Brinsmade, Instructor in the American Asylum for the Deaf and Dumb. Hartford. Packard & Butler. 1830. 18mo. pp. 161.*”

At the present day, nothing seems to insure the immediate circulation of a juvenile book, as something like the phrase, “*designed for Sabbath-school libraries,*” in the title; and many persons to whom the important business of selecting and furnishing libraries is committed, have such implicit confidence in this token, that whatever has it, they add at once to their catalogue of books.

The prefatory note to this abridgment, contains a remark upon the importance “of putting into the hands of the rising generation,” “*real cha-*

*racters,* of such distinguished piety in early life,” to serve as “models of life and illustrations of Scripture truth.”

We feel bound to suggest to our readers what we think renders this volume unsuitable for Sunday-school libraries; but we wish it to be distinctly understood, that its faults are not the faults of the person who has abridged it: they are all attached to the original work. The matter of regret with us is, that such a work should be selected for abridgment; or that, being selected and appropriated to the particular use of Sunday-schools, these exceptionable passages (which were made the more exceptionable by that very appropriation) were not modified or expunged.

We trust an examination of this little volume, will not be construed into any assumed right to decide upon its character. The author and publishers of this abridgment, are all (we believe) Sunday-school men. They feel, in common with us, the importance of the character of Sunday-school books; and while many of the objections we are about to name to their publication, may be fitly made to almost every Sunday-school book with which we are acquainted, our suggestions as to what the character of such books should, or should not be, will be considered, we trust, as a contribution to the general stock of observation and experience. And we may add, for the comfort of the publishers, that they need not fear any diminution of their sales from the expression of our opinions.

These pages are read by very few individuals who have any thing to do with the purchase or use of Sunday-school libraries; those who do read them, would consider the magic

phrase above mentioned as a sufficient warrant for purchasing them, our objections to the contrary notwithstanding; and books which have been long since condemned in these pages, totally and without qualification, as unfit, in every respect, to be read by any body, of any age,—are regularly ordered, and are found in almost every library. Among them we need only name, "*Wellesley Grey*."

We do not know when or where *Isabella Campbell* was born, nor where she lived, but we are told "she was from the remotest house in the parish," and that when children of the near villages would not venture beyond the threshold of their cottages, she used to go five miles along the shore of *Lake Gair*. Now it is pleasant to children to know all about *Isabella Campbell*, when she was of their age; and the most minute description alone will satisfy them. The present memoir is not singular in this defect, though we have seldom seen it so glaring. But we are told of her "assiduous diligence," and "intelligent discernment," (p. 8,) of "her vague impressions concentrating as it were into sudden convictions of the peril of her state, and darting through her mind and exciting painful agitations"—p. 13; of a "virulent consumption"—p. 17; of an "idea fading in her mind"—p. 20; "she was her own absorbing anxiety"—p. 38. Her spirit was "drooping in her forlorn desolateness"—p. 41; "she said, I weary much to see you"—p. 47, 102; "Her health having rallied a little"—p. 51; "extract from its deepest root of bitterness some secret corruption"—p. 53; "ineffable rap-

tures of thankfulness"—p. 61; "Her face looked...all the beatitudes of eternity"—p. 68; "coincided upon"—p. 69; "jealous compassion"—p. 90; "going on from strength unwearied"—p. 93; "which subjects its victims to facility of excitement"—p. 95; "holding converse with the Father, THROUGH THE BLESSED SPIRIT"—p. 97; "Shining lustre"—p. 109; "She had not long to survive"—p. 109; "extreme endurance"—p. 110; "sequestered shores, fitted to excite the most exquisite emotions of beauty—beautiful waters, with their waving outlines embosomed amid the picturesque forms of contiguous mountains"—p. 114; "languid looking"—p. 115; "solemnity, suffusing her whole aspect"—p. 120; "shining as stars for ever and ever, being washed and made white in the blood of the Lamb"—p. 122; "go forth from the frail and perishable tabernacle, and share with other ransomed spirits, the holy and blessed solemnities of their spiritual union, in the eternal habitations"—p. 130; "complained of...rather a tendency to aberration of mind"—p. 143; "violent fit of breathlessness"—p. 146; "playing MIGHTILY upon the golden harp"—p. 153.

These are but a few of the words and phrases which we remarked, as being either unintelligible to children and readers generally, or as obvious abuses of language, or as conveying erroneous impressions, or as entirely ridiculous and absurd. We are aware that the collecting together of such passages, in a detached form, presents them in the most unfavourable point of view; but there is not one of them which is pardonable in the original work, and certainly they are not pardonable in an *abridgment designed for the very class of readers, who need books*

\* See Magazine for March, 1829, vol. vi. p. 93.

signally free from this very class of objections.'

Isabella had a sister Mary. The following extract from a letter contained in the work, exhibits their joint character. It is at the same time an example of a style altogether unsuitable to a work *thus designed*. The italicising is to mark unsuitable expressions.

"I have had another delightful evening with our two friends; full indeed of lively and *well sustained* conversations, upon a great variety of topics connected with the religion of the Bible. We were rather *discursive*; but uniformly was I constrained to admire the clear and comprehensive views, which these simple and *holy maidens* have formed, upon the subjects of eternal interest to us all. I called them, I believe, in a former letter, 'children of the Bible,' meaning that their religious views and feelings seemed to be fresh from that fountain—*unmixed and unpolluted*—from that blessed fountain of truth and holiness;—their thoughts also being but *little cast in the mould of human systems*, and seldom expressed in the *common idiom of theology*. But you cannot imagine, till you have some additional conversations with them, how truly, by way of distinction, they merit the title. *Their passion for the Bible is excessive*; and every principle they have fixed, has been *constructed* from it with such wisdom and caution, as would astonish the most *evangelical of theologians*. They do not attempt to move, you would suppose, either in thought or feeling, without that *infallible counsellor*; and they do enjoy a very precious freedom from the *entanglements of all human authority*." —p. 69.

Leaving the matter of expression out of the case, we should expect to find from this sketch, (and a delightful one it certainly is,) not only much of the spirit, but very much of the language of Scripture, in the conver-

sation of the two subjects of it—we should suppose they must be "*mighty in the Scriptures*." But it was *remarkably otherwise*; and even when *Scriptural expressions* are given, they are certainly very unlike the expressions which are found in the Bible. Indeed we should think it particularly observable, that in the conversation of a person of such uncommonly elevated religious views, as *Isabella Campbell*, so little of the pure, simple, forcible language of the Bible should be intermingled. A single expression, from p. 151, will illustrate the point—"Her composure, &c. was truly a practical fulfilment of the *words of the Psalmist*—'The latter end of the righteous is peace.'" Now what are the words of the Psalmist?—"Mark the perfect man, and behold the upright; for the end of that man is peace." (xxxvii-37.)

But there are objections to this memoir of a more important nature than all these; and they respect its assumed character, as a "*model of life, and an illustration of Scripture truth*."

The more simple and well defined we can make our exhibitions of truth to the minds of children, the more likely it is to impress and affect their hearts. If we tell them of *JESUS*, as the Shepherd who laid down his life for the sheep, and who goes into the wilderness after stray-lambs, that he may take them in his arms, and carry them in his bosom,—there is something for them to understand and *feel*. But not so if we tell them of *GOD's* infinite holiness; of the entire depravity of man's nature; the necessity of a mediator, of repentance, of a new birth, and a life of faith and obedience. All these undefined, and to children,

unintelligible terms, express the clear and important doctrines of the Bible, but they are to be taught in accordance with, and not in opposition to, the constituted organization of the powers of the human mind, and the degree of intelligence that mind has attained. *Milk is for babes*, and strong meat is not milk. Let our Sunday-school children be taught to repeat, as soon as they can articulate, the simplest expressions of religious thought and feeling; let them be made to read the simplest portions of Scripture, *with propriety*; let them be taught the LORD'S PRAYER, or some other simple form of expression—not merely to repeat it, but to understand and use it; and let them be perfectly familiar with the *law of God*, by which they are required to live, and by which they will hereafter be judged. We would not be understood as advocating the irrational and misleading opinion, that the great truths of the Bible cannot be taught to very young children. We have no doubt that the doctrines we have above mentioned may, every one of them, be made intelligible to children of common capacity, as soon as they begin to think and act for themselves—and very much earlier than most Christian parents suppose; but they must be so presented, that the infant mind may understand, and the infant affections feel, their import. And as they advance towards maturity of years and understanding, let them be led into the knowledge of all that the human mind can comprehend of the amazing revelation of the deep counsels of God.

In the memoir before us, a religious character is delineated, the general features of which are in accordance with the principles of the gospel; but

yet it is *so* exhibited, as to be altogether unsuited to the contemplation or instruction of a Sunday-school child. And this is our objection to it. It will fall into the hands of children from six to sixteen years old. Some of them unable to read at all, and most of them unable to read *properly* and *profitably*, unless oral instruction accompanies their reading: many of them entirely thoughtless of religious subjects; unacquainted with the "first principles of the oracles of God;" and without any inclination to examine the traits of religious character, or the history of religious experience. The views of truth and duty entertained by most Sunday-school children, are very vague, and entirely unsatisfactory even to themselves. The mode of instruction is not generally adapted to the inculcation of *elementary* truth, and the first exhibition of the power of religion is often made in some such bald and unnatural form, or under some extreme, incredible, unparalleled, and inimitable circumstances, as to make it any thing rather than "a model of life, or an illustration of Scripture truth;" and it induces any thing rather than a spirit of inquiry and consideration. Let the history of any conversion be told, as we please; the fact will still be, that the religious experience of children is, in its nature and character, precisely accordant with the strength of their affections, the vigour of their minds, and the extent of their knowledge; and while it is the Spirit of God alone that exerts a transforming influence upon the hearts of children, as well as upon the hearts of their parents and teachers—it is still through the medium of language (sometimes of his providence, but generally of his word) addressed

to the senses, and convincing the understanding, that he strives with them, and subdues and renews their souls.

Bearing in mind these principles of religious education, let us take up this memoir, and examine it as *an instrument in the hands of a Sunday-school teacher, of explaining, illustrating, and enforcing the simple truths of the Bible*, and impressing them more deeply and intelligibly upon the mind.

Her character before conversion is thus described—

"ISABELLA CAMPBELL was from the earliest childhood,\* *blameless and of good report, of mild and gentle manners, full of affection and tenderness, beloved by all who knew her, because so lovely, and worthy of love.* Her countenance had a gravity combined with a most delicate sweetness of expression; while her manner was very diffident and retiring. p. 7.

"Any concern she had about the state of her soul was light and trivial, consisting merely of transient emotions that terminated in nothing—productive of no results, because growing out of no seed planted by the hand of God. That form of godliness which seems desirable for children, may adorn them, as it did her—without any knowledge or experience of its power. Had she then died, it was her firm belief, (when the light of truth took possession of her mind,) that she must have gone to a place of torment, entirely ignorant, as she was, of her God, reconciling in Christ her rebellious heart unto himself; and consequently, without any of those feelings that fit for the society of the heavenly Jerusalem. Any one looking upon her outward frame, saw only the loveliness, simplicity, and innocence of childhood,—a beautiful form of an interesting age.

"But what was it in reality?—If her own conceptions were correct and true, a lovely mansion of levity and unholiness, *an object of meritorious wrath, equally with the most infamous receptacles of pollution and impiety.* The decorum, the services of her

childhood, indeed, she saw, as she believed, God saw them, only as varying manifestations of error and guiltiness.

"She exhibited not merely that outward decorum, which we have described, but many serious thoughts of God, and of her condition; many a scheme of righteousness, framed in much anxiety, occupied her mind; and *many breathings after holiness* would agitate her heart. pp. 8, 9, 10.

"The prospect of her father's death filled her with great apprehension and grief of spirit; but she did not attempt those exercises, and intercessions, and fastings, with which, formerly, she had hoped to subdue the divine sovereignty to a compliance with her wishes. p. 21.

"At last, however, several months after her father's death, she was excited, as she had never been before; and filled with new emotions. While reading Walker of Truro's 'Christian,' a condition of the immortal soul was made known to her, without which she saw there could be no comfort or blessedness. *The new creature there set up before her, she felt she was not; while it seemed, as she looked on it, death to all peace and happiness in any other condition.*

"So roused now was Isabella. *Every new conversation she held with her soul, occasioned only anguish. Such a feeling, indeed, was progressive, not immediate, in all its depth and energy.*

"She was truly in a sore extremity, consciously alienated from God, and helpless in her ungodly misery; while she felt the essence of that misery to consist in hatred of that, which alone could make her happy. She recoiled from the holiness of the new creature as the image of him who is holy; while unbelief of his power to change her, would not allow her to enter into *the rest he has prepared for miserable and impious rebels.* In this state, she at last turned to the Bible, in search of counsel; but, although in every age it has been full of light, to her it was all darkness. She began reading the gospels, in the hope of finding something suited to her condition; but as she proceeded, in every declaration *there*, she seemed to see only the record of her own condemnation. As

\* We have italicised some of the most objectionable or unintelligible sentences.



the word condemned her, she hated it; and in a tumult of despairing anguish, as if the arrows of the almighty Avenger were all piercing her spirit, she would cast it from her, fearing, lest in reading more, she should perish as she read, although she felt *that* would have been a blessing. pp. 23, 24, 25.

"From this period, her sorrows multiplied beyond all expression, and often as if beyond endurance. She felt in her soul an utter incapacity of happiness. The dread of punishment comparatively little affected her mind; her conscious vileness was the burden of woe under which she groaned. For at this period she had most clear conceptions of the holiness of the divine law—the transcript of God's own glorious excellency; and her conscious non-conformity to what she saw ought to be loved and embraced, constituted that moral condition of her soul, which, to use her own words, she felt to be 'a very hell of pollution and torment.'

"While listening one morning to her brother and a stranger, conversing about a person who had been guilty of some infamous profligacy, she said to herself, 'O did they but know how much more abandoned and depraved I am! would they allow me to remain in their presence?' pp. 27, 28.

"It may be recorded also, as very remarkable, that the passages of Scripture which she had got by heart, entirely faded from her remembrance. She seemed to have no kindred thought or feeling, none that corresponded with the sentiments they contained; so that her mind, as it were, lost the power of retaining them. She likewise absented herself from church, and assigned as a reason for doing so, that 'Had she felt otherwise able for such an exertion, she would have recoiled from any such outward professions of piety,' while her enmity against God was not abolished, but reigning with all its virulence in her mind. p. 30.

"She now became more diligent than ever, in the performance of religious duties. She prayed, and read the Scriptures; repeated her fastings; adhered at all times to the severest abstinence; took only what was barely necessary to sustain nature, and

that of the coarsest food she could find. While she was anxious to do all that the law required, she was scrupulous in avoiding what it forbade, even to the least appearance of evil. She would not, for example, exchange the ordinary salutations with any person she met on the road, lest she should be tempted to utter vain words, or expend foolishly one of those moments upon which eternal results seemed to depend. pp. 31, 32.

"Isabella slept at this time with her mother, and the account she gives of her condition and practices is very affecting. Groaning and lamenting, night after night, she literally watered her couch with her tears—the house continually resounding throughout the silent watches, with the voice of her weeping. Long would her mother lie sleepless, listening to expressions of grief, for which she had no remedy or comfort; or when awakening from slumbers, which, through weariness of nature, she could not avoid, finding Isabella absent, she would thus be filled with alarm, lest some new calamity should visit her beloved child. Thus, at dead of night, had she to rise and leave the house, and search for her in the fields, or where she often found her, and that during the depth of winter, careless of any of its storms, weeping and praying in her little garden. 'O then it was pitiful to see her,' she has said, 'not like an earthly creature. I could give her no help, and she could find none where she was seeking it. She looked so pale and wo-begone, it was easily seen that her misery could not be told.' pp. 37, 38.

"The remark of a little boy, of sufficient simplicity indeed, affords a very graphic description of her protracted devotional exercises: 'Isabella makes as long prayers as would save a kingdom.' p. 39.

Her change and its consequences are related in this manner—

"She was not, however, permitted to die under so manifest a delusion. She had traversed, as it were, the whole world of legal inventions; left nothing in it unexamined, none of its arts untried; and all she now intense-

ly felt to be, but travail and vexation. p. 40.

"Her attention was directed to various passages, descriptive of the comprehensive love of God; but more especially, she was enabled to hear, and understand in some degree, the blessed invitation, 'Come unto me,' &c. p. 43.

"She was now satisfied, that the necessities of her miserable case were not excluded from the commiseration of Jesus, or his Father; since the words which he uttered were addressed to all that are weary and heavy laden; and this conviction soothed and quieted her amid the misgivings and doubtings that still would disturb her mind. Her condition was now that of comparative enjoyment; which indeed was visible in her outward demeanour. pp. 43, 44.

"The mighty realities of an unseen world, engrossed her thoughts when awake and when asleep. p. 50.

"Her words, although expressive, were but feeble signs of what reigned, and shone, and enraptured within. p. 56.

"Never did assurance of faith sit more meekly on any believing soul, or the appropriation of Christ's salvation, with an ever present apprehension of the unmerited grace manifested by God in its bestowal, more beautifully harmonize. p. 103.

"Her heart, full of gratitude with passionate love, continued gazing in constant contemplation of all he [Christ] was, and had done for her soul." p. 107.

And when the time of her departure came, we are told, that those who witnessed it, "were struck dumb with astonishment at her triumphant ascent to glory." p. 154.

It is unnecessary to add a single word by way of comment on these passages. If they are objectionable *at all*, their objectionable character is too obvious to require an index; and if the work is not objectionable on this ground, or any other, there is discernment and good sense enough in the community to give it circula-

tion, these objections to the contrary notwithstanding.

For ourselves, we can only say, that there is, upon our principles, more of the simple, intelligible, *attainable* religion of a child, exhibited in the prayer of "*Little Susan*,"—"O my heavenly Father, make me love the Bible—let me love to read it better than the *Pilgrim's Progress*, or any book. O Jesus! teach me to love thee," &c.—than in all we learn, from *this memoir*, of the religion of *Isabella Campbell*; and yet we doubt not, (if the memoir is true,) that *Isabella Campbell* was a child of God on earth, and is now a blest spirit in his presence above. The objections we have made lie not to the character, but rather to the exhibition of it, *in this form, to Sunday-school children*.

#### CHARACTER AND DESIGN OF REWARDS AND PUNISHMENTS.

In the character and mode of our punishments and rewards, I think we can be greatly assisted by minute attention to the manner of God's dealing with us, his children. I would only remark generally, that our heavenly Father never proposes any thing as a reward or punishment, that is not justly and righteously an object of desire or of fear. He never proposes as an incentive to obedience, that, on which at other times he teaches us to set no value; neither presents he to our fears, that, of which it is unworthy of an immortal being to be afraid. I do not remember that he ever promises to us, in way of reward, the admirations of a sinful world, or the high places of sublunary pride, or any thing by which vanity can be fostered, or mere earthliness fed. And when he threatens us with

\* The title of a work just published by the American Sunday-school Union, and containing a very surprising instance of early piety.

temporal ills, it is such as a rational, sensible, and feeling being must ever account such, and not the fictitious mortifications of ambition and self-indulgence. Most generally his own approbation, his own wrath, is the appended consequence, including, as they must, all real good and ill. In this we have a guide that may be followed. Our rewards must be something, that with consideration of the age and condition of our children, may be reasonably desired, and our punishments something that may be properly feared: the former must be that which is likely to excite no sinful feeling in the acquisition, and to gratify no sinful passion in the enjoyment: the latter should, I think, be as nearly as possible like the chastisements of God upon his own people; preventive, remedial, rather than judicial, and it should be made as much as possible apparent to the child, that the punishment inflicted has more reference to the future than the past—is meant to make him good, rather than to requite him for being naughty.—[*Lond. Teach. Magazine.*]

SUGGESTIONS TO PARENTS AND TEACHERS, RESPECTING THE BEST MODE OF TEACHING.

I think, that many *serious* parents, even, mistake the path of mere *formality* for the path of true religion, in teaching their children. With my feeling, a child never ought to learn by heart a hymn which he cannot understand or apply. I am persuaded that children learn to say and sing hymns without at all entering into the meaning of them. Now, do but consider, our tongues were given us to speak the language of our hearts: and is it not a bad thing to begin by using them to utter what they do *not* feel? Devotion may, no doubt, be felt by a child: but it is beginning at the wrong end to expect that devotion will grow out of learning by rote a hymn or a psalm, in which feelings are expressed such as he never had experienced. The same in prayer.—O how sad it is to see prayer spoiled to a little child, by its being only a task to be *said* over, night and morning! This need not be; a very young child

may learn to pray *real* prayer: but it must be by calling his mind to daily mercies, opening his heart to the happiness of having a God always near; by, more especially, dwelling on the lovely character and glorious offices of Jesus; all his works of love, all his bright promises, and all his power to fulfil them. Then the child's feelings will be touched; little circumstances will occur which a Christian parent can turn to good account.

A child may learn his lesson very well, and his school-master or mistress may be pleased with him. Now to learn a lesson requires both attention and memory: but to be able to spell and read *words* is one thing—to understand what we are reading about is another; and you cannot do a worse thing for your child, than to let him read, without any thought or consideration *what* he is reading about. A child's capacity should be attended to, and though when we first learn to read, we must learn letters and words, which, taken separately, do not make sense, yet, as soon as a child can read a little, a parent should try to put before him something suitable to his age and wants. It is a sad misfortune to children, when they are made to read difficult portions of the Scriptures, before they can at all understand them. This is one reason, perhaps, why we find so many dull and heartless readers of the Bible in after-life: they have got the habit of reading over the words without pleasure or interest.—*Ibid.*

WHAT MAY BE EXPECTED OF EARLY EDUCATION.

The following paragraphs are from an English sermon, preached in aid of Infants' Schools, January, 1829.

The establishment of Infants' schools proposes to forestall temptation, and by preventing evil habits, to clear the way for the better influence of good instruction hereafter. Before the commencement of these institutions, the labours of the few years' schooling given to children, were, in most instances, insufficient to eradicate from their minds the evil princi-

ples which they had imbibed, and the evil habits they had formed, in the first seven years of their life. In those first seven years, the foundations of the character of most men are laid. Circumstances may afterwards add some distinct qualities, but, for the most part, the character is then substantially formed.

But we must be careful not to attribute to education, as such, more than reason and true religion will justify us in expecting from it. The conversion of the heart, and the sanctification of the whole character, God has reserved to himself, by the operation of his Spirit. Education is one—it is one of the most probable means of promoting this end—a means which, if accompanied by the earnest prayers of those who use it, God has promised abundantly to bless. But in itself, as far as it is the instruction of the human mind, and the unfolding of its powers, it may refine the habits, but it will leave the man a sinner still. And yet the general result must be good. If it do not perfect society, it will, at least, improve it.

Again, it would be contrary to reason to expect that the good results which may be looked for, should appear immediately on the use of the means. The effect of the education of the people must necessarily be very gradual. You must make wise and religious parents before you will have well-educated children. And before education has produced this, many generations must have passed away. We are sowing seed which our children's children may be called to gather in. But there will come a day, when "they who sow and they who reap shall rejoice together."—*Ibid.*

#### EXTRACTS

From recent Letters, Reports, &c., received in the ordinary business of the Society.

#### COLOURED SCHOOL.

*Paint Lick, Garrard Co. Kentucky,  
March 9, 1830.*

On the last Sabbath, a Sabbath-school for blacks was organized, consisting of 50 slaves. This (school) is not only encouraged but superintend-

ed, and in part taught, by some of the most respectable men in our neighbourhood.

#### DISCIPLINE.

*Chambersburg, Pa. March 27, 1830.*

After repeated and prayerful admonition, we expel our hopeless scholars. This painful duty we have been compelled to perform in *four* instances, in the male department of our school within the last year. One of the boys has since applied for re-admission, and showed the sincerity of his design, by submitting to a public acknowledgment of his misconduct, with the promise of amendment, if again received.

#### USE OF A LIBRARY TO PARENTS.

*Pa. March 16, 1830.*

The Library is highly prized by the scholars, and in many instances, the parents are much interested in the books, and very anxious to obtain the reading of them for their own benefit.

#### IMPORTANCE OF GOOD TEACHERS.

*L——, Pa. March 25, 1830.*

Our schools can be perpetuated only by securing to the scholars good teachers, not only capable, but willing to instruct them, who are regular in attendance at the *earliest* moment. This alone will give confidence to the scholars and secure their attendance.

*Putnam, Muskingum County, Ohio,  
March 10, 1830.*

In January, 1829, your missionaries visited this place. They appeared to be very pleasant and faithful men. By their exertions, a new spirit was infused into the public mind. Every place visited by them, immediately caught the flame, and the work of establishing schools, and raising funds for the purchase of books progressed rapidly. Our society was immediately organized with ten schools; and nearly two hundred dollars were paid in by the schools, and forwarded for the purchase of books, which were duly received. There is nothing, in my view, like having occasionally an *industrious*,

humble, zealous and able Sunday-school missionary visit us, to extend and perpetuate the advantages to be derived from the system of Sabbath-schools. The library system has given great eclat to the schools. Parents and children appear to be well pleased and much engaged. 'Tis curious to behold, with what eagerness these miniature men and women dive into these books.

#### ARRANGEMENT OF LIBRARY.

*From the Richmond and Manchester Union's Annual Report.*

The Library is divided into a male and female department, yet so united as to form a complete whole, and the result of this arrangement, after the trial of more than a year, proves its importance: another library is divided into a department for teachers, and one for scholars.

#### MISSIONARY WANTED.

*F——, (N. C.) May, 1830.*

The best way of establishing more schools, we think, would be through the labours of an able and zealous Missionary. Such a character might do much throughout this State.

*From another letter dated at the same place:—*

A Clergyman of age and experience, and of high standing, might do wonders in this state, in the way of establishing Sunday-School Unions.

#### AGENTS WANTED.

*C——, (Del.) April, 1830.*

I do think, that if there was some zealous agent sent into these parts, to go to people's houses and converse with the parents, the benefit of Sunday-schools might be increased, extended and perpetuated.

#### LIBRARY USEFUL TO PARENTS.

*B——, (N. J.) April 2, 1830.*

One of our teachers became more thoughtful upon the subject of religion than formerly, soon after we began the use of the Union Questions.

He has since sickened and died, leaving good evidence of having met with a saving change of heart. He was a young gentleman in the study of the law. The Sabbath is better kept than before we had a library. Many parents read the books who formerly visited on the Sabbath.

#### FATHERS SHOULD BE TEACHERS.

*From a letter dated Bradford, (Mass.) East Parish.*

It has been our habit for these sixteen years, to continue our school under some form during the whole year. The last fall, the pastor, after having addressed the congregation on the duties of parents, to teach their children the knowledge of the Lord, proposed and recommended, that parents, and especially fathers, (as this was the only day that many of them could have much time with their children,) should become the Sabbath-school teachers of their own children, devoting the hour especially to that subject, which had been usually spent in the Sabbath-school; observing, that he would give the lesson from the pulpit for the succeeding week, and explain it on the day it was to be recited. And further, to keep and encourage them in this service, he proposed to examine the children once in three or four weeks, in the lessons they had gone over. This proposal has gone into general practice, and it is believed, with advantage to parents and children.

#### NEED OF AGENTS.

*Extract of a letter from a German gentleman, dated — (Pa.) April, 1830.*

If an agent could be sent to the western counties of this state, much good could be accomplished. If an individual could be sent, who would do nothing else than converse upon the utility of Sabbath-schools, without any attempt to form them, no one, but those who live in this vicinity can imagine how much good could be done. Something should be done to inform our German population in their

own language upon this subject. Any thing in this way would be cordially received.

#### NEED OF LIGHT.

*From a letter dated ——— (Ky.)  
March 13, 1830.*

We do not know of a single copy of the Magazine being taken by any teacher of our Union. I believe it is a publication but little known within the bounds of our Union. Ignorance is the most formidable enemy to the Sabbath-school cause; and it is a fact much to be lamented, that some of our most intelligent citizens, (I had like to have said Christians,) are entirely ignorant of what this mighty engine has already accomplished, and is still accomplishing in the wide range of human society. If you will be so good as to send us a number of the Sunday-School Magazine as a specimen, I believe we can increase its circulation very considerably.

#### MODE OF DOING INDIRECT GOOD WITH A LIBRARY.—SINGULAR FACT.

*Extract from a letter dated Frankfort,  
(Ky.) February 9, 1830.*

By such children as cannot read, we send books to their parents suited to their character and circumstances, which are always received with thankfulness.

In my last report I mentioned that the teachers, with one exception, were professors. Since that, the person who formed that exception, has publicly professed her faith in Christ. Her predecessor was also convinced of her lost state by nature, while instilling gospel truth into the minds of the *very same children*.

#### MODE OF EXCITING INTEREST.

*——— Kentucky, March, 1830.*

It was at first very difficult for us to procure friends for the support and extension of our libraries, and to keep up our stock of books for the use of the children. But we have lately adopted a new plan, since which

time our treasury has been fully supplied. It is this: we have a meeting of the whole school every three months, which is held in the church at the usual time of divine service in the morning. The congregation are notified beforehand, and come prepared to contribute. The school occupies the front block of pews. A sermon suited to the occasion is preached, and a collection is taken up for the benefit of the school. In this way, we not only obtain funds necessary for our purposes, but the impression made on the congregation is most favourable to our cause.

*Extract of a letter dated, Hillsboro,  
Montgomery Co. Illinois, April 22,  
1830.*

I believe there is no method more admirably calculated to extend the benefits of Sabbath-school instruction, than that of employing agents, as the parent institution is doing at the present time. There is no reason to doubt, but that the influence of Mr. ——— the agent, who visited us in this place last winter, has been a very happy influence. He was the means of exciting a general and lively interest in the enterprise, and giving the business quite a new and spirited impulse. Soon after he visited us, our school, which had been suspended in the fall for want of a comfortable house, was revived during the storms of winter, and has continued with spirit ever since.

#### WANT OF TEACHERS.

*From the Report of one of our schools  
in Virginia.*

Our pastor is of unexceptionable character, eminent piety, worthy the affections of his people, which we believe he possesses in a very high degree. Our school has been in operation near two years, without having a visit from him!—We have sometimes felt disposed to charge him with neglect, in not giving us his counsel and encouragement personally in the school, which we so much needed, and *often solicited!*

There is so much want of interest in Sabbath-schools among us, that it is

difficult, or rather impossible for us to obtain a sufficient number of teachers. We have come to the conclusion to turn off a number of our scholars, which we much fear will be attended with some bad consequences, as the children are all anxious to come.

If we were qualified teachers, would not some fruit appear? Instead of suggesting any thing advantageous to the society, it becomes us to sit and learn.

FROM THE REPORT OF THE CUMBERLAND CO. (PA.) S. S. UNION—IMPORTANT VIEW OF THE DUTIES OF AUXILIARIES.

The vast expenses to which the American Union is subjected, and the low prices at which its publications are disposed of, (the sum of \$3 paid on becoming auxiliary being all that is required to obtain the privilege of purchasing books at a heavy discount, on prices already so low as barely to defray the purchase of materials,) imperiously require the prompt payment of the debts due to that association. It is asking too much to demand the ordinary discount, and then require a long credit, without interest, while the American Sunday-School Union, is obliged to pay interest for want of the money actually due it by auxiliaries purchasing on the same terms with our county Union. The Board desire therefore, at the very least, to be able to transmit with every order, the cash. This they have hitherto not been able to do. By the very fact of associating and becoming auxiliary to the American Sunday-School Union, we have assumed the duty of attempting to do within our bounds, all that the parent institution might have considered itself bound to do.

COMPARATIVE ADVANTAGES OF SUNDAY-SCHOOLS.

*Extract from a letter dated — New Jersey, April 3, 1830.*

One teacher has become professedly pious in the last year; she ascribes her religious impressions, (under God) to the faithfulness of her teacher, when she was herself a pupil.

It has been thought, by some of the

parents, that the improvement made by their children in the Sunday-schools, is greater than any they receive from the week-day schools. This remark has been made by those who were not pious; and with reference entirely to the habits of thinking which they get from the nature of the subjects that are presented to them. A great proportion of the children look upon the Sabbath-school as their greatest enjoyment, and to be kept from it, the greatest punishment that can be inflicted.

IMPORTANT BENEFITS OF A LIBRARY.

*St. —, Ohio.*

Our clergyman of the — church does not give us his influence or assistance to that extent he might and ought to have done, and the clergymen of other denominations have never paid any attention to us. We think the circulation of our library, in connexion with an extensive circulation of religious tracts, served to pave the way for the promotion of a very large and increasing Temperance society that is now in active operation in this town.

DOUBTFUL POLICY.

The great difficulty of obtaining regular male teachers, has obliged us to accept those who cannot promise regularity.

REAL WESTERN IMPROVEMENTS.

*St. Louis, Missouri.*

I have been a teacher in the city of New York, and have been in a number of schools in operation in various places, but I have never seen a school under better regulation, or more perfect discipline, than the white schools in this city.

USES OF A LIBRARY.

*Allentown, Lehigh Co. March 25, 1830.*

Our school numbers about forty scholars, and since we have had a small library I observe a manifestly increased taste for reading, and sometimes a scholar will ask the loan of a

book, who can scarcely read, and upon inquiry, we have been much pleased to hear that the mother desires to read it.

*Little Rock, Pulaski Co. Arkansas Territory.*

[Before giving an extract from this letter, we remark for the benefit of our friend who writes it, that many schools are remembered by us, of which no public notice is taken; and if all the interesting statements we receive were published, our friends, even as far off as *Arkansas*, would be required to contribute liberally to the enlargement of our means of publishing.]

We instruct from Judson's Questions, the answers being previously written in the *week-day* school. Before the school commences, each scholar is required to give a short statement of the prominent facts recollected of the library book read during the week. This is exceedingly interesting and improving; some scholars, if we would permit, would recite the whole of the book, I believe. After singing, prayer, and the recitation of the lessons, the superintendent gives notice that he will hear the selected verses. Immediately at one end of the seat a scholar recites a single verse, selected and committed at his own choice. When one has recited a verse, the next in order recites the verse he has chosen and committed, and so through the whole school. To hear such a number of verses recited in immediate succession, from various parts of scripture, without any comment, is indeed delightful. I think, if the American Sunday-School Union could obtain a general view of all the schools under their patronage, they would fix on Little Rock Sunday-school, as one of the most lovely, interesting and promising.

**SUNDAY-SCHOOL REMEMBERED IN SICKNESS.**

From a very full and faithful report of the Female Sabbath-School attached—  
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ed to the Reformed Dutch Collegiate Church, New York, we extract the following paragraphs; adding the wish that more of our reports were marked by the simplicity and feeling which characterise this.

One who has been connected with this school almost since its commencement, in February 1816, is now sick; still her testimony is, the Lord is good, his mercy endureth for ever. It was good for me to go to the Sabbath-school. There I learned every thing. Tears of unaffected humility and gratitude ever accompany her words, when she speaks of her state as a sinner, the mercy of God her Saviour, her teachers, or her Sabbath-school. She is always found, when able to sit up, with her Bible in her lap, still seeking to know more of the unsearchable riches of Christ.

One of our teachers, in speaking of the Lord's dealings, mentions that during eight years in which she has had charge of a class, five of her scholars, and two young ladies who entered as assistants, have been, as they hope, brought to Christ, and have made a profession of their faith in Him. One teacher who died about a year since, has been followed to the world of spirits by one of her pupils.

**FROM THE VERMONT SUNDAY-SCHOOL UNION REPORT, 1829.**

We recommend the American Sunday-School Magazine, published by the parent Union. It comes down to us from a high source; is a magazine of that intelligence and thought which is the peculiar aliment of Sabbath-schools, and should therefore be read by all, particularly by ministers, teachers and parents, p. 12.

**NEED OF EFFORTS.**

*From a Friend in the Western country.*

Were I permitted to add one word expressive of my own sense of the importance of Sunday-schools, (and in this new country particularly) of your



agents to aid in promoting this redeeming cause, I would say, judging from my own feelings and experience, that were the managers of the American Sunday-School Union to come to this country, and witness for themselves, the state of education—the spirit and the efforts of infidelity—and at the same time, the inexperience of Christians and their want of means—they would be deeply sensible that all their estimates of the importance of efforts at the West, have been incomparably too low.

#### WANT OF INFORMATION.

*From an Agent in Georgia.*

One thing is plain, that the Society must be known before it is enriched with free-will offerings. In some respects I can mention what would contribute to the success of an agent. A clergyman commands great respect in these states; he is known, because he appears in public frequently, and people are ready at once to place confidence in him. It adds greatly to the opportunities of doing good. The ——— denomination prevails in the upper Districts, and one of their own clergy can have the greatest weight with them. The few Sunday-schools that have been established in this state, are scattered, feeble, unskilfully conducted, and generally suspended three or four months in the cold season.

#### OPPOSITION FROM THE PULPIT.

*From a female Friend in North Carolina, May 29, 1830.*

I am sorry to say, that in this vicinity the Sunday-school cause receives but little countenance and patronage. The few who are engaged in it, exert all the influence in their power; but they can do but little to stem the torrent of strong prejudice which proceeds from the ——— denomination, which are very numerous. Having never seen any thing like it in that denomination amongst you, you can form no adequate idea of the height to which it is carried here. Their ministers declaim against them from the pulpit:

one not long ago, about three miles from this place, warned his people, (while preaching to a very numerous congregation) not to have any thing to do with them, neither with Bible nor Tract Societies, which he associated together, and called them money-making establishments. Thus you see some of the difficulties which Sunday-school supporters have to encounter. But in this village, where there is more information, I am happy to say the inhabitants appreciate Sunday-school instruction. I have a delightful little Infant-school which includes all the children under six years old who can *walk or talk* in the place. With the aid of pictures and Infant-school lessons they have made astonishing progress, and I think I was never engaged in an employment so delightful.

#### SOUND REASONING.

The increase of the schools must depend upon the test furnished of their practical usefulness. Unremitting attention and vigilance on the part of teachers, can alone, with the blessing of God, render this system of instruction efficient to the purposes anticipated by the friends of the institution.—(*Marietta*) *Washington County Sunday-School Union Report.*

#### FOR THE SUNDAY-SCHOOL MONTHLY CONCERT, AUGUST 9, 1830.

Though buried deep, or thinly strown,  
If God his grace supply,  
The hope in earthly furrows sown  
Shall ripen in the sky.

The believer in the plain declarations of God's word, has joys and hopes peculiar to himself. The Being revealed to him in his Bible, as the object of his supreme love and confidence, is without beginning of days or end of years; the Creator of all things—by whose mighty power all worlds are upheld and governed, and without whom not a sparrow falls to the ground.

He has no perplexing doubts, and

indulges in no vain speculations about the origin of evil. He reads when and how sin entered into the world and death by sin, and in the same page he finds disclosed to him, some of the most glorious and precious attributes of the Godhead. He thus learns that the very denunciations of woe which attended the first transgression, were mingled with the tenderest accents of mercy and forbearance. At the moment sin separated man from his Maker, the believer finds a purpose formed and a plan devised to destroy its power, to avert its fearful consequences, and by an exhibition of "love beyond degree," to subdue the heart of the rebel, and bring him to submit to the government of his righteous Sovereign.

Throughout the whole history of God's government, in the kingdoms of nature, providence and grace, he discovers an obvious reference to the accomplishment of this glorious purpose. It is seen in all the revolutions of the church and the world from the time when Jehovah made a covenant with Abraham, and gave his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, to this very hour. And as he casts his eye back over the path-way, by which God has led the people of his choice from their beginning hitherto, it rests on *Ebenizers* erected, on either side, at every successive stage of their progress, bearing testimony to the faithfulness and forbearance of a covenant God, and he is compelled to say, as *David* did in view of the same scene, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

When he comes down to the great

mystery of godliness, GOD MANIFEST IN THE FLESH;—an event which sheds ineffable light and glory on all past and all succeeding ages of the church; he sees still more clearly the plan of infinite wisdom and mercy; while the gospel of *Jesus Christ* pours a flood of pure, living, life-giving light and glory over the character and principles of the divine government; and then, guided by the sure word of prophecy, to which we do well to give heed, his mind presses forward to the contemplation of the future glory and triumph of Zion, the beloved of the Lord. He sees the sons of them that have afflicted her, come bending unto her, and they that despised her, bow themselves down at the soles of her feet; and the sons of strangers build up her walls, and in view of it all, he exclaims with the admiring, adoring apostle: "O! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? for of him and through him, and to him are all things, to whom be glory for ever, *Amen*."

Before such a Being, and under the encouragement of such views, we have come together this evening, to offer up to him the desires and thanksgivings of our hearts and our hymns of praise. And it may be profitable on such an occasion to suggest an inquiry which was excited in our minds by the character and spirit of our late annual reports from auxiliaries:—

*Are those Sunday-school teachers acting in the spirit of the gospel, who are silently waiting for God's blessing upon their labour? In other words, Is that kind of willingness to wait which many*

*Sunday-school teachers and others express, the fruit of faith and submission; or is it the natural offspring of a deceitful and carnal heart?*

The very common remark in our reports, to which we just now alluded, is something of this kind.—“We see no fruit of our efforts yet, but we are encouraged to hope that God will bless our work in due time, and if we see no fruit in this world, we may hope to see it in eternity.” And it would seem from the connexion in which this sentiment is generally found, that this willingness to wait was considered the exercise of a Christian grace—a sort of acquiescence in the seemingly tardy accomplishment of some inscrutable purpose. Thus making themselves contented with the *promise*, when the *thing* promised might be theirs; and substituting for the blessing, which we might have abundantly, those assurances which were only designed to comfort and sustain God’s people, until the blessing should actually be poured out. Of the unchangeable purpose of God, as expressed in the beautiful stanza at the head of our article, and still more fully and beautifully by the prophet Isaiah in the chapter which was just read,\* we have not a doubt. But that this ground of confidence is sometimes misappropriated, is very much to be feared.

The Christian’s heart rejoices in the confidence, that God is a sovereign in the dispensation of all his gifts. He is the Father of lights, from whom cometh down every good and perfect gift, and

with whom there is no variableness, neither shadow of turning. He openeth and no man shutteth; he shutteth and no man openeth. But in the possession of all these glorious and incomprehensible attributes, he presents himself to us in his word, as one that heareth and answereth prayer. He has never said unto the seed of Jacob, “Seek ye me in vain.” He would ever persuade us to seek blessings from his hand. Study the declarations of his word and the history of his dispensations, and consult those who have lived nearest to his throne of grace; and you shall find in the language of them all, a verification of his gracious promise, “Before they call, I will answer, and while they are yet speaking, I will hear.

*As soon as Solomon had made an end of prayer*, at the solemn dedication of the temple, the glory of the Lord filled the house, so that the children of Israel bowed themselves with their faces to the ground, upon the pavement, and worshipped and praised the Lord. When the passover was to be celebrated at Jerusalem, at the command of king Hezekiah, the Levites arose and blessed the people, and *in that very day* their voice was heard, and their prayer came up to God’s holy dwelling-place, even unto heaven. What was the employment of the first disciples, when the spirit of God came upon them, and filled all the house where they were sitting? Were they not asking for that very blessing?—How long had the prayer of the devout Cornelius left his lips before it was heard and answered from on high? How long could it have been said of Saul of Tarsus—“Behold, he prayeth,” before the compassionate Saviour sent him the oil of joy for

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\* It would be well to introduce the exercises of the evening by reading the *fifty-fifth* chapter of *Isaiah*, every word of which must be more precious than jewels to a Sunday-school teacher.

mourning and the garment of praise for the spirit of heaviness.

Alas! brethren, God's ways are equal; it is ours that are unequal. Our faith is weak and wavering; *we are willing to wait*; we love the indolence of unbelief. When we ask for a spirit of prayer and supplication, we do not feel the value of the gift. When we ask to have our faith strengthened, and our hopes rooted and grounded, we do not consider what duties of *our own* the petition involves, and much less do we, in the strength of the Lord, give ourselves up to the discharge of them. We ask and receive not, because we ask amiss.

Look at our field of labour; think what God has done by means of *Sunday-schools*, and judge, thence, what He is willing to do. Has He not made *this* and *that* Sunday-school like a watered garden and like a spring of water whose waters fail not? Have there not come from these places, those who have built up the old waste places, and raised up the foundations of many generations, so, that they might be called, "the repairers of the breach, the restorers of paths to dwell in?" We want no evidence of God's willingness to do all that his people desire and ask; but we do want a spirit of simple, child-like dependence on Him; losing ourselves and forgetting all we have and are, in the contemplation of Jehovah's infinite fullness, of which we are asking to be made partakers. We may indeed summon the powers of our soul to this service, but it is with such a feeble and faint-hearted voice, as to indicate that our thoughts, desires and hopes are still earthly and grovelling.

And is not our contentment to leave a throne of grace without a blessing,

in itself, fearful evidence that we do not feel our urgent need of it? Does the hungry man smile when you deny him bread? Will the fainting heart be satisfied, though he finds no water-brooks to slake his thirst? Does the father fold his hands in sight of his drowning child, and wait unmoved, on the shore, till the effort to rescue him succeeds or fails?

There is an hour which betrays the secret of our heartless services,—our formal devotions. What a difference do we find between the exercises of a soul that is encompassed with the cares and thoughts and hopes of time, and one that is just taking the last look of all that it has ever known, or loved beneath the sun? In what rapid succession do our delusions then vanish! How do the momentous interests of the next hour fill the widest range of thought, and overwhelm the most unclouded faculties of the mind!

Assembled for the purpose of holding communion with God, let us strive to realize things unseen and eternal, and to bring to our present view, what our eyes will one day see, and our ears hear, of the amazing attributes of the God we worship. Let us seek for his blessing on ourselves and our respective schools and classes, with all that earnestness and sincerity with which his visible presence would fill our souls.

#### SUNDAY-SCHOOLS IN GREAT BRITAIN.

[From the London Teacher's Magazine.]

To Sunday-schools we are, in a sense, indebted for nearly all our other popular establishments for useful and religious instruction. To them, likewise, must we mainly look for a maintenance of that spirit of piety, so infinitely important in the education of the young. Indeed, the operation of the present system of education, re-

seembles the circulation of the blood in the animal body. The Sunday-school institution may be considered as the heart—the organ and engine of vitality; itself dependent on the divine influence for all its healthy energies: the arrangements immediately connected with it, as the arteries through which sanctified instruction is propelled to the remotest parts of the body politic, while by all the other establishments for the conservation of piety, intelligence, and morality, as by so many veins, the current is, in a thousand ways, brought back again into new contact with religious influence. By this means, the principles of Christianity are kept in perpetual operation, throughout the system; while the energy and the healthfulness of the whole may be always and indubitably ascertained, by the maintenance and purity—by the spiritual pulsation, so to speak, of the Sunday-school system.

It is difficult to leave this delightful subject; the chord which is touched by the mention of Sunday-schools, vibrates in union with so many others, in a benevolent bosom, that the theme seems untiring. It was the introduction of Sunday-schools that awakened attention to the important question, "ought the poor to be instructed in any way?" and it was the religious character of Sunday-schools, which required and compelled all other schools (previous to mechanics' institutions) to include religion as a main element of their existence, and as sanctifying and securing both their effects and continuance.

It is impossible to say to what an extent these schools have been, and continue to be the nurseries for those characters which are the leaders and labourers in all other benevolent institutions. Almost all collectors, secretaries, &c. having been teachers and scholars in them; there is, indeed, scarcely a missionary in the heathen world who has not been a teacher—and some have been scholars in Sunday-schools. The same may be said of many preachers among the various Christian denominations. Many individuals, whose labours would distinguish them as members of any university in the world, would not disdain

to allow their names to be mentioned in this connexion. Who amidst the senators of Britain, stood up the unblushing advocate of the rights of religion? Joseph Butterworth, Esq., the Sunday-school teacher. Who went to preach to the savages of the South sea, and after witnessing the downfall of idolatry in the Sandwich Islands, returned home, and published a learned history of these gems of the Southern Ocean? The Rev. W. Ellis, a Sunday-school teacher. Who penetrated the African wilderness, labouring with his hands—teaching the natives to build, to plough, to sow, to reap, and gather into barns—to repent and turn to God? The Rev. Barnabas Shaw, the Sunday-school teacher. Who gave to the millions of China, in their own languages, the oracles of God? Dr. Morrison, the Sunday-school teacher. Who, laying down the comforts and elegancies of social life, spent eight years amidst the perils of sea and land, and touching all the quarters of the globe, in a circumnavigation which will render his name immortal in the history of missions? George Bennet, Esq., the Sunday-school teacher.

The systems of instruction, intellectual and religious, which have sprung up in our own island, are transplanted into every soil, and flourish under every sky from Guinea to Greenland. Schools, missionaries, and Bibles, are now to be found in almost every parallel of every zone—knowledge and piety are gone forth together to the conquest of the habitable globe; and in realms where the British soldier never set his foot for martial fight, his generous and devoted countrymen, with the pacific weapons of instruction in their hands, and the grace of God in their hearts, are travelling in the greatness of His strength, glorious as the sun, fair as the moon, and terrible as an army with banners.

#### PASTOR'S RETROSPECT.

Few circumstances present to my mind more delightful associations, or call forth more fervent gratitude, than those which relate to Sunday-schools. For nearly thirty years past, in one form or other, I have been connected

with them. There I learnt the first lessons of piety, and felt some of my earliest desires after divine favour. In these institutions I first began to teach others the way of life; and from them I have had the exalted pleasure of introducing many, both teachers and scholars, to the privileges of the Christian church. Every year's experience deepens my conviction, that these institutions are among the most useful of the means employed by the blessed God to fill the earth with his knowledge; and that pious and devoted Sabbath-school teachers are the most efficient assistants to the Christian minister. What glorious scenes will be presented to the world, when a hundred millions of its inhabitants shall, in their earliest years, be taught, at the same period, in the knowledge of Him who made them; and in the way in which they can be eternally happy!

Deeply impressed with the value of Sunday-schools, and desirous, in my feeble measure, of directing and encouraging their friends, I propose, with the permission of the editor of the *Teacher's Magazine*, to place before its readers a few *facts* having this tendency.

There is a disposition in the human mind, as we advance in years, to review the scenes in which we felt a deep interest in early life. I have been this morning retracing a period of more than a quarter of a century, and have literally seen "the little one become a thousand;" or, if I may adopt a metaphor, I have beheld the acorn grow to a wide-spreading oak. It seems but a little time, though nearly thirty years have rolled away, since I was first introduced as a scholar to a Sunday-school in one of the largest manufacturing towns in the kingdom. Well do I remember the childish feelings with which I walked up the step-ladder of an old workshop, to meet about fifteen boys, most of whom, like myself, were unable to read. Nor have I forgotten the features, or the manners of the teachers. I recollect the hymn sung, and a part of the prayer offered that morning. Two teachers, out of the three, have long since been removed to another world: but the fruit of their labours

remains, and the services they rendered to the church and the world, shall call forth the gratitude of generations to come.

I could tell my readers, at considerable length, of a series of events which deeply impressed my juvenile mind. I could relate circumstances of the instructions I received being blest in preserving me from temptations, leading to feelings of piety, and to the duties of religion. Or I could say, that when death snatched from me my parents, the Sunday-school and its friends became my father and my mother; while I was thus directed to seek the favour of Him who is indeed, "the Father of the fatherless." Or I could go still farther, and show in what way the Sunday-school contributed at length to introduce me into the Christian ministry. But, in saying all this, I should but be telling the history of many others, as well as myself. Let us then take another view of the subject.

How vast is often the growth of good! That which is small in its commencement is often great in its end. The little room in which the school was first taught, was soon found too small to contain its scholars, and, in the course of a very few years, two new rooms were built; a few years after, two others were added, and now even larger have been erected; so that, instead of a school of *sixteen* scholars, which I once saw, every succeeding Sabbath witnesses about a *thousand* children learning the way of salvation from the oracles of truth! And, oh! if it were possible to give the whole history of this institution, which was founded in faith, and has been cherished by prayer, how interested must we feel, when we think of, very many who by its instrumentality have been brought to the knowledge of Christ, and introduced to an union with his people; of a goodly number who are now the pious and devoted teachers of others; and of several others who have been introduced to the honours and usefulness of Christian ministers! But, after all, it would be impossible to describe the whole of the good it has done. For how many pious feelings have been promoted by it which we can never

'know,—in how many instances did it make impressions on the minds of those who are far removed from observation,—how much has it contributed to domestic and social happiness,—and how many may have passed, unobserved, from the Sunday-school on earth, to the mansions of heaven!

And, if all this has resulted from *one* school, what must be expected from the *thousands* now in existence; and of how much importance is it that every teacher labour in his vocation with ardour, prayer, and perseverance, knowing that "*his labour shall not be in vain in the Lord!*"

[*Lond. S. S. Teacher's Mag.*

#### VALLEY OF THE MISSISSIPPI.

We have not space in the present number, to continue the course of remarks commenced in our last, respecting the plan of operations in the Western Valley; nor is any important branch of that plan sufficiently matured to justify us in spreading it before our readers. Indeed, it is quite doubtful whether we shall find it expedient to divert their attention from the single, responsible, momentous, *personal* duty and obligation which they have assumed at home, even to contemplate the progress of this most important and benevolent enterprise abroad. There is so much depending on the spirit and qualifications of teachers at home, that if we could only persuade them to read such results of observation and experience as our pages are designed to furnish, we should rather propose to double the size of the Magazine, than to appropriate any part of its pages to any purpose but that of the improvement and encouragement of Sunday-school teachers now in office. Nothing, in the whole range of our observation in connexion with Sunday-schools, is so disheartening and

alarming as the seeming satisfaction of teachers with their qualifications. They will *say* they are not qualified, and they will talk much of their desire to be better qualified; but they will not exert themselves an hour, nor expend a single dollar for the purpose. Those who read this remark, will be least likely of all others to fall under its censure; inasmuch as the very fact of their reading it proves that they are not of the number described.

As at present advised, therefore, we shall keep ourselves very much to the peculiar work assigned us in the preparation of these pages; while we shall endeavour to have our readers and others who desire the information, fully acquainted with all that is done and designed, respecting that most commendable, wise, and philanthropic enterprise of which we have spoken.

The second meeting at New York, which was held June 21, at the Masonic Hall, was crowded to overflowing. The chairman was JUDGE PLATT. Addresses were made by the Rev. Mr. Cone, of the Baptist Church—Rev. Mr. Peters—Rev. Mr. M'Clay—Rev. Dr. Spring—Rev. Mr. M'Cartee—Rev. Mr. Ludlow, and the General Agent of the Society. Hon. Mr. Frelinghuysen, of Newark, (N. J.) who had been necessarily detained from the former meeting, also addressed the assembly as follows:—

It is nearly eighteen centuries, since our blessed Redeemer, with the benignity of a heart alive to the miseries of humanity, fixed his eyes upon a group of little children: and that his friends through all future time, might be animated by an example, urgent as the condescension of God, he took them in his arms and blessed them. Then, as often since, such touching

notice was deemed a misplaced compassion. But He, who knew what was in man, rebuked the spirit that murmured at his regard for these interesting objects. He who had formed the body and endowed the immortal mind, whose scrutiny reached the secret place of motive, and the fountain springs of hope and desire; who traced the lines of moral obligation through all their windings, He, perfectly appreciated the almost absolute control, which the moral cultivation and discipline of childhood exerted upon the character of future life and destiny. By his own example he pointed his church to this eventful stage of being, as developing the most fruitful sources of blessedness or woe. But, Sir, the lesson seemed to have been inculcated in vain. For instead of engaging assiduous and prayerful solicitude, this has been the age, of all others, the most left to its own native tendencies. Our Saviour pointed his regards to childhood, that we might there bestow our best cares. As if he had said, if you wish the stream to be pure, look well to the fountain: if you desire the blossom to be fair and healthful, shield the bud from harm. We have inverted this salutary lesson. The whole moral machinery for many ages has not, in any of its departments been fitted for childhood; all its agencies have been directed over the heads of children. We have called it the season of innocence, and left it to run to waste. The mother has kissed off the tear from the cheek of her little prattler, and often felt as if an angel wept. While we have cherished this fond deception, Satan has been sowing the bitter seeds of depravity. He met the young idea, as it struggled into life, and wickedly confirmed its corrupt inclination. He, unresisted, prepares the mould for future character. And when youth dawned, it came with such vigour and stubbornness in sin, with such a fixedness of choice for evil, as sadly evinced the efficient and dreadful agency that had been at work.

The Sunday-school has broken this delusion; and now we wonder at our infatuation. We knew before, that the impressions of childhood were

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deep and indelible: that they seemed to add instinct to memory: that they endured through the turmoil and sorrows of manhood, and often outlived the infirmities of dotage. But yet till this blessed engine was set in motion, we had neglected the application of such powerful facilities to the cause of truth and virtue. Now, he who runs may read, how full of promise, and how fraught with blessings is this grand scheme of mercy. Sir, it strikes home to the very root of evil. It meets the first breaking out of corrupt purposes, enlightens and exhorts to duty, pleads against sin, and saves from death. I firmly believe, that God intends it to be one great means of reforming the world. There may exist some enthusiasm on this subject. I rejoice at it. There never was a good cause which did not deserve all the ardour of enthusiasm. There is no time now, to spare for cold and reluctant calculation. The spirits of evil are abroad in our land. They are straining the last nerve: they are rousing into action the slumbering fires of infidelity, and would shroud the heavens in the blackness of despair. It behoves then, all the friends of God and man, to be active, and to stand forth as the fearless advocates and defenders of the truth.

We have witnessed with grateful interest the progress of Sabbath-school instruction. Every year has furnished some fresh proofs of its substantial benefits. Take a single illustration in your city; a recent investigation ascertained that of twelve thousand children who had shared in the blessings of this institution, not one had ever been arraigned for crime. This is a volume of commendation; but, sir, it is only the beginning of good. The next age will witness some of the fullness of its mercies, when these children shall take our places and assume upon them the duties of men and citizens.

I hasten to the appropriate business of this evening. A noble impulse has been given to this sacred cause in a neighbouring city; it has reached the friends of truth and awakened a kindred spirit here. The moral condition and prospects of the West—the influence which it will very soon exert in



the public councils of our country; and its own distinct claims, as an important part of ourselves, combined a weight of interest in its behalf, that has attracted general concern and distinguished liberality. I adverted to the share that will soon be taken by the valley of the Mississippi, in our national concerns. Sir, the children will after a few more years, give the law to the mother. The infant West, is fast attaining to a giant's dimensions; and its power will be tremendous, unless controlled by principle. Washington, who had studied the human character under many diversities, came to the full conviction, that no principle could be safely trusted, which did not flow from a sense of religious obligation; and an infinitely greater than Washington had, ages before, proclaimed the same truth. In this valley of the West, upwards of four millions of freemen, have with astonishing rapidity peopled the fairest regions of our republic; and the eventful question to be resolved is, how we shall most happily fashion the elements of these rising communities; whether by our benignant regards, they shall aid to strengthen the cords of our nation, whether they shall cherish the principles of private and public virtue, or whether by our neglect, they shall be left to exhibit the melancholy spectacle of universal degeneracy of manners, among a people, but yesterday born into political existence. Sir, this is the true honest question. We can not and we ought not to evade it. It is put to us as Christians and as American citizens. These sister states of the west possess capacities for good or evil, that cannot be trifled with or disregarded. Rightly influenced, and immense blessings will reward our philanthropy—but should we suffer them to grow on, with no moral culture, floods of wickedness will by and by come over upon us, that will sweep away the last vestiges of hope and freedom. I lately heard from a distinguished citizen of that section of the Union, the evil and the antidote in one short sentence. While deploring the frequent occurrence of street murders—sometimes by men high in official stations, he remarked, that the terrors of the law interposed no check,

and that his hope rested in the reformation of public sentiment; there, said he, the mischief receives its countenance and there we must look for its corrective. This was the language of truth and soberness. When the late movement in Philadelphia was announced, it was hailed as the harbinger of incalculable blessings. A fountain was to be opened, whose healthful streams would send forth richer benefits to the valleys of the Mississippi, than all their majestic rivers. The Sunday-schools will reform that perverted public opinion, that sanctions the deeds of the transgressor. They will purify the elements of society; they will arrest the torrent of corruption; erect the standard of sound principles, and, by the blessing of heaven, save the country and perpetuate her liberties. A cause, thus exalted in its aims, this evening addresses itself to the philanthropy of a generous people. It becomes not a stranger to press this suit. It befits the occasion, however, to say of it, that a nobler charity could not well engage our sympathies. To raise an empire of immortal beings to the dignity of virtuous freemen; to send forth moral influences among them, that shall establish the basis of political prosperity; that shall raise a protection around the sacred privileges of the fireside, and secure the hearth and the altar from rude invasion: And more than this—to open to them the pathway to a blessed immortality, to fill up time with social comforts, to gild its close with consolation, and crown the whole with imperishable happiness. Sir, what are earthly sceptres—what is all human wealth and greatness, compared with such a vision? And in the just hope that it may shortly be realized, who can longer grasp his gold? Where or how can wealth accomplish for us, more substantial or sublime pleasures. Patriotism in its boldest conceptions, cannot aspire to a purer bliss than this. To elevate an extensive region of enterprising men, to secure them from the wasteful influence of irreligion and crime; and bring up millions of our fellow men, to the purity of a virtuous community. Sir, failure in such an enterprise, would be no com-

mon privilege. But we need not fail. The faithful consecration of our best efforts, is destined to demolish the throne of the prince of darkness: and honoured will be the humblest man, permitted to raise a finger in the work.

Mr. F. having ended, Mr. J. Tappan, Chairman of the Committee of Arrangements, read letters from Alexander Henry, Esq. of Philadelphia, and Col. Richard Varick of this city, expressing their deep interest in the object of the meeting, and regretting that it was out of their power to comply with the committee's invitation to attend. The letter from Col. Varick enclosed a check for \$500, and that of Mr. Henry expressed the hope that the subscription in Philadelphia would amount to \$30,000. Mr. T. also announced that a mechanic who had had been invited to be present at the meeting, had sent him \$200.

Before announcing the general result of the subscriptions and contributions of the evening, the chairman of the committee of arrangements stated that on counting more accurately the amount subscribed and contributed at the last meeting, it was found to be \$11,600, which is more than was at first reported. The amount subscribed in the interval between the two meetings, was stated at \$1,200. To these sums add \$200 the amount now contributed in money, and \$2,229, the amount on the different papers, and the grand total given or pledged to the object thus far in the city of New-York, is \$15,229.

—, Ohio, July 5, 1830.

Dear Sir,

It is now 18 months since I first came to this town; previous to that the County Union had gone down, as had also the Sabbath-school of the first Presbyterian Church. In December of 1828, the month I arrived here, the friends of Sabbath-schools began again to exert themselves, and succeeded in forming another Sunday-school, under a revised constitution; but there was manifestly a want of experience throughout the whole. I became a teacher in this school, and

having been engaged in Sabbath-schools myself for 12 years previous, (in England, eleven,) I recommended the adoption of such measures as I thought would prove most conducive to the welfare of the institution. In June following I was elected superintendent. In that office I have been engaged ever since. About 9 months since, we succeeded in establishing the teachers' monthly concert of prayer, and in April last we formed a Sunday-school Union for this town and neighbourhood. We have thus far succeeded in establishing in this neighbourhood, since that time, three new schools, which are very promising, and I hope, in the next year's report you will receive some interesting account. I am sorry to say, that many professing Christians here feel little or no interest in these glorious institutions, and that although our school now contains about 200 scholars, and 30 teachers, we cannot number 12 pious and devoted teachers in our ranks. But I am happy in bearing my humble testimony to the zeal and devotedness of some of that number. I have for several weeks past, endeavoured to stimulate our Sabbath-school friends here by the account of your proceedings in Philadelphia, and in New York, with respect to Sabbath-schools in the Valley of the Mississippi, and it is the same subject which has induced me now to address you.

Believing as I do, that the institution of Sabbath-schools is second in importance to none, and that it is the duty of every Christian to aid in the work of faith and labour of love; and surrounding circumstances being favourable, I feel it my duty to offer my services to the American Sunday-school Union, in the mighty work they have now undertaken, of supplying the Valley of the Mississippi with schools. As I have before stated, it is a work in which I have been engaged with pleasure, and I hope profit to my soul, for 14 years past, eleven in England, and 3½ years in America; about 2 years of that time, I resided in New York, and visited the schools there as a stranger, the church with which I united having but a small school, and needing no teacher. My family are here, (consisting of my wife and one son,)

who are reconciled to my leaving them on such employment, if accepted. Whether I go personally or not, my prayers shall be offered for, and my best wishes go with those who go into this delightful field; it is indeed white unto the harvest, and those who reap shall be abundantly rewarded by the Lord of the vineyard.

Your connection with the Sunday-school Union, must render you a friend to all friends of the cause, and although we are strangers here, yet I hope we possess kindred spirits, and that when our labours here are ended, we shall meet a glorious company of Sabbath-school children and teachers, in the heavenly world, to unite in ascribing salvation, and honour, and glory, and power, unto Him who hath loved us, and given himself for us.

—, Illinois, June 25th, 1830.

Our opinion respecting the labours of the agents of the Sunday-School Union, you have probably received before this. There is evidently a great change working among us on that subject. Sabbath-schools are evidently becoming popular very fast, and they are springing up all around *this* place. I formed one some days since a few miles distant, composed mostly of adults, a large proportion of whom are unable to read. In the vicinity of this town, there is at present a very happy state of feeling in reference to Sabbath-schools, and it has apparently arisen from the influence exerted by our school. Your agents have not visited this county, but immediately on my coming to this place in January last, a school was formed which has been in successful operation since. It appears to be exerting a very happy influence here. Soon after its formation, a report respecting it went over the country and elsewhere, and the effect was to create an anxiety in the minds of many to enjoy the benefits of these highly useful institutions. It has frequently been said to me, ten, twenty, and forty miles distant, I understand you have a fine Sabbath-school in ——. One school properly conducted, and under successful operation, will do more in this

country towards allaying prejudice and enlisting public feeling in behalf of these precious institutions, than months of the most fervid declamation in their favour. And perhaps it is not too much to say, that a want of confidence in Sabbath-schools, arising from previous failures, is one of the most formidable obstacles to their formation. These failures in the Valley of the Mississippi, perhaps, are more frequent than you would be apt to suppose, and hence the vast importance of well qualified superintendents and teachers. This is all that is needed in this country to produce numerous and flourishing schools. And shall the rising generations by tens of thousands, in this interesting portion of our republic, be excluded from the benefits of these institutions, merely because there are none to gather and instruct them? O what wonders could ten thousand well qualified devoted Sabbath-school teachers, with the blessing of God work, by removing to the Valley of the Mississippi!

I have no doubt that if Mr. — could remain another year in this state, form new schools, revisit and revive old ones, &c. &c., that he might do twice the good he has the past year, and that we trust has been great. The expectation of a visit from the agent, would be sufficient to keep alive the interest in a school for months. The subject of Sabbath-schools is daily assuming new interest and importance in this state; and though our lamented brother Hawley was cut down in the midst of his devoted labours, yet who knows but this afflictive dispensation of Divine Providence will be overruled to the furtherance of the cause even in this state.

There was a gentleman here this week, who lives more than a hundred and fifty miles north of this, enquiring where he could get some Sabbath-school books. There is generally a perfect dearth of books in this country, and tracts and Sunday-school books are read with great eagerness; I lately distributed some of the latter, which were of the smallest kind published by the Union; but you can scarcely imagine with what plea-

sure they were received, and with what interest read.

—, *Missouri, June 18th, 1830.*

Eight miles above — Co. Rev. — had commenced two Sunday-schools within four miles of each other. He appeared very much gratified with the information I gave him on the subject, "for," said he, "I am wholly unacquainted with the business." These schools appeared more interesting to me from the fact of their being situated on the very border of civilization; one of them is within three or four miles of the Western boundary of the United States of America.

Last Sabbath I attended and addressed a meeting. My remarks were entirely general, except in speaking of the American Sunday-school Union. I stated the fact of its consisting of five denominations of Christians, described the Union Question Book, and the manner in which the library books of the American Sunday-School Union are prepared, i. e. by a committee from the different denominations. The people and preachers seemed pleased and surprised at my statements. Some of them, however, remarked that they could not see how it was possible for the different denominations to unite in the preparation of their books. Mr.

— said: suppose all the rest are in favour of publishing a book, and the Methodist objects? Then said I it is not published. "What! the minority rule?" he exclaimed, with surprise. Another one remarked, in reply to some remarks about the American Sunday-School Union's books not being sectarian: "Some of the tracts are strongly sectarian," but tracts are not the Sunday-School Union's publications, I replied. "I thought they were all the same," was his answer.

Since my visit at —, Mr. — who was present and heard my remarks, has established a school in his society at this place. It is but just commenced. There will probably be 20 scholars; there ought to be more than 100, i. e. there is more than that number who are of a proper age to attend. I was informed last evening by Dr. — that several had threatened to punish their children if they went near

the school. Mr. — was at — at the opening of the Sunday-school by —. He had become so much discouraged on account of the opposition he met with, that he told Mr. — if he had not promised me, he would make the effort, he should not attempt it; but to his surprise, when he went to the place appointed, he found about 15 scholars, who seemed much interested, and resolved to come again. Mr. — was rejoiced at the sight, and dismissed his fears, and resolved to go forward. May the Lord bless his labours.

From the Western Luminary, (Lexington, Ky.)

#### SABBATH-SCHOOL DONATION.

The following note, inclosing \$20 for the benefit of Sabbath-schools in the West, was received by the editor on the 3d inst.

July 3, 1830.

With thankfulness to my God, I have noticed the recent effort in the Sabbath-school cause, by our Christian brethren of the east. If the benevolent of Philadelphia and New York, feel thus for us—we of the west should be anxious to help ourselves. I may be called one of the poor—but I can do something. I intend before the close of the two years, to give \$100 to the American Sunday-School Union—and the inclosed \$20 is the first instalment. I do not say I will do this, if so many others will do the same, (for I intend with the help of the Lord, to do it in any case,) but I do now solicit others to aid; and to make an honest inquiry, "Is my talent buried, or am I employing it? Am I to build, or may I stand idle? Had I better aid in instructing the rising generation, or buy another field?"

It is my design in the course of the two years, to go into different neighbourhoods, visit the families and organize five Sabbath-schools; I will also persuade them to furnish the Schools with small libraries, or furnish them myself.

And relying upon Him for aid, whose arm is strength, I will not mind how angry Satan may grow at Sabbath-schools.

## EFFECTS OF MISSIONARY LABOUR.

A correspondent of the *Western Observer*, a new and valuable paper published in Jacksonville, (Illinois,) states, that, in passing through Jefferson county in that State, he had the pleasure to observe some of the fruit which has grown out of the labours of an agent of the American Sunday-School Union.

Perhaps about the second week in February, Mr. — visited a settlement in that county, far from any town, and not very compact. He conversed with a few individuals, and on the Sabbath day, delivered an address, and then left them meditating as to the expediency of an effort to organize a school.—Some time during the same week, a meeting was called, and an association formed, and five dollars collected to furnish a library. No time was lost: the school commenced on the next Sabbath, with about twenty-five scholars, and has continued to increase. Notwithstanding the sparseness of the population, the school now consists of from sixty-five to eighty scholars. Nor are spectacles wanting among them.—They are of all ages from three years to three score and ten. No storm has been sufficient to interrupt its uniform progress. In addition to the library of five dollars, they have in the school, one copy of the Sabbath-school Teachers' Magazine.

## HOW THE WORK MUST BE DONE

The suggestions contained in the following extract from a letter to the editor, dated New York, July 9th, are presented to the reader for the purpose of showing him what is wanted in the Mississippi Valley. It has been feared by western men, that our enterprise would fail for want of teachers. If, however, the opinion of some of our eastern friends is well-founded, we shall have ten thousand teachers there by the time they are

wanted, who have been trained to the work, and who are willing to give two years of their lives to the accomplishment of this plan. We trust they will be on the spot by the time their posts of duty can be designated.

With a deep interest myself in the Sabbath-school enterprise, I cannot refrain from expressing a hope that all possible use will be made of agents on the spot, to plant and foster the schools. They may generally be formal, and with one experienced and intelligent travelling agent to look them up, and keep them up, they will do the largest part of the work gratuitously. It is alarming to see \$40,000 out of \$70,000 or \$80,000 given for this benevolent enterprise, consumed in the support of a fleeting agency. If it *must* be, let it be; but *I would try very hard*, to place more of the donations in permanent libraries, than in the pockets of the workmen. It will be impossible to do this, I conceive, unless intelligent agents take a *large* district each, and make it a point to recruit *sub-agents* in the different counties who are at home, and will labour for the Lord. I am persuaded that this course could be adopted throughout Ohio. I should be ashamed of my Christian friends there, if, when I came willingly among them on half pay, to give my whole time, they would not give a small part of their time without pay. They will. Take almost any country, and the travelling agent can find ten men in it, Christian men, who will undertake for their respective towns, to receive, take charge of, and cherish the young school, and the interesting library. The agent under pay, must be like a ministering angel, felt in a thousand places where he is not seen; this a business-man will know how to effect, better than many teachers.

## HEATHEN IGNORANCE IN THE MIDST OF CHRISTIAN INSTITUTIONS.

*Extract from a letter to the Editor, dated — District, S. C. June 22d, 1830.*

I came to-day from — District, and on my road overtook a little boy

going to mill. I entered into conversation with him, and discovered, that he lived in a settlement called —, where there is a celebrated school under the care of a — preacher. I asked him, Do you go to school? No. Do you go to Sunday-school? Sometimes. Why not always? Because I have no book; when I can borrow one, I go. Have you no bible? I read in the spelling-book, and we have to buy corn and every thing. His mother is a poor widow, he told me. I asked him, how he spent his Sabbaths, whether his mother taught him his bible, or taught him to pray. He said, No. Do you know the Lord's prayer? No. Do you know who the Lord Jesus Christ is? No, I don't know about these things, I never learned. But don't you know who made you? No. Don't you know who God is, or any thing that he has done, who made the skies, &c? No. I had said to him, I suppose you may be eight or nine years old. O yes, he said, I am twelve or thirteen. But this boy had attended preaching often, and appeared to be a boy of some mind. It is said, that many are as ignorant. It is lamentable. For nearly thirteen years human passions have been strong in his heart; outward temptations waylaid him; the adversary has, no doubt, plied his flattering arts; but not one religious truth has been known, or felt by him; up to this time he has been ignorant even of the existence of God, that first principle, by the knowledge of which man is really raised above the brute. Since I wrote this, it has been mentioned to me by a clergyman, that he had known adults, as ignorant, and he appealed to one particular instance.

#### CHRISTIAN LIBERALITY OF FEELING.

A late number of the Methodist paper published in Boston, contains the following remark. It indicates a feeling which, we wish, was more prevalent in the Christian church. None can be more interested in its prevalence than Sunday-school teachers,

and perhaps the Sunday-school room is one of the first and best places for its cultivation.

"We do not hesitate to say, that to our church, to its doctrines and discipline, we feel warmly attached. And we as freely say, that we are desirous it should increase in numbers and in spirituality. And although we cherish this partiality, yet we rejoice in the prosperity of others. We never meditate upon the patient endurance, the unyielding firmness of purpose, and better than all, the heavenly-mindedness of the Moravians, as exhibited in their missionary operations in North America—upon the early, successful, and untiring labours of the Congregationalists in Western India—upon the apostolic zeal, the unparalleled sufferings, and the glorious prospects of the Baptists in Burmah, sustained as they all have been by the prayers, the munificence, and the philanthropy of their friends at home—we never meditate upon these soul-stirring subjects without emotions of inexpressible gratitude and joy, unspeakable thanksgiving and praise to Almighty God, and a heart impatient to bid them all God speed."

DONATIONS received by the American Sunday-school Union, from June 17th to July 13th, 1830, inclusive.

#### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars, and upwards.*

Rev. John W. Chickering, Bolton, Mass., contributed by ladies of his society,	30 00
Rev. Albert Barnes, pastor of the First Presbyterian Church Philadelphia, contributed by ladies of his Congregation,	30 00
Rev. Robert Adair, pastor of Presbyterian Church, Wilmington, Del., contributed by members of his Congregation, per Rev. J. B. Adams, for the Mississippi Valley fund,	30 00

#### II. ANNUAL SUBSCRIBERS.

*By the payment of three dollars and upwards.*

Philip Nelson, Millwood, Va. 1830,	3 00
Wm. Guild, Newport, R. I. do.	3 00

## III. DONATIONS TO THE GENERAL FUND.

†R. V. Dewit, So. Dutch Ch. Albany, N. York,	5 00
†Mr. McElroy, do. do. do.	1 00
†Mrs. C. G. Vesher, Greenbush, N. Y.	2 00
†Mr. Hugh Gudon, do. do.	1 00
†Mr. Wicks, do. do.	1 00
†Mrs. O. Pennymann, do. do.	2 00
†Friend Humphrey, Baptist Ch. Albany,	5 00
†J. A. Burk, do. do.	3 00
†Elisha Russel, First Pres. Ch. do.	5 00
†John Woodworth, Esq. do. do.	5 00
†N. Fowler, do. do.	5 00
†Misses Eight, do. do.	5 00
†Peter Boyd, do. do.	10 00
†Robert Boyd, do. do.	2 00
†Henry L. Webb, Second Pres. Ch. Al.	5 00
†Joseph Alexander, do. do.	20 00
†James Gould, do. do.	5 00
†B. F. Butler, do. do.	5 00
†Dr. T. Romeyn Beck, do. do.	3 00
†John F. Bacon, do. do.	5 00
†Ephraim Wilder, do. do.	5 00
†Hugh Humphrey, Third Pres. Ch. do.	5 00
†Rev. Wm. H. Williams, do. do.	10 00
†Israel Williams, do. do.	1 00
†Collection in Baptist Ch. Albany,	6 00
Balance of Donations in Mr. Chandler's Ch. N. L.	2 00

## IV. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

Amount collected by a Sunday-school teacher of 3d Presbyterian Church Phila. 83, James McAlphin, 100, †A Friend in Albany N. Y. 2, †A Friend do. do. 1, Rev. Joshua Leavitt, New York, 5, J. J. Franks, do. 3, Rev. Benjamin Mortimer, do. 1, T. D. Williams, do. 1, J. R. L. do. 10, Jane A. Coates, do. 3, F. W. do. 1, Rev. J. V. Henry, do. 20, H. V. Garretson, do. 30, E. S. Hill, do. 5, A Sunday-school teacher, do. 2, Luther Jackson, do. 3, Elizabeth Reynolds, do. 25cts. Collection at the Meeting in Masonic Hall New York, 21st June, including 10 from Mr. Williams of Manlius, and 50 from "A Mississippian" of Port Gibson, 236,05, Joel Post, New York, 50, John Wright Jun. 10, Cash, do. 10, B. Deming, do. 10, Mr. Turner, do. 2, F. Markoe, do. 3, Wm. P. Stewart, do. 10, Mr. Hale, do. 5, Jonathan Steel, do. 10, G. W. Houghton, do. 10, Sundry Individuals in Mulberry St. Baptist Church, N. Y. 3,12, A. D. Hassell New York, 2,50, George W. Platt, do. 10, Daniel Cheshire, do. 5, John B. Halsted, do. 8, Robert Edwards, do. 10, R. Pegg, do. 10, N. C. Platt, do. 2, William D. Murphay do. 5, Robert Jaffray, do. 25, John Johnson, do. 100, J. Boorman, do. 50, David Andrews, do. 20, B. L. Swan, do. 20, Mrs. Kinlock Stewart, do. 15, John McGregor, do. 30, James Schermerhorn, do. 15, S. A. Halsey, do. 10, B. Palmer, do. 5, Mr. Pitton, do. 3, Sundry Individuals in Laight St. Church do. 14,50, Sundry Females in Wall St. Church, do. 20, James Lenox, do. 25, John Morrison, do. 10, M. B. Edgar, do. 5, H. Coit,

do. 10, J. M. Clark, do. 3, Ira Clisby, do. 5, Samuel Boyd, do. 25, James Hammett, do. 5, A. Vansanderen, Brooklyn, L. I. 50, John Vanduyne, do. 2, Benjamin Meeler, do. 1, John Stephens, Jun. do. 5, G. Furman, do. 5, John F. Hess, do. 1, M. S. do. 1, J. How, do. 5, James Pennington, a coloured man, do. 1, W. H. Vansinderen, do. 5, Sundry Individuals, do. 7, J. W. Mason, New York, do. 2, David Graham, Rev. A. Alexander, D. D. Princeton, N. J. 50, James R. Campbell, 5, Scholars of the Wheeling Va. S. S. per J. W. Edgarton, 2,50, J. G. B. 10, Elizabeth Holt, of 5th Pres. Ch. Phila., 5, A Young Female, do. 50cts, Rev. Elias Harrison, Alexandria, D. C. first payment, 25, †Col. Richard Variek, N. Y. 500, †Collection at a Public Meeting, do. 195, †John Borland, do. 25, †G. P. Shipman, do. 20, †Mr. Weeks, do. 10, †A. Friend, (J. R.) do. 50, †Miss Northrop, do. 2, †W. C. Redfield, do. 15, †A Widow's Mite, 2, †J. A. Davenport, do. 25, †D. Sibley, do. 10, †E. L. Parsons, do. 7, †E. Goodwin, do. 50, A. Gift of C. J. S. a coloured woman, do. 5, A. Friend of Sabbath-schools, C. A. S. do. 1, Mrs. Guild, Phila., 5, Frederick Stanley, 5, Elizabeth Reynolds, 25cts., Lucius Hart, 2, W. L. King, 5, W. Peters, Brooklyn 5, A Lady 1, Through Rev. Messrs. Welch and Beecher, agents, from J. D. Hurlbut, 5, S. S. Howland, 25, Mrs. W. 4, Collection in Vandam-street Church, 21,74, John Watts 10, T. S. Clarkson, 5, M. C. St. John, 5, T. L. Chester, 5, Samuel Glover, 5, J. Little, 5, Mr. Wilmarling, 5, Cash 10, do. 10, do. 5, J. F. Sheafe, of Wall-street Church, 10, A Friend of do. 2, J. W. Moore, 3, Najah Taylor, 25, Misses Mary and Hannah L. Murray, 20, Several Individuals in the Murray-street Church, by Mr. James Donaldson, 110, M. S. Whiting 1, G. Lathrop, 5, Charles E. Pierson, 10, H. Diamond, 5, Nathan Peck, 5, William Worran, 5, N. Caswell, 20, A Friend 2, Wilmot Williams, 5, A Lady, 1, William W. Jackson, 2, Jeremiah Van Rensselaer, 5, Sarah E. Austin, Brooklyn, 50, Nehemiah Denton, do. 20, Clement Davison, do. 2, Thomas Baylis, do. 2, Margaret Shannon, do. 1,50, Mary Baylis, do. 1,25, Margaret Martin, do. 1, Sarah Roll, do. 1. From the congregation in Mendham, N. J., being the amount of a collection on the 4th inst, by Rev. D. H. Johnson, pastor, 20.

## V. MISSIONARY FUND,

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Mount Mourin S. S. Soc. N. Carolina,	3 00
Elizabethtown, Ky. S. S.	3 00
†Lutheran S. S. U. Pa.	3 00
Ray Co. Missouri, S. S. U.	3 00
Huron Co. Ohio, S. S. U.	3 00
Medina Co. Ohio, S. S. U.	3 00
Perryville Ky. S. S.	3 00

† Per Rev. J. McIlvaine, Agent.

† Per Rev. F. Heyer, Agent.

§ Per Moses Allen, Esq.

THE  
AMERICAN  
**SUNDAY-SCHOOL MAGAZINE.**

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SEPTEMBER, 1830.

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SUNDAY SCHOOL NOTICES OF THE FOURTH OF JULY, 1830.

We have been gratified by observing many instances in which the late anniversary of American independence was noticed by Sunday-schools. We trust the subject will be remembered in due season next year, and that a more general and systematic effort will be made, to render such an observance of the day as extensive as possible.

That some public and general expression of feeling, should mark every anniversary of our independence, seems to be desirable; but whether (in its present form) such an expression of public feeling is desirable or not, it will take place; and every proper means should be used to improve it for public benefit; and if improved, as it easily may be, the remembrance of it will be attended by untold and inconceivable blessings through many generations.

The children of the men and women of the revolution, (for they were not separated in that day of darkness and suffering,) are now, many of them, in full life and can speak as American citizens respecting American history; and though there is nothing in one's country, birth, or blood, that makes him better than the meanest of his fellow beings, there is something in the thought that a patriot's name may be dishonoured in the

character and conduct of his children, which will exert a salutary influence upon them. For ourselves, we should esteem the titles and trappings of nobility, but a miserable exchange for the honour and privilege of saying that there is mingled in our veins the blood of one of the earliest and firmest advocates of American independence, with the blood of one who is now carrying down to his grave a British musket-ball received in the struggle to achieve it.

Every American child should be taught, among his earliest lessons, after the fear, love, and service of his heavenly Father, the history of the *American revolution*. His mind should be accustomed, in its earliest exercises, to the contemplation of the stern integrity, the unquenchable love of freedom, the all-controlling religious influence, and the all-absorbing religious feeling, which characterized the first settlers of our happy land. He should know well what institutions they established, why and how they cherished them, and what tokens were given to them of God's approbation. He should be familiar with the principles of moral and political right, which were so nobly asserted and maintained, in the face of British policy and British power. Every important circumstance preceding, attending, and following



the declaration of our independence, should be deeply impressed on his mind. He should know (as far as he can know) at what cost the liberty which he enjoys was secured; and when he traces in the history of those eventful times, the wonderful interposition, protection and favour of God, he may learn to estimate, in some measure, the value of that instruction which inculcates His fear and service on American children; as well as the worth of that patriotism and love of liberty which would cast off the restraints of religious obligation, and cover with contempt the institutions of the Bible.

With these views, we should advocate the universal assemblage of *Sunday-school children*, and all others who may choose to unite with them on the *fourth of July* next; and we suggest the plan thus early, that it may be considered before other arrangements are adopted. We would have them assemble in one or more places, in each town through the country, (or where it may be convenient, the schools of adjoining towns might unite,) with as little dress and parade as possible, imitating in every thing the simplicity and self-denial which it is one object of the ceremony to call to remembrance. When collected, let them sing some simple hymn of praise, adapted to the occasion: let the God of our fathers be worshipped, and his blessing implored, especially on American children; and then let them be told, in language so plain and child-like, that the youngest of their number may comprehend it, what distinguishes *that day* from all others in the history of our existence as a people. Let them be told how we came here; why we speak English

rather than French or Spanish; what a colony is; why we were called colonies, &c. &c. Let the principles on which we contended with the mother-country, be explained and illustrated with great familiarity: for though they were so eloquently and so voluminously advocated and opposed by great and wise men, when the existence of a nation was pending,—they are so plain, that boys and girls can understand them, and if applied to their transactions with each other, they would feel all their force. Then may be opened before them the field of revolutionary enterprise, heroism, and almost incredible endurance. They may follow the steps, and admire the wisdom, firmness, and integrity of the immortal WASHINGTON; and be taught to acknowledge, what seems to have been the deep and controlling conviction of his own mind, that *God* rules in the affairs of men, and orders them all by the counsel of His own will; and that in His favour alone is there peace or safety, either for individuals or nations. After presenting to their minds a lively sketch of the reverses, successes, and personages of revolutionary times,\* let them learn something of the manner in which our government was established, what are its excellencies, and what are the

\* It would be difficult to find a more interesting work for children and young persons, than the *Life of Washington*, published a few months since by the American S. S. Union. It is written in a very lively and entertaining manner, and presents such facts as will arrest the attention and interest the feelings of children. Ample testimony has been given to the correctness of the history, as well as to the happy manner in which it is prepared; and it has been already introduced into several common schools with great advantage.

means of preserving or destroying it; and what rights it confers, and what duties it imposes on them. Then should follow a few facts, showing the unparalleled and all but incredible prosperity of our country; with such considerations as the occasion would suggest, respecting the source of all our personal and public blessings, and our obligations, at the earliest period of our lives, to begin to love and serve Him who gives and preserves life, and crowns us and our country with such signal loving kindness and tender mercy.

We should be inclined to doubt the expediency of retiring to the groves for pastime, or the distribution of refreshments, though of the simplest nature. The necessity of these things will not be urged; and we are unwilling to admit their expediency, so long as there are means of attracting and interesting children, without regard to any childish fancy or appetite. If recreation is the object, let them have it; but spare even the indirect admission, that the bodily appetites are entitled to any more consideration on the *fourth of July*, than on any other of the days of our pilgrimage.

Now, what think you, reader: cannot your Sunday-school be collected on the next fourth of July, either by itself, or in conjunction with some neighbouring school?—No matter of what denomination,—for we should have been in a sad state now, if the Presbyterians, or Methodists, or any other considerable body of citizens, had refused, fifty years since, to suffer, and bleed, and die with Episcopalians and Baptists. If the thing seems to you expedient, use your influence to have it settled now, that (unforeseen circum-

stances excepted) the school with which you are connected, will thus commemorate the next anniversary of independence.

There is one consideration which urges us to the general adoption of the plan now suggested, viz. that 1831 is the *fiftieth year of the existence of Sunday-schools*, as a general system of instruction. We have mentioned, in a former number, the proposition of the poet *Montgomery*, to celebrate this interesting anniversary in some suitable manner, and by reference to our notice of the *London Sunday-School Union report*, in the present number, it will be seen what views are entertained there on the subject.

As no particular day of the year seems to be exclusively appropriated, it is entirely proper that the day with which we associate so much that is interesting and important in our national history, should be employed for this purpose. The pupils, teachers, and friends of Sunday-schools, will do well on that day to call to remembrance the origin of an institution, which, if properly cherished and improved, will do more to perpetuate the civil and religious liberty of American citizens, than any other institution with which we are acquainted. If there is a day in the year 1831, which is to be devoted to the contemplation of the history and prospects of our country, let it not pass without a vivid and grateful remembrance of an institution, the legitimate influence of which will secure to our country successive generations of enlightened, thinking, independent, Christian free-men.

We subjoin one or two notices of the observance of the late anniversary, in the way we have recommended:—

## SUNDAY-SCHOOL IN INDIANA.

The first and most important Sunday-School observance of the day of which we have had notice, was at Indianapolis, (Ind.) The celebration took place on Saturday the 3d, and was attended by the managers, teachers, and scholars of Marion county.

"The weather in the early part of the day being unfavourable, the company assembled in the Methodist Meeting House, which was filled to overflowing by the children and teachers of the Sunday-Schools, and a large concourse of citizens, male and female. It was estimated that there were at least 1200 persons present. The exercises of the day were, Prayers by the Rev. Messrs. Moreland and Hitt; reading the Declaration of Independence by Samuel Merrill, Esq.; addresses by B. F. Morris and James M. Ray; with appropriate hymns and instrumental music by an excellent band of musicians. After the several performances were through, refreshments were distributed to the whole company; and the weather having become favourable, a large procession was formed under the conduct of Mr. James Blake. The proceedings of the day were characterized by the utmost propriety of conduct and harmony of feeling."

The addresses, on the occasion, have been published in a pamphlet form—and we have transferred to our pages several paragraphs which, independently of their interesting and peculiar associations, will be found to present considerations of high importance. Let the reader bear in mind, that this great assembly was convened in a town which was laid out but *nine* years since, and that it has now become the seat of government of a most prosperous and enterprising State, containing upwards of 300,000 inhabitants. A similar assembly was addressed the year previous by *James Morrison, Esq.* Secretary of State.

Our first extracts are from the address of the Hon. B. F. Morris.

"Among the many benevolent institutions of the day, that have for their object the amelioration of the condition of the human race, there is none so eminently deserving the attention and patronage of the friends of American liberty, as our Sunday-Schools.

"In our own country, it is less than fifteen years since the system was first adopted, and it is computed that the teachers and scholars amount to at least 520,000. Two years ago the Maryland Union resolved to establish a Sabbath-School in every town, village and congregation in the state, where it was practicable. They have redeemed their pledge, and number 18,000 scholars. Thousands have been reclaimed from the paths of vice, and taught to read, that otherwise would have grown up nuisances to society, and probably have terminated their career in a penitentiary or under the gallows.

"When the soil is prepared, and the seed is sown and begins to spring up, the most important part of the work is done, and but little culture will often produce an abundant harvest. Children may soon be taught to read in our Sunday-Schools, and by perusing the books which are there placed within their reach, acquire a thirst, and evince an aptitude for the acquisition of knowledge, which, with moderate encouragement and ordinary exertions, may be subsequently improved into respectable attainments in literature and science. And I have no doubt that hundreds and thousands will hereafter, from this source alone, attain the first rank of respectability and usefulness, that but for Sunday-Schools would have grown up in ignorance, perhaps in vice.

"Natural talent is confined to no rank or condition of life. With the means of education, the tenants of the humblest cabin in our western country, are as likely to produce statesmen and philosophers, as the inhabitants of the proudest mansions, who have been born and reared in luxury and splendour; and are more likely to furnish honest and capable politicians devoted to the cause of universal liberty. The

poor are the first and severest sufferers from the encroachments of despotism, and to their ranks we should look for the most able and vigilant defenders of the rights of the people.

"When the origin of Sunday-Schools is referred to, it is sometimes said that in the west we have no large manufacturing establishments, where children are compelled to work daily for their subsistence; and consequently Sunday-Schools are unnecessary. This objection I will answer by stating a single fact. In one neighbourhood in this county, where considerable exertions were necessary to procure a weekly school of thirty scholars, a Sunday-School was opened in the same place which numbered ninety. Here were two-thirds of the rising generation without the common means of instruction.

"I have often said and believe, that taking together the whole mass of the adult population in this new country, they are more intelligent, better informed, and possess more enterprise and energy of character, than is to be found in any other portion of the United States. But the various circumstances attending the settlement of a new country, the difficulties to be encountered, and the privations that must be endured before the wilderness is subdued, impose almost insuperable obstacles in the way of educating their children, and render the establishment of Sunday-Schools, wherever practicable, highly advantageous.

But it is said that the course of instruction is religious, and you learn the children to read the Bible. And is it possible that any republican in principle, either in this or any other quarter of the globe, will object to the Bible or its precepts as anti-republican? Turn over the sacred pages and show me a solitary precept, or monitory example, that is not purely and genuinely republican. Look abroad over the earth, and do you not see that superstition and despotism are grinding into the dust those nations that are not irradiated by the light of Christianity? And where do you find the people enjoying the greatest degree of civil liberty, but where this volume is most generally read, and its precepts most generally taught?

"When the history of the present state of the world informs me, that the general diffusion of the pure doctrines of the Gospel, is invariably accompanied by an improvement in the arts and sciences; an elevation of moral character; a refinement of manners, and above all an improvement in the civil and political condition of the people;—their persons and property rendered more secure, their rights better protected, justice more impartially administered, and the principles of civil liberty more generally recognized; I am totally unable to discover why the general diffusion of knowledge, and the inculcation of morality and virtue, should be considered dangerous to the rights of man.

"The theory of our government is established on the principle that the people are the only rightful source of power. It is public sentiment, as expressed at the polls, that gives character and direction to every department of the government. It is the minds and the manners of the people, that fix our national character in the estimation of the world. Our laws defining and securing the rights of property, and for the punishment and prevention of crime, are but transcripts of public opinion, as expressed through the medium of the representatives of the people. If the poor do not receive equal protection with the rich,—if the peaceable and quiet citizens are liable to disturbance from the riotous and turbulent,—if our persons and property are not protected from insult and aggression,—if vice and immorality are suffered to show their unblushing front, and to stalk, unpunished, through the land, where are we to look for the corrective? It is to the virtue, the intelligence, and the integrity of the people.

"Our theory of government knows of no authority, no tribunal or censorship that is "to purge the errors of the times," and guard the constitution and laws, and protect the rights and liberties of the people, but the people themselves. It is only by a vigilant and conscientious discharge of duty in the exercise of the elective franchise, that our republican institutions can be rendered permanent. When this fails, all is lost.

"But some object that we are blending religious sectarianism and politics. Do not misunderstand or misrepresent me. When I speak of religion or religious instruction, I allude to the general doctrines of the Bible;—to those general principles professed and taught, as essential, by all protestant Christians who take the Bible as their rule of faith and practice. Our efforts should be directed to learn every individual to read, to place the Bible in their hands, and then, as to sectarian principles, let each one "be fully persuaded in his own mind."

"What I would wish to enforce is, that the general diffusion of the light of Christianity must precede, or at least go hand in hand with the general dissemination of all other useful knowledge, whether physical, political or moral—that the people in whose hands all power is vested, and by whose will the operations of the government are controlled, must be intelligent and virtuous to enable them to guard their rights with prudence and foresight; and that moral and religious sentiments constitute the strength and shield of the Republic.

"However fashionable it may be in the present day, to scout the idea of any affinity between the principles of morality and religion, and the science of political government; yet it is an undeniable truth, that religious sentiments and feelings are interwoven with the constitution of our nature, and that the purity of its principles determines not only the character of the people, but the form and spirit of the government.

"Plutarch says that the great care of the ancient legislators of the republics of Greece and Rome, was to inspire men with a sense of the favour or displeasure of Heaven, and adds that "religion is the cement of civil union and the essential support of legislation."

"It is our duty, as parents and American Patriots, to diffuse, far and wide, the blessings of education; to put within the reach of the millions of American youths, the means of qualifying themselves to fulfil the high destinies to which they are called by the institutions of our country, and to improve, perfect, and adorn the glorious

fabric that is rearing on the basis of American Independence.

"In the language of one of the American Patriots, I charge you to 'remember, that there can be no political happiness without liberty, there can be no liberty without morality, and there can be no morality without religion.'"

JAMES M. RAY, Esq. remarked that "the first attention of the parent and patriot is turned to those at his own fireside, the offspring of his affections. And here, let it be premised, that Sabbath-School operations are not intended to interfere with the sweet privilege and evident duty of guiding the youthful germ in its unfolding, by the voice of the tender parent, which every chord of the infant heart is strung to answer. As auxiliary to this, and as its efficient substitute, where it is unhappily neglected, the Sabbath-School presents its humble claim. For while engaged at this delightful task, in the circle at home, you would be startled by the reflection, that your children were constantly mingling with those who never heard of God, and whose example in impiety might entirely counteract your domestic efforts. You would then be induced to ask your neighbours to join you in teaching each other's children, that a healthful moral influence might pervade the youthful community. And to aid in this, to give a fit sanction to the study, and ensure a season of universal release from conflicting engagements, the Sabbath would commend itself, as a suitable occasion to lead the mind to know, and the heart to feel, the being, character, and claims of God. As to the subject of study, it would readily follow; that commencing with the usual elementary training as to letters and spelling, the course would be to render every child conversant with the word of God, as the standard of truth. This is the textbook of every believer in the land, and is of such vital importance, that all who build upon it would be expected to say, Scatter its precepts far and wide. Yet, after introducing the Bible, as a further source of interest, and to draw attention to its pages, it would occur to add something of an attracting form of study, exhibiting scriptu-

ral truth in practical life, in biographical sketches and interesting incidents, and developing the stores of natural and religious history. But here the barrenness of the current books of the day would present itself; for Tom Thumb and Jack the Giant-Killer would as little improve the lisper, as Tom Jones or Baron Munchausen the advanced scholar; and your efforts would be directed to the preparation of books combining utility, morality, and religion, of a liberal cast, to unite the Christian community in their adoption. In the prosecution of the object this has been effected, and a Sabbath-School library may now be procured of nearly 200 bound volumes, and many more unbound, which meet the acceptance of Christians of all denominations. And to show the pains taken, that in this all things may be done well, not a word or sentence is published by the General Union, that, after careful scrutiny, has not received the deliberate and unanimous approbation of a committee of equal numbers from at least four different denominations, each jealous of their respective tenets, who bestow their arduous labour gratuitously, and would be the last to aid in advancing the separate views or interests of any one denomination. These books form the principal portion of the libraries of the numerous Sabbath-Schools in operation, as they do of those in this place; and as a stock of rational works, fitted for the profitable instruction of the youth of the land, they are before the public, whose candid examination, when more generally bestowed, will result in a liberal approval.

"But whether with or without this aid, having secured the benefit of a Sabbath-School for your own and your neighbour's children, warm with gratitude, your interest in the young and your victory over selfishness increasing, your next and last step would be to extend these privileges to all around you, tendering your free services in organizing, or aiding to employ others: and here, my friends, you have the whole outline of Sabbath-School operations. And can there be a sight more pleasing to man, more acceptable to God, than neighbours engaged as a band of brothers, on a day blessed

in its rest from the world's cares, in rearing these nurseries for heaven, laying aside all animosities and occasions of offence, mutual checks to each other as to the subject of study, mutual aids to improvement and success.

"Christians unite in inviting all to circulate the Bible, and in calling the attention of the young to the study of its pages, laying out of view disputed points; they unite in affording aid to the progress of Sabbath-Schools by becoming auxiliaries or helps to each other for mutual improvement, and by the increase of the circulation of the books through the establishment of depositories, to reduce still further the prices; and it is called a union for unholy, for treasonable purposes. To this you would answer, that these associations for mutual benefit have no necessary connexion with Sabbath-School operations, but that it is a mere matter of choice with each school, whether to become auxiliary to the American Union, to the Methodist Union, or to no Union at all; and many schools are in operation, to whom we bid a welcome, who are entirely independent of any such connexion. The funds subscribed for the books of all the schools are payable, by their constitutions, *to their own treasurer, and not to any agent or society*, to be expended *only* by an order from their own Directors, for such books as *they may direct*, which they are at full liberty to purchase at any store, or wherever they please, without any necessary reference to any Depository, Auxiliaryship, or Union whatever. And the agents of the American Union are expressly directed to aid, if desired, in forming schools wholly unconnected with them, or even in assisting any denomination to form a school for themselves, so that in any way the young may become acquainted with the word of God.

"Thus, as an advocate for Sabbath-Schools, you would resolve the question for each parent to this simple point: *As you believe and love the Bible, will you join your neighbours in teaching it to each other's children, and in asking God's blessing on the attempt?* For this is all that is essential to a Sabbath-School. Objections of any kind

to the mode of doing this, adopted by others, form no discharge to you from this plain duty.

"The voice from Mount Vernon of the patriot judge, the nephew of General Washington, approving the Sabbath-School cause, is scarcely stilled in the grave. In undertaking an office of the American Sabbath-School Union he said in 1826: "I can only promise to promote, as far as I can, the formation of societies subordinate to the parent one, to aid in the great work it aims to accomplish." His last communication closes thus: "That Heaven may prosper the benevolent work in which the Sabbath-School Union is engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude, is the ardent prayer of their friend and well-wisher, *Bushrod Washington*." And will it be said that treason against our liberties, by a scheme to unite church and state, flows in such veins, that his voluntary agency was proffered with mercenary or sectarian views? You would expect not; but rather that it was thus proved, that with the mantle of the great name he had inherited the spirit of the Father of his country, whose anxious admonition should yet live in our memory, that 'of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.'

"And the living friends of the Sabbath-School cause well deserve a reference. The station of the lamented Washington is filled by Chief Justice Marshall, whose name is an host, and who signified his acceptance of the office in the following language: "No man estimates more highly than I do the real worth of your Society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope, and believe, that the future will not form a contrast with the past." Associated with whom, as a Vice-President of the Union, is a name justly regarded as an ornament of the west, the Hon. John M'Lean. Such are its officers, for by the constitution *no clergyman can be either an officer or manager.*

And are these the men to be charged with *ignorance of the principles and objects of the Society over which they preside, or with combining for a speculation in children's books, for narrow scheming in sectarian projects, or religiously to enslave the country?* No patriot heart will answer in the affirmative. To these men, and we believe to the friends of the Sabbath-School cause generally, in other matters public confidence is extended; their testimony, even where life was at issue, would be regarded; and when, with equal solemnity, they unite in saying that these charges are untrue, will further proof be demanded? Other institutions are judged by those whom they elevate to posts of trust, and thus present to the world as possessing their confidence, and this we ask—not to be condemned for the fantasies of even our visionary friends.

"Indeed to talk about a political ambition to enslave the country by promoting the universal education of the young, who leave these schools long before they come to political age, is worse than idle. Nor even while at Sabbath-School is a political sentiment taught them, nor can such a sentence be pointed out in their books. No; all is light and liberty, fitting them to mingle with the world as freemen indeed, to read and understand for themselves, to be sober, and wise, their country's safety and its pride; although not suitable materials, it may be, for designing demagogues, whose hopes rest on *ignorance, prejudice, and intemperance.*"

In Boston, the Baptist Sabbath-schools assembled in Rev. Dr. Sharpe's church, and were addressed in a plain and simple manner, upon the wrongs which our fathers suffered—"the oppression and injustice of a monarchical government, and the impositions of a nobility and privileged orders, contrasted with the rights and immunities of the free-born Sabbath scholars of the United States."

The children of the Sabbath-schools connected with the Boston Sabbath-School Union, to the amount

of two thousand, were also assembled, and were addressed. An attempt was made to show the importance of early instruction. The speaker "told them an anecdote related by a physician in Philadelphia. He said that when the yellow fever prevailed there many years ago, and occasioned a dreadful mortality among those who were the victims of its ravages, there were some of a company of poor emigrants from Switzerland, who had not spoken their native language since the days of early childhood.—But when they came to their dying moments, they repeated, in the language of their native hills and valleys, the prayers and hymns which a pious mother had taught them to lip in infancy. Thus, said Mr. Blagden, will many a Sabbath-school scholar, even when he thinks he has forgotten the lessons he once learned, perhaps in a dying hour, find rising in his memory the instructions he early received, and repeat the prayers and hymns learned in the Sabbath-school."

At Brooklyn, N. Y., "there was an exhibition of the Infant-school in the Presbyterian church, which was witnessed with delight by a large number of spectators. At Albany, as a part of the ceremonies of independence, upwards of thirteen hundred pupils of the Sunday-schools assembled, and marched through several streets to the Second Presbyterian Church, where appropriate exercises took place. At Catskill, seven hundred pupils of the Sunday-schools walked in procession. In the afternoon a new house erected for Infant-schools was opened."

**HIGHLY INTERESTING STATEMENT.**  
For the American Sunday-School Magazine.

The Brandywine, Del. Manufactu-  
Vol. VII.—34

ers' Sunday-school was established in the autumn of the year 1816. The first idea of it was suggested by a weaver of the name of Dannels, an illiterate but pious man, who was well acquainted with the manner in which Sunday-schools are conducted in England. He offered to organize a Sabbath-school on the Brandywine for instructing the children employed in the Manufactories. The owners of these establishments, aware of the utility of such an undertaking, immediately gave it all the encouragement in their power. The school was commenced in the upper story of one of the cotton mills, in which place it was continued for several months. In the mean time a large and handsome house was built in a central situation, to which the school was removed in the month of October, 1817.

In the winter of 1817, an act was passed in the legislature of the state, to incorporate the said school under the name of "The Brandywine Manufacturers' Sunday-school, for the improvement of children and adults of all sects and denominations."

Since that period the school has never been discontinued, and the original plan having been strictly kept in view, the school has gradually risen to its present state of utility and importance. Besides regular tuition in reading and writing, children of every denomination receive instruction in those principles of the Gospel about which all Christians agree. They learn the catechisms recommended by their parents or friends. Sectarian doctrines are carefully avoided, in order that nothing should be said or done to hurt the feelings of any one, while on the other hand charity is inculcated in every possible manner. By this plan union and Christian love are cherished, and all the children are taught to look upon the Scriptures, as the great and only source of religious knowledge.

A library has been established for the use of the pupils; the books are carefully selected by the Superintendent, principally from among the books published by the American Sunday-School Union.

More than 200 children belong to the school, of these there are present every Sunday from 150 to 180. They



are divided in classes of ten, with a teacher to each. All the teachers give their assistance gratis, except one who receives a salary of \$30 per annum: this person must always be present, and in case of the absence of any of the other teachers, supplies his place, or appoints a substitute.

To secure a permanent support to the establishment, the principal manufacturers have subjected their workmen to an annual tax of 25 cents on each single man, and of 50 cents on married men, which tax is deducted from the wages, and paid to the treasurer of the school. Added to this, the school receives every year from the school fund of the state a contribution granted by the legislature of the state of about ten cents per child.

To secure the punctual attendance of the scholars the following method was adopted. Every child who comes regularly during three months, (being absent not more than two Sundays, and those from unavoidable causes,) is entitled to a reward, provided his conduct is such as the teachers approve of; should this not be the case, he forfeits his premium, and is admonished to behave better in future.

The hours of tuition in the Brandywine Manufacturers' Sunday-school are from 8 o'clock in the morning till half past twelve. As many of the children who work all the week in the manufactories, have no chance of receiving any other instruction, it was judged proper, that the pupils should be taught writing: this is done principally upon slates. The oldest and more advanced scholars only are allowed to write upon paper. In many instances, children who have not been a single day to the usual schools, write a good small hand, read fluently, and have obtained a very good knowledge of the Scriptures, passages of which they copy on the slate, as soon as they are sufficiently advanced. Other children, whose parents are willing and able to send them to day schools, have imbibed so great a desire of improvement at the Sunday-school, that they have been known to solicit their parents, to send them to the neighbouring day schools, evidently for the purpose of becoming fit to enter into a higher class at

the Sunday-school. In consequence of this, many day schools have been established of late years in the vicinity, perhaps in greater number than any where else. The attachment of the pupils to the school is remarkable, and truly gratifying to their teachers. No weather is sufficiently bad to keep them at home: they attend as punctually on the coldest and most stormy winter days, as they do in fine weather, and they are so anxious to arrive in time, that they have been known to set off without their breakfast in the dread of being too late. The neat appearance of the dress, and the deportment of the scholars are also extremely satisfactory; very little noise is heard, and it is surprising to see so many children, most of whom are very young remain so quiet during four or five hours. The happy effects of this institution have been thus exemplified: Numbers of young persons of both sexes, now grown up, give testimony by their excellent conduct to the utility of the instructions they have received.

#### CHRIST CHURCH SUNDAY-SCHOOL, BOSTON.

We have received a pamphlet of 24 pages, 8vo. containing an abstract of the report of the superintendent of the *Christ Church Sunday-school* in the city of Boston, for the sixteenth year. The document is prepared with great precision and minuteness, though no more than should characterize every document of the same nature, where there is Sunday-school spirit enough to bear it. We admire the business character which marks all the proceedings of this school, and we know of but one thing about it, which we should not be willing to have imitated by all its contemporaries;—it is too *denominational*.

We have given below two or three paragraphs, which will be read with interest.

*From the Report of School, No. 2. (a coloured school, taught by Females.)*

Soon after our removal to the vestry,

a boy, about seventeen years old, who had formerly been in the school, and had been dismissed for bad conduct, again applied for admission. We at first declined admitting him, supposing it impossible for females to manage a disorderly boy of that age, particularly as we had learned that he had been in the House of Correction, after being dismissed from the school. He, however, renewed his solicitations, requesting us only to try him, promising to conform to the regulations, and submit to the government of the school. We accordingly admitted him on trial, and he faithfully kept his promise; and, by his exemplary behaviour during four months' continuance in the school, gave evidence of a change, which nothing but the Holy Spirit could have effected. In a conversation with his teacher, who expressed her satisfaction at this change of conduct, he informed her, that during his former attendance in the school, he had received several books, which at that time he considered of no value. Soon after, he went to sea; where, being removed from bad company, and having none of his former amusements to interest him, he providentially turned to the books which had been given him, and found in them that instruction, which had been the means, through the Divine blessing, of producing in him the change of conduct she had perceived. During his voyage, he encountered a terrific storm; when, seeing death before him, he thought of the instructions of the Sunday-school, which he had neglected; and he determined, if God spared his life to return, which he would seek that instruction, to more profit, and lead a better life. After his return to the school, he desired to be baptized; but it was thought desirable he should be further instructed, previously to receiving the holy sacrament; and before it was deemed advisable to admit him to baptism, he was obliged, on account of his indigent circumstances, to take another voyage to sea. Before he sailed, he called upon the Superintendent and his teachers, thanked them for their kindness and attention to him, and wished them to supply him with a Bible and Prayer Book, and instruct

him in the use of the latter. He hoped to be permitted to return and attend school again. This boy has no recollection of his parents, and has been supported by charity from his infancy. He cannot tell his own age; but is supposed to be about 17 years old.

#### *Visits to the Parents of the Scholars.*

The number of visits to the parents, reported at our teachers' meeting, during the past year, has been two thousand six hundred and thirteen, by twenty-eight teachers.\* Of these, the acting superintendent of schools Nos. 3 and 4, have each made over five hundred; and five other teachers from 100 to 150 each. These visits, we are persuaded, are of great benefit to the schools; and but one or two solitary cases have occurred, in which the parents were not gratified by them, and desirous to have them repeated.

We regret that the object of visiting the parents of the scholars does not seem to be rightly understood by some of our teachers; who, in consequence of their erroneous ideas on the subject, visit the parents of their scholars much less frequently than they ought. Six of our present teachers have never reported any visits; and one has reported but 10 during the year. In the opinion of the Superintendent, the duty of a teacher to visit the parents of his scholars *often*, is one of the highest importance. It is never to be forgotten, that Sunday-school instruction is to be given in aid of that of the parents, and *never* as a *substitute* for it. Now, taking this view of the subject, is it not of vast importance that a teacher should be intimately acquainted with the parents of his scholars, in order that he may know their views and feelings, and consult with them as to the best means of effecting the object both have in view? And how can he become thus intimately acquainted with them, unless he visits them frequently? He should not, indeed, intrude himself *too often*, and never at *unseasonable hours*; but if his visits are properly conducted, and *well timed*, they

\* Nearly three visits a week, each, if averaged.

cannot fail of being acceptable and useful.

Some teachers deem it unnecessary to visit the parents of their scholars, unless they have a complaint to make, of misconduct, inattention to lessons, absence, or something of that kind. No wonder that such teachers often find their visits uninteresting. Parents are not generally fond of hearing complaints against their children; and if a teacher never calls on any other mission, it is not surprising if he sometimes finds his presence unwelcome. Let him go with such tidings as seldom as possible; and endeavour rather to visit when he can give a good account of the children. Then, should it become necessary to enter a complaint, it will be much more likely to be listened to, and the prospect of remedying the evil will be much greater. And this course will not only be advisable, where the feelings of the parents only are concerned, but it will render the scholar much better satisfied with his teacher, and increase his sorrow when he offends him. Admonition will then have much greater weight, and the hope of preventing a repetition of the offence, be proportionably increased.

#### *Teachers' Meetings.*

At our meetings for business, the teachers are expected to make written reports, of their visits to the parents of their scholars, the state of their respective classes, and such other matters as they may think useful. These reports are generally interesting; often very much so; and serve to encourage us in our exertions, and show us that our labours are not in vain.

These meetings are thus conducted:—they are commenced with singing, prayers, and reading a portion of the Scriptures, by the Rector. The records of the preceding meeting are then read, and the teachers are called upon, individually, for their reports of visits, &c. These reports are read by the Superintendent, as presented; or, if the report is verbal, it is given by the teacher. Conversation then ensues, suggestions are made for the benefit of the schools, intelligence is

communicated, and when new regulations are adopted by the Superintendent, they are then made known to the teachers for their guidance. After this, the Rector or Superintendent reads from some Sunday-school publication, or some work calculated to interest and instruct us in our duty. The Rector then closes with another portion of Scripture, singing, and prayers.

The meetings are well attended, and we hope are profitable. They are important in another point of view. They furnish the only opportunity we possess for a general interchange of opinions on the various subjects which engage our attention in school; and they give the Rector and the Superintendent an opportunity of explaining to all, their views and wishes on any particular subject to which they desire to call their attention. But far more important than all, they enable the Rector and the Superintendent to become intimately acquainted with the state of the schools, the habits and dispositions of the scholars, the characters of their parents, and the opinions of the teachers. The knowledge which is thus obtained by the Rector and the Superintendent, is invaluable, and can be acquired in no other way. It is not presumption in the Superintendent to say, that for the last eight or ten years, he has been intimately acquainted with the habits, dispositions, and conduct, of almost every scholar who has been in the schools during that time; their conduct at home and abroad; the characters and dispositions of their parents, &c.; so that he has generally been able to judge very correctly respecting the particular course of conduct to be pursued towards each individual at any particular time. He has likewise been intimately acquainted with the dispositions and qualifications of every teacher who has during that time been connected with the schools, so that he has always been able to place them in that station for which they were best qualified. And the greater part of this knowledge has been obtained by him at the teachers' meetings, and could probably have been procured so well in no other way.

## ANNUAL REPORT

*Of the (London) Sunday School Union,  
for the year ending May 1, 1830.*

Our information respecting the actual progress of religious juvenile instruction in Great Britain is not much increased by this document. We know so little of their plan of proceedings, that every attempt to judge of the actual results of the operations of a given year from an annual report is quite unsuccessful. A few independent facts are given below which possess considerable interest, and whenever we can obtain a tolerable sketch of what was done and said at the Anniversary in London, we shall furnish our readers with it.

*Germany.*—The Rev. C. G. Barth, of Wurtemberg, informs your committee, that in that country the children are compelled to go to school, and in case of refusal the police can enforce their attendance. Besides a day-school there is, in every village, a Sunday school, both under the inspection of the parish priest. All the children are likewise required to attend a weekly catechetical exercise in the church.

*Mediterranean.*—The Rev. S. Wilson, of Malta, who has recently arrived in England, reports that the number of children in his Sunday school, for the last five years, has averaged about thirty. The scholars have been chiefly English; but among them, generally, there have been some Greeks, Jews, or Maltese. Mr. Wilson has published, in the modern Greek language, some Remarks on the Establishment of Sunday Schools in Greece, a Memoir of Raikes, and a Spelling-book; also the History of Marten and his scholar, and Susan Green, the Sunday Scholar, with a view to bring the subject of Sunday schools before the Greeks, and to prepare the way for their establishment.

*South Africa.*—At Bethelsdorp, the adult Sunday school contains 553 scholars, and the London Missionaries state, that at the annual examination of the Sunday scholars, at Graham's

Town, it was pleasing to see the Hottentot children competing with the English for the prize.

*United States of America.*—The committee congratulate you that we are, this day, favoured with the presence of a representative of the American Sunday School Union, the Rev. Dr. Milnor, who has been long known as the devoted friend of Sunday schools and religious education: to him they refer you for the most recent information. While the same institutions are flourishing in England and America, both countries seem more closely united together: we are brethren, and let our only rivalry be to provoke one another to love and good works.

The report of Home Proceedings is chiefly made up of the doings of the missionary who had been employed during the year to travel through the country, and establish societies and schools after the manner of our missionaries. The results of the faithful canvassing of several towns and villages, has been extraordinary indeed, and show most conclusively, how much the system of instruction might be extended, if proper efforts were made to bring children within its influence. Females have been found indefatigable in their exertions in this behalf; and in one instance, forty of them undertook to canvass a manufacturing village, containing (according to the best authority we have) not more than 17,000 inhabitants, and they discovered nearly 1000 children who attended no school, 760 of whom were glad to receive more or less articles of dress, to enable them to attend school during the last severe winter. At the same time and by the same labour, many distressed families were discovered and relieved, and many of the destitute supplied with the scriptures. How much such labour is needed, and how gratifying would be the results,

if thoroughly and judiciously bestowed || should hardly dare trust ourselves to  
in our large and populous places, we || describe.

*The following is a summary of the returns of Sunday Schools :*

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Four London Auxiliaries . . . . .	485	6,141	65,485
Great Britain . . . . .	6,600	73,612	739,971
	<hr/> 7,085	<hr/> 79,753	<hr/> 805,455

In addition to the above may be mentioned,  
although not in connexion with the Sun-  
day-School Union:

The Sunday-School Society for Ireland	2,418	17,994	196,396
The Hibernian Society's Sunday-schools	392	....	17,841

The Total of the above is . . . . .	9,895	97,747	1,019,693
Last year the numbers were . . . . .	9,328	89,445	979,093

Increase . . . . .	567	8,302	40,600
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The Annual Sermon to Sunday-school teachers was preached by the Rev. Dr. Bennet, to a numerous auditory.

On the subject of a Sunday-school jubilee, the Report says:—

The attention of the public has been called to the subject of a Sunday-school jubilee, by Mr. J. Montgomery, the poet, and the ardent friend of Sunday-schools. Upon the importance of availing ourselves of the fiftieth anniversary of the establishment of Sunday-schools, to give an impulse to the cause throughout the country, your Committee are persuaded there can be but one opinion. They are not prepared with any specific plan to recommend to their friends; but they trust each of the Unions will, in some public way, mark this period, which deserves to be recorded in our national history, as the commencement of those great institutions which are ornaments to our country, and benefactors to the world. Sunday-schools were instituted at the end of 1781, or the beginning of 1782. If it were thought desirable to fix any one day, Wednesday, the 14th of September, 1831, the birthday of Raikes, would probably be the most suitable; but as there are great difficulties in determining on any particular day that would be generally convenient throughout the country, your Committee would suggest that the most suitable day, about that

period, might be observed as a Sunday-school jubilee; and they have agreed to request Mr. Montgomery to favour them with some hymns suitable for this interesting occasion.

On the subject of noticing in this country the Anniversary of the institution of Sunday Schools, some suggestions will be found in the first article of this number.

#### THE SUNDAY-SCHOOL, A BOND OF UNION.

For the American Sunday School Magazine.

Spending a Sabbath, last summer, in the beautiful town of B—— in New York, I was requested to devote the afternoon to a Sabbath-school, in the adjacent village of B—— R—— distant two miles. While walking thither with my companion, he gave a short sketch of the state of religion in the little place to which we were bound. There had been, he said, several attempts made to sustain the worship of God, in that village; and, at one time the inhabitants had gone so far as to raise and enclose a church edifice. But the people were divided; they could not agree sufficiently to call a pastor. One faithful servant of Christ after another, of different denominations, had laboured awhile, and retired wearied and discouraged. At this time the church edifice was shut up, in an unfinished state, and in consequence of neglect,

was hastening to decay. As we drew near the village, I was much struck with the contrast existing around us. The sun shone out pleasantly, and the hills, and valleys, and fields, in the words of the Psalmist, were rejoicing on every side; but he for whom they were made, was ingloriously silent. On entering the Sabbath-school, which was held in the public school house, I was surprised and delighted. The building was filled with children, belonging to parents of every denomination, found in the place; and among them were the parents themselves, apparently engaged and deeply attentive. After a suitable time was given to the instruction of the children, an interesting, and I trust, profitable season was enjoyed of prayer and praise. Here was a work, in which all could engage, and a spot where all could unite. And while God's temple was shut up, and no minister of mercy spake in his sanctuary; the hymn of praise and the prayer of faith went up from the Sabbath-school. By the labours of a few humble followers of the Redeemer, this school had been long sustained in a place where no other means of grace were enjoyed; a green spot flourishing in the desert. Surely, thought I, as I returned at twilight to my inn, the Sabbath-school is a bond of Christian Union. T.

We take the following from a Religious Journal at New-Haven, (Ct.)

The Cotton Factory at Humphreyville, Conn., (a village about ten miles north-westward from New-Haven,) has been in operation about eight years. There are now in the immediate employ of the proprietors, fourteen families, without counting the many boarding houses on the premises. And attached to the Cotton Factory, are 12 men, 5 boys and 55 females, of the age of from about 14 to 25 years, and upwards.

It may be deemed interesting to state, that either one or both, of the united heads of eleven of the families, are members of the Congregational, the Episcopal, the Methodist, or the Baptist churches. Of the 55 females, 30 are also members of the same churches. A large proportion of the

remainder are seriously and religiously inclined, and *every individual* sustains a good, fair, upright, moral character.

If we take a survey of several families who keep boarding houses for the females of the factory at some distance from the premises, we shall find them precisely of the same religious and moral character.

In and around the cotton factory, good morals and good order always prevail. The use of ardent spirits is not permitted and not desired. The different religious sects are, in general, in entire harmony: they all feel that in this respect, they are on a perfect and exact equality, and each one perceives that it is a duty enjoined by Providence, to cherish and solace each other, rather than to endeavour to pull down and destroy.

Of the fifty-five females, almost or quite every one, possesses a good common English education. They are the daughters of reputable farmers and mechanics, and many of them have considerable attainments. It has been a matter of frequent occurrence, and practised for years past, for school committees in the adjacent towns, to apply to and obtain from this factory, expert females to instruct their district schools.

It is not intended here to go into an exulting comparison of the above institution, with those of a similar kind on the other side of the Atlantic, where *rags* and *blighting ignorance* and misery, predominate. But with these facts before us relating to the small establishment at Humphreyville, (none of which are in the least coloured,) it cannot be deemed immodest to venture the assertion, that there is not probably in New England, nor consequently any where else, a community of the same size, which sustains a more respectable standing among mankind, or is more deserving of the esteem and approbation of Society. Nor would it be surprising, if with such a moral force as this, with discreet management and the blessing of Providence, an establishment for domestic manufactures, could be carried through even severer shocks, than any that have occurred within the last year and a half.

It may not be considered improper to add, that in this small village, there are three churches for different denominations of Christians, in each of which religious worship is regularly maintained. There are three Sunday-schools, one or two large Bible classes; also music schools, during the winter months. All of which are in a greater or less degree, aided and supported by the inmates of the cotton factory, and the other adjoining mills.

RICHARD.

### REVIEWS.

#### MILMAN'S HISTORY OF THE JEWS.

The History of the Jews, from the earliest period to the present time. By Rev. H. H. Milman. With maps and engravings in three volumes, (Stereotype Edition.) New-York, 1830.

This work bears, on the cover, the very imposing title, "*Family Library*." A complete history of the Jews is an exceedingly desirable work, and one which the *American Sunday-School Union* has made many efforts to procure in a form suitable for general use, especially in Bible classes and Sunday-schools. The name of the author of these volumes, as a man of learning and a poet, is not without much weight. Among the publishers are some whose discrimination has been reputably indicated in the character of their publications. Some of the most respectable newspapers in the country, have given their unqualified commendation to the work, and some of them think, that its highest attractions are for the Christian.

All the circumstances, we have just enumerated, combine to bring Milman's History of the Jews into families and *Sunday-schools*; and we feel bound, therefore, to put our readers upon their guard. This we shall do without any observations of our own, simply transferring to our columns, a part of the remarks which the pub-

lication has drawn from the *Christian Observer*, a well-known English periodical.

The reviewer thinks a single fact sufficient to settle the character of this book, viz: "The work in question is triumphantly displayed in the windows of Carlisle, by the side of Paine's Age of Reason, and similar productions. When a work reaches that degradation, we cease to think it requisite to review it."

"But with all the faults of Mr. Milman's book, the censure upon it, however severe, ought, in order to be just, to be discriminating. We cannot bring our minds to think him an infidel, or a willing abettor of infidels; and Carlisle's 'fraternal hug' is a gratuitous insult, which entitles him to sympathy, rather than indignation. The convicted blasphemer rejoices if he can any where collect a stray shred from any decent man's garment to patch the leprous tatters of brutal infidelity; and to pillage an Oxford professor must be doubly glorious. Mr. Milman is wronged by this base appropriation: he strayed upon the borders of the hostile camp; but we would trust unwittingly, not intending really to enlist himself in the ranks of the enemy. Between his purpose and its result we consider it but justice to make this distinction. To say nothing of higher motives, it seems not likely that a clergyman in Professor Milman's station, would have alienated his friends, offended the public, and impeded his prospects in life, by the publication of such a work, if he had himself fully discerned the tendencies of his own system. He probably intended to write a light and entertaining history, and imagined that the Jewish history might be so treated: that his book would be so dangerous and exceptionable as it is, was no part of his calculations. At the same time, could any man whose views of divine revelation are what they ought to be, have written such a book? He has made the enemies of God to blaspheme; he has made the hearts of the righteous sad; and he owes it to himself, to the university of Oxford, to the world, and to his

God, to make his apology as public as his offence."

"We attribute to the author a great want of judgment, an absence of all clear views, a heart not quite destitute of vanity, an imagination wild with poetic fancies, and a mind bewildered in the mazes of some of the worst and most dangerous writers of Germany, whose works he has studied without the energy and acuteness which are requisite to extract the good from the evil of their daring lucubrations. Perhaps he has thought that the more he could bring the wisdom of God to a level with the wisdom of man, the more acceptable this history of the Jews would become, and undoubtedly he has very low and heterodox views of the inspiration of the word of God."

#### ENCOURAGEMENTS TO RELIGIOUS EFFORT:

A Sermon delivered at the request of the American Sunday-School Union, May 25, 1830. By *Francis Wayland*, Jr. President of Brown University. Published at the request of the Board of Managers of the American Sunday-School Union. pp. 32. With an Appendix, containing an account of the various proceedings consequent on the resolution of the Society, to supply the Valley of the Mississippi with Sunday-schools. pp. 32.

We heard this sermon, by Dr. *Wayland*, and though there was little in it about the particular system of instruction which the occasion and circumstances seemed to present to view, there was much to excite many good desires and purposes. Such an effect was needed *then*, and perhaps a more particular discussion of the general subject of Sunday-schools would have been less interesting and profitable.

Dr. *Wayland* selected for his subject a passage from the Lord's prayer—"THY KINGDOM COME;" and he proves, by a variety of illustrations, how the means and instruments by which great changes have been effected in the circumstances and rela-

tions of society, are still to be employed to build up and extend the kingdom of the Redeemer. The preacher shows, we think, with uncommon perspicuity and force, that there are now in operation, physical and moral causes, which are working mighty revolutions in the state of society, especially in this country; and that we have encouragement to believe, that all the agencies which exist, for controlling human purposes and directing human efforts, may be employed (with God's blessing) for the universal promulgation of the gospel of *Jesus Christ*.

The consequences which will follow the neglect or abuse of these means, are strikingly represented.

"In no case does God array himself in more avenging majesty, than when he resents the misimprovement of unusual blessings, or the neglect of signal opportunities for usefulness. 'Curse ye Meroz,' saith the angel of the Lord, 'Curse ye bitterly, the inhabitants thereof—because they came not to the help of the Lord, to the help of the Lord against the mighty.' And when Jesus was come near, he beheld the city (Jerusalem,) and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace—but now they are hidden from thine eyes—for the days come in which thine enemies shall lay thee even with the ground, and thy children within thee, and shall not leave thee one stone upon another, because thou knewest not the time of thy visitation.*"

"The spirit of these warnings, applies with emphatic force to the church at the present day. With regard to society at large, it is evident that the changes which have commenced, must either result in the universal diffusion of the principles of religious knowledge and civil liberty, or in the establishment of a more firmly riveted system of slavery, than the world hath yet beheld. The philo-



sophy of Christianity is now generally well understood. Her points of contact with the human heart, are discovered. So far as human sagacity can discover it, the secret of her great strength is revealed. Her enemies are rallying, and mean to regain the ground, which they lost at the Reformation. Their resources are immense, and their wisdom has been gained in that best of all schools, the school of reverses. Combining all their forces, and, with skill worthy of a better cause, adapting their weapons to the present state of society, they are preparing for one mighty, one universal onset. Christianity cannot long maintain her present position. Delay will be defeat. She must instantly seize the vantage ground, and march onward, universally triumphant, or be driven again for ages to the dens and caves of the earth. Which shall she do? This question, it remains for the men of the present generation to answer.

"The period within which this question must be decided, may, in other countries, be prolonged; not so, however, in this country. Other governments may be kept stable amid political commotion, by balancing the interests and passions of one class of the community against those of another. With us, there is but one class—the people. Hence, our institutions can only be supported while the people are restrained by moral principle. We have provided no checks to the turbulence of passion: we have raised no barriers against the encroachments of a tyrannical majority. Hence, the very forms which we so much admire, are at any moment liable to become an intolerable nuisance, the instruments of ultimate and remediless oppression. Now, I do not know that history furnishes us with reason to believe that man can be brought under subjection to moral government, in any other way than by the inculcation of principles, such as are delivered in the New Testament." pp. 25, 26.

"You see, then, that unless prevented by the diffusion of religious principle, the wreck of our civil liberties is inevitable. But in the present state of society, civil and reli-

gious liberty must perish together. Then must ensue ages of darkness, more appalling than aught which this world in the gloomiest periods of her history hath yet recorded. What form of misery will brood over this now happy land—I pretend not to foresee. I cannot tell, whether these solemn temples will become the resort of muttering monks, or of infidel bacchanalians. I know not, whether our children will worship a relic, and pray to a saint—or deny the existence of God, and proclaim that death is an eternal sleep. I should rather fear, that neither of these woes would fill up the measure of our cup of trembling; but that some strange ministration of wrath, more terrific than eye hath seen, or ear heard, or the heart of man conceived, was yet treasured up among the hidden things of the Almighty, to be exhausted in vengeance upon the iniquities of a people, who so signally knew not the day of their merciful visitation." pp. 27, 28.

We will only transcribe a few passages which contain most solemn considerations for Sunday-school teachers, and at the same time exhibit, to good advantage, the author's happy manner of expressing his views.

"It is necessary that Christians begin to use their property as stewards. The principles of the gospel must be carried into the business of our every day expenditure. We must sacrifice to Christ our love of pleasure, of ostentation, and of accumulation—or we must cease to pray 'Thy kingdom come.' I see men professing godliness, spending their property profusely, in obedience to all the calls of a world that knows not God; or else hoarding it up, with miserly avarice, to ruin the souls of the rising generation; but I confess, I do not see how they will answer for it 'to the Judge of quick and dead.'

"The cause of Christ, requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times, the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged,

they that were scattered abroad, went every where, preaching the word. Now we do not say, that you are required to be preachers; but we do say, that religion requires you to consider the promotion of piety in the hearts of men of more importance than any thing else. The management of religious charities of the day belongs to you. But yet more—every man who knows the value of the soul, may speak of its value to his neighbour. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care for the body, that perisheth. When this spirit shall become universal—something will be done.

“Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information? That intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you—why have you not rendered it a better instrument, to serve Him? Every Christian, in such a country as this, ought to be a well-informed man.

“The cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labours, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.

“Time will barely suffer me to allude, in the briefest manner, to that species of religious effort which has given occasion to this address. You cannot, however, have failed to observe, that if ever the gospel is universally to prevail, it is by some such means as this, under God, that its tri-

umph will be achieved. By furnishing employment for talent of every description, it multiplies, almost indefinitely, the amount of benevolent effort, and awakens throughout every class of society the dormant spirit of Christian philanthropy. It renders every teacher a student of the bible; and thus, in the most interesting manner, brings divine truth into immediate contact with the understanding and the conscience. All this it does to the teacher. But, besides all this, the Sabbath-school is imbuing what will, twenty years hence, be the active population of this country, with the principles of the gospel of Jesus Christ. It is teaching that class of the community, into whose hands so soon the destinies of this country will fall, the precepts of inviolable justice and eternal truth. But more than all, it is implanting in the bosoms of millions of immortal souls, ‘that knowledge which is able to make them wise unto salvation, through the faith that is in Christ Jesus.’ How transcendently glorious are the privileges before us! Who will not embark in this holy enterprise? pp. 31, 32, 33, 34.

The sermon is accompanied by an appendix of thirty-two pages, containing a full account of the proceedings, in various places, respecting the resolution of the American S. S. Union, to supply the Valley of the Mississippi with Sunday-schools, which was passed the day succeeding the delivery of the sermon.

LIFE OF JOHN FREDERICK OBERLIN,  
Pastor of Waldbach, in the Ban de la Roche.  
Compiled for the American Sunday-School Union, and revised by the Committee of Publication—with two fine Lithographic Engravings, by Childs. 12mo. pp. 140.

We do not design to urge any body to purchase this volume, or to praise it. If we can prevail on our friends to read it, we have no fears respecting its sale or its reputation.

The name of Oberlin is not new among us. Many years since, his

manner of life was the subject of remark and admiration throughout Christendom. His letter to the Executive Committee of the British and Foreign Bible Society, dated November 3, 1804, and published in the appendix to their first Report, excited a deep interest; and his efforts to circulate the Bible, by distributing, reading, and sending it, are noticed with admiration by Rev. John Owen, in his history of the Bible Society—where the pastor is described as uniting the simplicity of a patriarch with the zeal of an apostle.

An interesting memoir of this good man, was published in the *Christian Observer* of 1828, and during the last year, a volume of 350 pages 8vo. was published in London, embracing the principal incidents of his life, and an interesting portion of his correspondence. This volume furnished the materials for our publication; and the compiler has been very successful in his attempt to give it a Sunday-school character. The incidents he has selected, are the most simple and striking, and the language is very chaste and intelligible. Those parts of the original memoir which were in French, are translated, and two of the finest prints in the London edition, have been copied, in lithography, with great accuracy and beauty, for our work.

There is not a page of this little volume that would not afford us an interesting extract, but in the selection of a passage or two for our present purpose, we have particular reference to the Sunday-school teacher, whom we would induce first to read the book himself, and then secure it for his class.

Respecting his early education, it is said that—

“To his pious mother he often acknowledged himself indebted for his love of the ‘things that are excellent,’ and for the desires he afterwards felt to be the instrument of doing good. She brought up her children ‘in the nurture and admonition of the Lord.’ She assembled them together every evening, and read aloud some instructive book, whilst they sat round the table, copying pictures which their father had drawn for them; and scarcely a night passed, but when they were about to separate, they asked for ‘one beautiful hymn from dear mamma.’ The hymn was followed by a prayer; and thus were they led to him who said, ‘suffer little children to come unto me.’” p. 18.

The true relation of faith and works is well exhibited in Oberlin's early efforts for the good of his parishioners while we see in them the origin of the two most important charitable institutions of this, or any other age.

“His attentions to the young were particularly interesting. He was so convinced that his heavenly Father would smile upon his exertions to benefit the children of his charge, that he undertook to erect school-houses, relying upon Providence that means would be found to pay the expense. All his efforts were accompanied with fervent prayers for their success, and he had the firmest faith in the promises of God. His confidence was not disappointed. He found help in various quarters, so that he had the satisfaction to see a school-house built in each of the five villages, and the inhabitants, of their own accord, offering to support them. He was careful to educate suitable persons as teachers in these schools; but observing that whilst their elder brothers and sisters were studying for this purpose, the younger children suffered a great loss of time, he established *Infant-schools*, which were probably the first ever known. With the assistance of his wife, he appointed female teachers for each village, where the children were collected and taught in the same manner that is

now followed in our infant-schools. Two women were employed in each school, one to teach them to spin, knit, and sew, the other to direct their lessons and amusements. When the little scholars became tired of working, the mistress showed them pictures relating to Bible subjects, or natural history, which she would explain to them, and then examine how well they remembered what she had told them. They were also taught geography by the use of the maps, and to sing hymns. And as the language spoken by the people was very incorrect and barbarous—a mixture of French and German—the children were instructed to speak good French. When they had passed through these schools, they entered the public schools, where they were taught higher branches.

"They had also *Sunday-schools*. Every Sunday, the children of one of the villages assembled at the church, where they sung the hymns that they had practised during the week, and recited the Bible lessons they had learned. After this, Oberlin conversed with them, and instructed them in the duties of religion. On one day, every week, all the scholars were assembled at Waldbach, where they were examined in their studies, and received the advice of the pastor, whom they called by the affectionate name of their *Dear Papa*. He had books prepared and printed for them, which were either given as prizes, or lent for a certain time to read, as is done with our Sunday-school libraries. Every thing he prepared for them was intended to improve their hearts, as well as their minds. Even in an almanack which he made, he directed them thus: 'if it proves of any real benefit to you, or affords you a moment's gratification, look up to your heavenly Father, and say, Thy goodness, O Lord, has crowned me with blessings. Permit me to thank thee for them: and do thou strengthen, by whatever means it may please thee to employ, the feeble faith of thy too feeble child.' " pp. 37, 38, 39, 40.

A Sunday-school teacher's mind should be constantly occupied in discovering and preparing illustrations

of truth. A beautiful illustration of a high but simple character indeed, is given in the following extract: It is

"From a letter which he wrote to a lady who had been tried by many successive bereavements, in the hope of convincing her that such dispensations are permitted, to strengthen our graces, and to promote our spiritual refinement, and well illustrate his lively faith and fervent piety, as well as the simple and original mode in which he was accustomed to pour out the language of his heart in his familiar letters.—'I have before me two stones, which are in imitation of precious stones. They are both perfectly alike in colour; they are of the same water, clear, pure, and clean; yet there is a marked difference between them, as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of such a difference? It is this. The one is cut but in a few points; the other has ten times as many. These points are produced by a very violent operation; it is requisite to cut, to smooth, and polish. Had these stones been endued with life, so as to have been capable of feeling what they underwent, the one which has received eighty points would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless, the operation being over, it is done for ever: the difference between the two stones always remains strongly marked; that which has suffered but little, is entirely eclipsed by the other, which alone is held in estimation, and attracts attention. May not this serve to explain the saying of our Saviour, whose words always bear some reference to eternity: Blessed are they that mourn, for they shall be comforted?—Blessed, whether we contemplate them apart, or in comparison with those who have not passed through so many trials. Oh! that we were always able to cast ourselves into his arms, like little children—to draw near to him, like helpless lambs, and ever to ask of him

patience, resignation, an entire surrender to his will, faith, trust, and a heart-felt obedience to the commands which he gives to those who are willing to be his disciples. The Lord God will wipe away tears from off all faces.—Isaiah xxv. 8.” pp. 54, 55, 56.

A most interesting case of benevolent enterprise and self-forgetfulness, is furnished in the following paragraph—

“Sophia Bernard is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their inhuman father had treated in a shocking manner, when, being nearly starved to death, they ventured to cry out for food. Soon afterwards, she proved the means of saving the lives of three Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of six children, to whom several more were added, belonging to parents of three several denominations. She then hired a house and a servant girl, and supported the whole of her family entirely by her own work, and the little money acquired by the industry of the children, whom she taught to spin cotton. At the same time she proved a blessing to the whole village where she lived; for no one could be more industrious, frugal, clever, cheerful, and edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, and more firm and resolute in danger than she was. A fine youth, of generous disposition, made her an offer of marriage, and as she appeared unwilling to accept him, he declared, that if necessary, he would wait ten years to gain her hand. She then acknowledged that the motive for refusing him, was the grief it would occasion her to part from her little orphans. ‘He who takes the mother, takes the children also,’ replied the young man. On this condition the marriage took place, and all the children were

brought up under their mutual care, in the most excellent manner. They have lately taken in some other orphans, whom they are training up in the fear and love of God. Though these people pass for rather rich, yet their income is so limited, and their benevolence is so extensive, that they sometimes hardly know how to furnish themselves with a new suit of clothes.” pp. 70, 71, 72.

The manners of *Oberlin* had a large share in giving him the wonderful influence he possessed over his parish, and at the same time contributed essentially to their virtue and improvement. A visiter at Waldbach says—

“I never knew so well what the *grace* of courtesy was, till I saw *Oberlin*. He treats the poorest people, and even the children, with an affectionate respect. For instance, his courtesy, kindness, and hospitality to our postillion, were quite amusing. He pulled his hat off when we met him, took him by the hand, and treated him with really tender consideration. He is, I think, more than eighty—one of the handsomest old men I remember ever to have seen—still vigorous in mind and spirit—delighting in his parish—full of fervent charity. We all sit down to the same table, maids and all; one great dish of pottage or boiled spinach, and a quantity of salad and potatoes, upon which they chiefly live, being placed in the middle. He shakes hands with all the little children as he passes them in the street, speaking particularly to them individually: it is quite wonderful to see the effect and polish which this sort of treatment and manner has had upon these people, uncultivated and uncivilized as they were before, from all accounts. I never met with any thing like such cultivation of mind amongst *poor* people. They have been taught a variety of things which have enlarged and polished their minds besides religion; music, geography, drawing, botany, &c. If you go into a cottage, they expect you will eat and drink with them; a clean cloth is laid upon the table, washed almost as white as

milk, and the new milk, and the wine, and the great loaf of bread, are brought out; yet they are in reality exceedingly poor. The women and girls all dress alike, even down to the very little children. They wear caps of dark cotton, with black ribbon, and the hair bound closely under. Every body—maids, children, poor and rich, call Mr. Oberlin their 'Dear Papa,' and never was there a more complete father of a large family." pp. 120, 121, 122.

His sickness, death, and funeral, seemed to have been so ordered as to correspond with the tenour of his life: every thing was humble, simple, and impressive, and the description leaves us almost in doubt whether the whole is not a picture of fancy.

"He was suddenly attacked by his last illness, on Sunday, the 28th of May, 1826. The whole of the two next days were passed in alternate consciousness and insensibility, but he often exclaimed, 'Lord Jesus, take me speedily! nevertheless, thy will be done!' On Wednesday, he was exceedingly weakened by convulsions, but still intimated by signs, the affection he felt for his children, his friends, his faithful housekeeper, and all the members of his flock. On Thursday he recovered strength enough to take off his cap, join his hands, and raise his eyes for the last time to heaven; his countenance beaming with faith, joy, and love. In a few hours he breathed his last, being nearly eighty-six years of age, and in the sixtieth year of his residence at Waldbach.

"The grief of the peasants cannot be described; they came from all parts of the district through heavy rains, to see the remains of their dear pastor. His funeral took place on the fifth of June. Upon leaving the house, his Bible, and the gown he preached in, were placed upon his coffin; ten or twelve females sang a hymn as the procession moved on. In front of the body walked the oldest inhabitant of the Ban, carrying a cross, which Louisa, Oberlin's housekeeper, had given him to plant on

the grave, and on which were inscribed the words, 'Papa Oberlin.' The number of persons attending the funeral was so great, that the foremost had reached the church of Foudai, where the burial was to take place, before the last had left the house, a distance of two miles. Among them were the children of the schools, who chaunted hymns as they went along." pp. 130, 131.

We hope this volume will be read by Sunday-school teachers and children throughout the land. Every one who reads it intelligently, will have been in familiar intercourse with a most extraordinary man; and will have seen united in the same individual, whatever is simple and innocent in the child, whatever is consistent and exemplary in the Christian, and whatever is endearing, venerable, and evangelical in a village pastor.

#### SUNDAY-SCHOOL IN WARE, (MASS.)

Having understood that the system of Sunday-School instruction had been very successfully pursued in the village at *Ware*, (Mass.) we addressed to the pastor of the church in that place an inquiry as to the mode of conducting their school, and what had been the degree of its usefulness. The following interesting statement has been kindly furnished under date of August 10.

"The population of our parish is about 1000, mostly manufacturing people. Of course we have more than the usual proportion of young people, and less than the usual proportion of mere children. This, and other circumstances peculiar to a manufacturing people, obviously called for some peculiarity of adaptation of the means of moral and religious culture. Not long after my settlement with this people, which was four years ago, it was found that the Sabbath-School was an institution from which much was to be expected, and that a departure from

the established systems of conducting the school was desirable in our circumstances. We had tried the experiment of a bible class and Sabbath-School in the usual form, and though its influence was good—the bible class especially having exerted an obvious and extensive instrumentality in introducing the first and greatest revival which we have experienced—yet something more was wanted. Many young people were so situated as not to be benefited by it, and we hit upon the following plan and have since pursued it. The Sabbath-School and bible class have been united, and have embraced those of all ages from sixty down to six, who could be induced to join it. In this way we have been able to collect a good number of adults, varying at different times, from fifty to two hundred. The adults were divided, or rather divided themselves, into classes varying from five to ten in number, and each class chose its own teacher. For the adult classes we have questions such as are fit to be used in Bible classes; and when we could do it, we have had these questions on the same subjects that occupied the younger classes. For about a year the adult classes have been studying a series of questions which I have proposed for them upon sacred antiquities. To prepare themselves for the exercise, the teachers have either had meetings for the purpose of reading authors who treated of the subjects of the lesson, or have read them separately. And after the exercise it has been my custom, when I could, either to preach the afternoon sermon on the subject of the lesson, or to give a lecture on it at a third service. This is done for the purpose of fastening the subject upon the minds of the school, and giving a more extensive view of it; and also to enlist, as far as may be, the whole congregation in the subject, and make them interested in the school. When we began upon the subject of sacred antiquities we experienced a serious difficulty. While one part was more interested and instructed than by other lessons which we had used, others were unable, either from want of time or ability, to get the lessons. And to secure the advantage without

a loss, we provided "Judson's Questions" for those who preferred them. Thus we have opened, not only to the school, but in fact to the whole congregation, a new field of biblical investigation; a field in which the more intelligent, especially, appear to be highly interested. They found the use of the study of biblical antiquities in furnishing a key to the meaning of scripture imagery and phraseology. And those who have not made the experiment would scarcely believe me if I should tell to how great an extent this subject has been brought within the comprehension of the great mass of the people. In order to foster their interest in the subject, it is my practice, as often as may be, in preaching, to take advantage of scriptural allusions and figures to refer to the subjects explained in the lessons, and explain the passages by facts and principles which they have investigated.

"We have found the Sabbath-School library an important auxiliary. It has been instrumental, not only in providing the school with needful attractions, but it has scattered through the whole village, matter for constant religious reading. We have, beside the usual publications of the Union for children, found it needful to provide the most popular religious biographies, and some of the most substantial works on practical religion, because we have so many adult members of the school. We have now a library which cost about two hundred dollars, in very active circulation. And if our school produced no other effect than to secure the reading of such and so many religious books by the people, its value would be incalculable.

"As there is a constant change of inhabitants in the place, constant care is needed to sustain the school. To secure this object it has been our custom to have a committee occasionally visit every family in the place, to converse with the parents on the duty of sending their children, and to enlist both young and old in the enterprise. These committees have often found many parents willing to excuse themselves for not sending their children, on the ground of their inability to provide them with suitable clothing.

To foreclose this excuse, we have found it well to have some benevolent ladies to visit the poorer families and offer assistance, if needed, in providing clothes; though the cases are very rare where the offer is accepted.

"There is one peculiarity of a manufacturing population which confers special importance upon their Sabbath-Schools; and that is, that the time of the people is so exclusively occupied during the week, that little can be done for religious improvement except on the Sabbath. There is not that opportunity to affect the mass of the people by pastoral visits and by religious meetings on other days, which exists in other places. The Sabbath-School has a proportionate importance. It is, in fact, the only means, besides preaching, which the pastor has, of access to a large portion of his flock. There is a portion of a manufacturing people who are under strong temptations to neglect the education of their children; and the influence of a Sabbath-School goes far to counteract such evil tendencies, and to promote general intelligence. The Sabbath-School is also peculiarly important, considered in its influence on many young people who are away from the regularities, restraints, and moral influences of the family and of home. It is a kind of substitute for family influence, of which many, in such places, suffer the want. And while there is peculiar need of a flourishing Sabbath-School among manufacturers, there are some peculiar facilities for enlisting adults, especially, in them. Being brought together from different places, they are free from those local and family prejudices and jealousies which, in an agricultural town, might hinder the organization of classes, and the usefulness of teachers. No difficulty has been experienced by us in finding competent teachers for adults, and such as have been acceptable to the scholars. Our most intelligent and serious young men and women have been members of the school. The great body of the church, and a majority of the congregation have taken their seats as teachers or learners. Respecting the results of our labours we are incompetent to speak—another day will de-

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clare them. Suffice it to say, that during the four years of my ministry here, we have had three revivals of religion. And there has not been a time, until very recently, when it was not known that some of the people were under serious impressions. The church, which was formed at the commencement of my labours, has received more than two hundred members. How much instrumentality the Sabbath-School has exerted towards this state of things, we cannot precisely state. But it is a fact, that new conversions are almost invariably of those who were either members of the school before, or who immediately join it afterwards."

#### MISSISSIPPI VALLEY.

#### *Progress of the Work—Need of Funds—Appropriation of Funds.*

The community have, thus far, most generously and promptly sustained the *American Sunday-School Union*, in the execution of their late important resolution respecting the Valley of the Mississippi. The proceedings in Philadelphia, New York, Princeton, Brooklyn, &c. are particularly given in the appendix to Dr. *Wayland's* sermon, and our monthly acknowledgment of monies received, will show how the proposition is received in other places where it has been presented.

Though the plan to be pursued in executing the design of the Society, is necessarily incomplete, and must remain so until more accurate information is obtained respecting the character and extent of the work, as well as respecting the amount and adaptation of the means to accomplish it; still God has been pleased, already to direct to the adoption of several auspicious measures, and also to provide many well-fitted instruments for their prosecution.

One important State has already



been assigned to an individual who is responsible, under God, for the reasonable supply of so much of the Valley; and we have reason to believe that he is one of the few men in the world who *do* what they *undertake*, and *do well* what they do at all. Several agents and missionaries have entered on limited portions of the field of labour, and many more have received, or are about to receive, appointments.

We have not yet seen, however, what we hope soon to see—colonies of faithful, intelligent, enterprising Sunday-School men and women, setting their faces westward, and resolved to take up their abode in that rich and (if they please to make it so) *happy land*.

In regard to the pecuniary means of redeeming our pledge, there need be no misapprehension. Whoever surveys the immense territory to be explored and occupied, will need no proof that a vast amount of *hard labour*, by working men, must be expended there, and that such labour cannot be obtained, and ought not to be expected, without money.

The want of means only has prevented the Society from entering on this work many months since. In the autumn of 1828 an agent was employed to visit the State of Ohio, and report such information as might enable the Board to determine on the expediency of establishing a depository in some suitable place for the more prompt and cheap supply of Sunday-School books. In the spring of 1829 a depository was established at Cincinnati, and has been continued there since that time.

In 1828 two gentlemen were commissioned, especially, to establish Sun-

day-Schools in the western country, and their labours were attended with great success.

In the fifth annual report of the Society, presented May 26, 1829, the importance of more vigorous and liberal measures, for the establishment of Sunday-Schools in the western world, was distinctly set before the Society.

On the 27th of October, 1829, the committee of missions and agencies reported to the Board their conviction, that the Christian public were ready to sustain them in the appointment of missionaries and agents to visit the destitute regions of the West, and suggested the propriety of assuring the community that it was an object which had long awakened the anxious solicitude of the Board, and that they only waited for the necessary means to accomplish it.

On the report of the same committee, the Board unanimously adopted the following resolutions, November 10, 1829.

*“Resolved*, That the Board consider it their solemn duty (when funds are furnished for the purpose) to send Sunday-School missionaries and agents to all parts of the United States, (especially to the destitute regions of the west) for the purpose of establishing Sunday-Schools.”

*“Resolved*, That the Board of Managers of the American Sunday School Union pledge themselves to the Christian public, to appropriate all moneys contributed to this institution to the specific object designated by the donors.”

The object thus presented assumed new interest and importance, and was, indeed, placed in the elevated position it now occupies, by a letter, of which the following is a copy, and which was received and laid before the Board at a special meeting, May 22, 1830:

"New York, May 19, 1830.

"Dear Sir: I wish to be informed what your Society is doing for the Valley of the Mississippi. Will not your Board resolve to have a Sabbath-School formed within two years in every town in that interesting portion of our country? A great interest is awakened in the Eastern States in behalf of the west, and the adoption of such a resolution as I have stated, would thrill through the Christian community, and secure you the prayers and the offerings of every Christian and Philanthropist in the land. I will gladly contribute according to the magnitude of the object and my ability. If the sum needed to carry such a resolution into effect, should be one hundred thousand dollars,\* I hereby pledge myself (provided the resolution is adopted this year) for two thousand dollars—one thousand payable each of the two years. If the sum required should fall below or go above one hundred thousand, I will pay in the same proportion. I will also, in connexion with the above, pledge the further like sum of two thousand dollars, to be paid in sums of five dollars to Sabbath-Schools in the Valley, that shall raise the same amount and remit it to your treasury—the ten dollars to be laid out in books for a library.

"You see my sympathies all flow westward—but if it is thought best to adopt such a resolution for the whole United States, I have no objection. The effort should, however, be first made, I think, in the Valley of the Mississippi, whose population will soon give laws to our country. By the Valley of the Mississippi I mean all the country west of the Alleghany to the Rocky Mountains, and from Ohio and Michigan in the north, to Mississippi and Louisiana in the south.

"I am, respectfully, your friend and obedient servant, A. TAPPAN."

The discussion which arose on reading this interesting and important letter from Mr. Tappan, resulted in the

\* This donation was afterwards made absolute, whatever might be the amount required.

unanimous adoption of the following resolution:

"Resolved, That the Board of Managers of the American Sunday-School Union, in humble reliance on divine aid, and dependence on the liberality of the Christian public, will establish, or cause to be established, within two years, if practicable, a Sabbath-School in every town where none at present exists, in the valley of the Mississippi."

The resolution was referred to a committee, to be proposed, in proper form, to the consideration of the Society at its (then) approaching anniversary, on which occasion it was offered by Rev. Dr. McAuley, of Philadelphia, in the following words:

"Resolved, THAT THE AMERICAN SUNDAY-SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY-SCHOOL IN EVERY DESTITUTE PLACE WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI."

The proposition has met with the liberality to which we have already alluded, and the contributions which followed formed a distinct fund, with which an account is kept separate from, and independent of, all the other transactions of the Society; and so, likewise, our monthly acknowledgments on this score, are separately made.

At a meeting of the Board held Aug. 11, 1830, the following resolution passed unanimously.

"In compliance with the resolution unanimously adopted by the Board on the 10th day of November last, in the following words, viz. 'Resolved, That the Board of Managers of the American Sunday-School Union, pledge themselves to appropriate all moneys contributed to this institution, to the specific object designated by the donors,'

"Resolved, That all monies contributed under the resolution to establish Sunday-Schools in the Valley of the

Mississippi, shall be expended exclusively in the promotion of that object; and that no part of the moneys so contributed, shall be retained for the establishment or support of depositories, or otherwise, as a part of the common funds of the Society."

#### FORM OF ADMITTING AND DISMISSING PUPILS.

The thought has often occurred to us, that much indirect good would result from the observance of more formality in admitting and dismissing pupils of Sunday-Schools; and an incident was mentioned to us by a friend, not long since, from which it would appear that *direct* and *substantial* good may result from it.

An Englishwoman, sick and entirely destitute, landed at New York. She had about her a certificate showing that she had been a member of the Sabbath-School of which *James Buchanan*, the British Consul, was superintendent, and it was signed by him. On learning the fact, *Mr. Buchanan* at once interested himself in her behalf, and made comfortable provision for her.

There are few periods of life more interesting than those in which a relation to a Sunday-School is formed or dissolved—and no reflecting parent can regard either of the events with indifference. We cannot, in this connexion, pursue the thought which is thus suggested; our only object being to call the attention of schools to the subject.

For the sake of showing all we mean, at a glance, we have placed on the cover of this number the form of a certificate to be used on the admission of a child, and on dismissing him. If generally adopted, the price will be very inconsiderable, and the advanta-

ges too obvious to need specification. We hope the time will come when such a certificate will be found among the preserved papers of every native American.

#### MISS JARMAN.

The death of this devoted teacher was mentioned in our July number, but the name was misprinted. A friend suggests that the peculiar traits of her character are admirably calculated to excite other teachers to duty. He also informs us, that the school in which she taught (an African school in Newhaven, Conn.) has felt her death deeply, and many of the teachers have been awakened to unusual faithfulness. Two of the children give evidence of having been renewed by the spirit of God since her death.

Who can tell what a train of glory will follow one devoted Sabbath-School teacher? and who can tell what is the eternal weight of glory which is reserved for such a one in heaven?

#### SINGULAR VIEWS.

One of the questions in our last annual circular was this—

"How many teachers and how many scholars have made a profession of religion during the year; (giving the number of each.)"

The report from one of the schools thus treats it—

"As to your third—viz. How many teachers and how many scholars have made a profession of religion during the year; (giving the number of each)—I answer:

"If we are to judge a Christian by his profession or *declarations*, I cannot answer your question; but if we are to judge him by his *practice*, (according to the rule which our Saviour has given us, 'by their fruits ye shall

know them')—I answer, the character of our teachers and scholars, in my estimation, stands fair."

From the report of another school we extract the following, prefixing the questions to which the answers are given:

"5. How many copies of the *American Sunday-School Magazine*, published by this Society, are taken by teachers connected with your school or schools? (We know the whole number we circulate, but not how many are taken by teachers.) Cannot you, or your society, increase its circulation?"

"7. Do the teachers have stated meetings; and if they do—how often, and for what purposes?"

"8. Is there any Bible-class or infant-school instruction connected with your school or union; and if so, to what extent?"

"10. What means are used, or contemplated, to increase the number and improve the character of your scholars and schools?"

"11. In what way, and to what extent, do clergymen connected with your schools, give you their influence and assistance?"

"Permit me to remark, that question 3 appears to be out of the sphere of human judgment, and has, for this very reason, I suppose, been answered only by two schools out of seventeen, that have reported to our general meeting on the 28th of March. I shall *not*, therefore, answer that question, believing that I might report one as a professor of the religion of Jesus, who now says "Lord, Lord"—and to whom the Searcher of hearts, who is also the Judge of the quick and dead, will say, "depart from me, I never knew you." If it *must* be done, please let me know it, and I will resign my office without delay. I shall now endeavour to answer, to the best of my knowledge, those of the thirteen questions which I think proper.

"5. The Sunday-School Magazine is not taken by teachers—owing, principally, I believe, to want of money.

"7. The teachers meet every Sunday, for the best of purposes, to in-

struct children in the rudiments of human science.

"8. In some schools we have Bible classes (scholars reading the Bible); the term 'infant-school' is not properly understood.

"10. Persuasive,—by no means coercive.

"11. In the way of public exhortation, and as frequently as they are requested."

Another school says—

"We cannot afford to take the Sunday-School Magazine. We have no monthly concerts. 'Engrafted upon the great American Tree, we need and expect support.'"

It is to be feared the tree would be destroyed if it had many such branches. See John xv. 2.

#### NEW PUBLICATION.

At a stated meeting of the Board of Officers and Managers of the American Sunday-School Union, held at their house, 146 Chesnut street, Philadelphia, Aug. 11, 1830, the following resolution passed unanimously:

"*Resolved*, That the Committee of Publication be instructed to commence, as soon as they may think it advisable, the publication of a *weekly paper*, in such form and manner as shall best advance the interests of the Society."

In compliance with the resolution of the Board, the Committee of Publication have felt bound to lose no time in presenting this subject to the friends of the Society—especially as it is one which, at various intervals for two or three years past, has occupied the deep attention of the Board.

The following prospectus, which we shall endeavour to circulate as widely as possible in a sheet form, presents, concisely, the views of the Committee respecting the importance, design, and character of the proposed publication—

It has long been the conviction of

the Managers and friends of the *American Sunday-School Union*, that its principles and proceedings need only to be examined and understood, to secure, for the object they are striving to advance, general confidence and support.

The question, how information on the subject may be most widely and effectually circulated, has not been determined without many doubts and much anxiety.

Our MAGAZINE is prepared for *Sunday-School teachers*, and is read principally by those who are now giving their attention and services to the cause, and who, for the most part, have become familiar with the general character and object of Sunday-Schools.

Considering it important that the Society should employ some means of circulating intelligence more generally, as well as with more promptness and frequency, than through the pages of a monthly publication, it has been determined to issue a weekly paper with the title of

## SUNDAY-SCHOOL JOURNAL

AND

### *Advocate of Christian Education.*

The following are among the inducements to this course:

The subject of religious education has become a distinct and interesting department of general intelligence and inquiry.

Some popular form of presenting it continually, and by itself, to public attention, seems indispensable.

A weekly paper is found to be the most efficient, and the least expensive mode of diffusing information.

It allows a more general and familiar discussion and illustration of subjects connected with the cause it advocates.

It furnishes a much greater variety and quantity of matter than can be furnished at the same price in any other form. And

It will answer all the purposes of a Magazine, and many purposes which no Magazine can answer.

But, as there are many subjects in which the teachers and friends of Sunday-Schools are interested, which cannot be suitably or profitably discussed

in a weekly paper, it is thought inexpedient to discontinue the *Magazine*. It will only be published less frequently, and will contain as much matter as the present volume. Such articles from the weekly sheet, and others, original and selected, which seem to possess general importance and permanent interest, will be preserved in the quarterly publication; each number of which will be accompanied by one or more engravings.

A farther exposition of the views of the Society, in this form, seems unnecessary.

One or two numbers of the *Sunday-School Journal* will be published, as a specimen, in the course of the next month, and no charge will be made for them. It will be regularly issued to subscribers after January 1, 1831.

The Quarterly Sunday-School Magazine will be published early in the months of April, July, October and January, and the terms of each are stated below.

The proposition is now referred to those who are equally interested with us in the object to which it relates. We cannot consent that any secondary place should be assigned to SUNDAY-SCHOOLS in the scale of benevolent institutions. If to instruct the ignorant, awaken the careless, and guide the inquiring, is the legitimate office of the *Sunday-School* teacher,—if to enlighten the mind, sustain the spirit, elevate the hopes, alleviate the woes, and convert to God the soul—of man, are the legitimate results of Sunday-School instruction—there is no error in our estimate of their importance.

One way of increasing their number, extending their influence, and improving their character, is to diffuse correct information respecting them, far and wide; and this is the design of the proposition now made. Every subscription, therefore, by adding to the value and influence of the paper, will increase its means of doing good.

It is to be recollected, that no individual, or individuals, have any *personal* interest in the publication of this paper. No man is to get or lose by it. IT IS THE PROPERTY OF THE COMMUNITY, AND WHATEVER BENEFITS IT CONFERS WILL BE SHARED EQUALLY BY EVERY CITIZEN.

**Terms.**—The *Sunday-School Journal* will be published in a style and manner not inferior to those of weekly papers generally.

The price to single subscribers will be *two dollars* per annum. If not paid within three months after the receipt of the first number, in each year, the price will be *two dollars and fifty cents* per annum.

Each number of the Quarterly Sunday-School Magazine will contain ninety-six pages. It will be put, by the single number, at *fifty cents*—by the year at *one dollar and fifty cents*, in advance.

☞ The Quarterly Magazine will be sent to all those who would be entitled to the Monthly Magazine by virtue of life membership, or a subscription of three dollars a year to the Society.

To all others to whom the Monthly Magazine would be sent, if published, the Sunday-School Journal will be sent unless otherwise directed.

**Postage.**—The postage of the paper to any subscriber in the United States, can never exceed one cent and a half. To any subscriber in the State of Pennsylvania, it cannot exceed *one cent*.

☞ An imperfect copy of the Magazine has been returned by some subscriber, but he gives us no means of determining his name or residence.

**DONATIONS** received by the American Sunday-School Union, from July 12th to August 12th, 1830.—inclusive.

**I. MINISTERS MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

†Rev. David Magic, Elizabethtown, N. J., by Mrs. Wilson and others,	\$30 00
§Rev. Henry Dwight, Geneva, N. Y., by his own subscription,	30 00
Rev. Wm. W. Blaimelt, Lamington, N. Jersey, contributed by his congregation,	30 00
§Rev. Eliakim Phelps, by members of his Bible class,	30 00
*Rev. Dr. Nott, Schenectady, N. Y., by his own subscription,	30 00

**II. OTHER MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

§Mrs. Susan M. Dwight, Geneva, N. Y., wife of Rev. Henry Dwight,	\$30 00
†H. Bunce, Oswego, N. Y.	30 00

Mrs. Cyrus Mason, N. York, by teachers and scholars of Cedar St. Ch. Sunday-school,	\$30 00
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**III. ANNUAL SUBSCRIBERS.**  
*By the payment of three dollars and upwards.*

§C. A. Cook, Geneva, N. Y. 1830,	3 00
§T. P. Handy, do. 1830,	3 00
Israel Kinsman, 1828, 29 & 30,	9 00
Geo. W. Donohue, Philad. 1830,	3 00
Wm. S. Loyd, Philad. 1829 & 30,	6 00
§Charles J. Hill, Rochester, N. Y. 1830,	3 00

**IV. DONATIONS TO THE GENERAL FUND.**

Sent by Mr. Wm. Graydon, of Harri- burgh, Pa. from an unknown friend,	10 00
John Welsh, Junr.	5 00

†Donations from 2nd. Pres. Ch. Eliza- bethtown, New Jersey, viz:— Rev. David Magic, §5—James Crane, §10—Elijah Kellogg, §10—Wm. H. Burrough, §1—J. P. B., §2—Mr. Meeker, §2—A widow's mite, 50 cts —Dr. Davis, §2—John Halsey, §15 A coloured woman, §1—Another col- oured woman, §1—A child, 28 cts. Richard Townley, §5—Mr. Stone, §3—D. Magic, Junr., §3, amounting in all to	60 78
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†From a Lady,	1 00
§Geo. Doney, Geneva, N. Y.	1 00
§A Passenger,	1 50
§Alvin Branson, Oswego, N. Y.	5 00
§Daniel C. Vantine, do.	1 00
§Five Individuals, do.	5 00
R. Batturs, Philad.	5 00
Stokes Co. N. Carolina, S. S. U. per Rev. G. Shober,	15 00
§Timothy T. Hart, Palmyra, N. Y.	0 25
§Mrs. Chas. J. Hill, Rochester, N. Y., balance of a deposit for benevolent purposes, by F. Lawrence, of N. York,	7 00
§Contribution in Rochester, N. Y.	12 80
§H. H. Seelye, Geneva, N. Y.	2 00
§Walter Hubbell, Canandaigua, N. Y.	10 00
§Dr. Israel Chapin, do.	10 00
§Henry How, do.	4 00
§Henry W. Taylor, do.	4 00
*D. Boyd, Schenectady, N. Y.	3 00
*John Constable, do.	1 00
*Dr. A. G. Fonda, do.	1 00

<b>V. MISSIONARY FUND,</b> <i>Initiatory Subscriptions to constitute the following Societies Auxiliary.</i>	
Middletown, Ohio, Baptist S. S.	\$3 00
Port William, Ky. S. S.	3 00
Buck Creek, Ohio, S. S.	3 00
Amherst College Society for advancing Sunday-schools in the Valley of the Mississippi,	3 00

<b>DONATIONS.</b>	
Philadelphia Western S. S. Concert of Prayer for June and July, 1830,	\$2 50
Philada. S. S. Concert of Prayer, for July, 1830, of which §3.55 is from F. S. S. 1st Pres. Ch.	9 53

Philada, S. S. Concert of Prayer for  
Aug. 1830, of which \$2.92 is from  
F. S. S. 1st Pres. Ch. \$ 9.91

# VI. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

From a member of the fifth Presbyterian  
Church in Philadelphia, his first year's subscrip-  
tion, \$100, Collection in Bridgeton, N. J. Sun-  
day-school, per Levi Stratton, 3.86; †From La-  
dies of Woodbury, N. J. to constitute the Rev.  
Charles Williamson, a life member (in part,  
8; Ten Ladies in Philadelphia, per A. Henry,  
Esqr. 56; Matthias W. Baldwin, Philad. 90;  
Rev. Joseph Huber, Danville, Ky. 1; †Collection  
in Dr. Perkins's Ch. West Hartford, Conn.  
37.25; Mrs. Rebecca Gumbes, Philad. 20; †Two  
Friends in New York state, 100; †Rev. Evan  
Johns, Canandaigua, 10; "Collection in Cam-  
bridge, Washington Co. N. Y. 4.72; To consti-  
tute Rev. John M. Dickey, a life member by  
ladies of his congregation, New Castle, Del.  
30; †J. Tappan, of Boston, Mass. 10; "A Lady"  
per Rev. Wm. S. Potts, St. Louis, Mo. 30;  
A Lady from North Carolina, 10; †Rev. M. P.  
Squier, Geneva, N. Y. 5; Eliphat Wickett, Ja-  
maica, L. I. 100.

In the city of New York.—Teachers and Schol-  
ars of Sunday-school, No. 36, by J. Chandler,  
17.93; Z. Hyde, 5; H. T. Anthony, 5; M. Morse, 3;  
Collection in Canal St. Presby. Ch. 103.13; C. J.  
Steadman, 3; H. B. Gwathmey, 25; A. M'Intire,  
100; John Wheelwright, 25; D. B. Moore, 5, M. 8;  
Lewis Phillips, 5; Jesse Cady, 5; G. R. Downing,  
10; E. Coit, 5; H. Holden, 25; John High, 50 cts;  
J. W. Leavitt, 300; J. D. Holdbrook, 5; Natha-  
niel Richards, 100; J. H. Williams, 5; Wm.  
Whitlock, 100; Henry Holt, 10; Simeon Hyde,  
50; F. Maynard, 5; J. P. Drummond, 5; Samuel  
Oakley, 10; Wm. Kelly, 50; Mrs. T. L. Chester,  
3; S. M. Beachley, 1; S. Molan, 30; R. Fuller,  
1; J. D. Jacques, 10; Wm. Elliot Lee, 10; Cash,  
1; H. Hinesdale, 5; L. Coit, 5; James Baker, 20;  
Daniel Munroe, 5; Wm. Colgate, 30; Bowles  
Colgate, 5; Cash, 2; Dr. P. C. Tappan, 5; Cash,  
20; Cash, 10; T. S. Nelson, 25; H. King, 5; E.  
J. Danforth, 5; J. Hyde, 3; Wm. Winterton, 5;  
James Ruthven, 10; W. W. Chester, 100; H.  
Andrew, 25; H. M. 5; A. L. Ely, 25; Alva  
Kimball, 5; Abraham B. Rich, 5; J. Saxton, 5;  
Samuel Brown, 5; Edward Field, 10; F. A.  
Tracy, 50; Gabriel Havens, 10; Charles Starr,  
25; John Ely, 20; J. W. Clark, 2; C. O. Hal-  
stead, 100; J. P. Stagg, 5; Benj. Mortimer, Jr.  
5; John West, 20; John Rankin 50; S. C.  
Lymes, 5; Wm. Couch, 50; Wm. Whittemore,  
5; T. C. Doremus, 25; Mead Wheeler, 10; Mrs.  
Tappan, 5; Mrs. John Nitchie, 10; Mrs. E.  
Lockwood, 5; G. N. Bleeker, 10; Jacob Brow-  
ner, 10; J. L. G. 10; J. B. Cochran, 5; J. A.  
Graham, 3; A. M. L. Scott, 15; J. R. Gibson,  
25; John Morse, 5; H. D. Ward, 1; John G.  
Bower, 20; Gordon Burnham, 25; A Subscriber,  
5; Leander Mead, 5; John M'Chain, 5; A  
New York Episcopalian 10.

Charles Ford, Morristown, N. J. per Rev.

A. Barnes, 2; Rev. Stephen Saunders, South  
Salem, N. Y. 10; †Geo. H. M'Worther, Oswego,  
N. Y. 5; †H. Nichols, New Haven, 1; †N. Mar-  
vin, do. 1; †Collection in New Haven, 2.80;  
†Collection in Mexicoville, N. Y. 1.57; Col-  
lection in Mexico, N. Y. 4.00; †John K. Wells,  
Palusgi, N. Y. 3; †Rev. L. H. Loss, Camden,  
N. Y. Life member, by individuals of his con-  
gregation, 32.93; †Mr. Addington, Utica, N.  
Y. 3; †J. H. Smith, do. 3; †J. C. Hastings, do.  
3; †A. B. Johnson, do. 2; †J. W. Doolittle, do.  
10; Moses Bagge, do. 10; H. Hutchinson, do.  
3; †John Bradish, do. 20; Wm. B. Gray, do. 1;  
†Wm. Curtis, do. 1; †Abraham Varick, do. 100;  
†Sundry Individuals, do. 32.

††Life Subscriptions in Norwich City,  
(Conn.)—Mrs. Harriet Williams, by her hus-  
band, Wm. Williams, Jr. 30; Wm. P. Green,  
by his own subscription, 30; Joseph Perkins,  
do. 30; Amos H. Hubbard, do. 30; Russell  
Hubbard, do. 30; Mrs. Jane E. Trumbull, by  
J. G. W. Trumbull, Daniel L. Trumbull and  
Wm. W. Trumbull, 30; Miss Sarah L. Hunt-  
ington, by Jabez Huntington, Jed. Hunting-  
ton, 2d. and Edward B. Huntington, 10 each,  
30; Mrs. Eliza Gilman, by her husband, Wm.  
C. Gilman, 30; ††Collection at the monthly  
Concert of Prayer, in August, 1830, in the  
Rev. Mr. Mitchell's Church, 75.82.

††Subscriptions in Norwich City (Conn.)—  
Rev. Daniel Hensinway, 50; John L. Buswell,  
5; A Sabbath-school Class, and their Teachers,  
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male Academy, 10; Horace Colton, 3; Jedediah  
Perkins, 2; Erastus Coit, 3; Arther F. Gilman,  
5; Mrs. Jabez Huntington, 30; Miss Sarah  
Anne Huntington, 10; Rev. Chas. Hyde, 6;  
Worthington Hooker, 3; Benj. R. Vaughan,  
1; Freeman Lovell, 3; Mrs. Peter Lanman, 3;  
Mrs. Mary H. Bull, 2; Miss Abbey Lanman, 1,  
Miss Trumbull, 1; Miss Bull, 1; Geo. B. Rip-  
ley, 5; Benj. Coit, 2; Miss Sarah Breed, 5;  
Mrs. F. A. Perkins, 10; Miss Sarah C. Lan-  
man, 4; Miss Harriet Lanman, 4; Miss Joanna  
B. Lanman, 2; Miss Elizabeth Parker, 1; Miss  
Armenta Kenne, 2; Rev. Alfred Mitchell, 11,  
Mrs. Abby W. Hubbard, 5; Miss Eunice Wil-  
liams, 1; Miss Mary H. Hubbard, 3; Miss Ju-  
liet Hubbard, 2. ††Contribution in First So-  
ciety of Norwich, (Conn.) 38.42. ††Collection  
at Rev. Mr. M'Ewen's church in New London,  
(Conn.) 41.

††Life Subscriptions in New London (Conn.)  
—Thos. W. Williams, his own subscription,  
30; Miss Lucretia S. Williams, by her father,  
T. W. Williams, 30; Wm. Perkins Williams,  
by his father, T. W. Williams, 30; Benjamin  
Brown, his own subscription, 30; Rev. Abel  
M'Ewen, by Miss Lucy M. Woodbridge, 30.

† Per Rev. Robert Baird, Gen. Agent.

† Per Rev. J. B. Adams, Missionary.

§ Per Rev. B. Foster Pratt, Agent.

|| Per Rev. J. Beecher, Agent.

¶ Per Rev. R. B. Campfield, Agent.

\* Per Rev. Isaac M'Ilvaine, Agent.

†† Per Rev. Dr. Skinner, Agent.

THE  
AMERICAN  
**SUNDAY-SCHOOL MAGAZINE.**

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OCTOBER, 1830.

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RELIGIOUS EDUCATION IN GREAT BRITAIN.

In the last number of our Magazine we gave an abstract of the Report of the London Sunday-School Union.—We have read with great care and pleasure the proceedings at the Anniversaries, (though the speeches have evidently suffered in the hands of the reporter,) and have extracted such passages as seem to be of general interest. Dr. Milnor's remarks, as we have published them, have passed under his revision.

The custom of assembling at an early hour in the morning for anniversary services, is peculiar, we believe, to Great Britain.

The services at the annual meeting of the London Sunday-School Union were attended on Tuesday May 11.

At six o'clock a very numerous and highly respectable company sat down to breakfast, and from thence retired to the large room, every part of which was crowded to suffocation. G. Bennett, Esq. presided on the occasion.

Solemn prayer having been offered up to Almighty God for his blessing upon the Institution,

The chairman rose and said, that the pleasure he felt in being allowed to assemble at that early hour, with so many fellow-labourers in the cause of Christ—in the cause of humanity, exceeded his powers of expression. What he had seen and heard that morning, had carried his recollections back to the South Sea Islands, where it was the perpetual order of the day to assemble at sunrise, for the purpose of instructing the youthful mind, of reading the Word of God, and communi-

cating the principles of Divine Truth—duties which were always preceded by a song of praise.

This metropolis always appeared to him a busy scene. He had returned home from parts of the world where there was a great paucity of inhabitants compared with the city of London. London reminded him of a vast beehive, where all were labourers—but, alas! it was impossible to avoid seeing that there were many poison-making bees among those labourers. On the present occasion, however, he rejoiced to see before him a multitude of honey-making bees in the Christian hive, all industriously employed in that which sweetened society wherever their influence extended. That influence had extended over a considerable portion of the earth; and through the blessing of God on the exertions of missionaries, many of the darkest parts of the world had become enlightened and christianized. He must bear his decided testimony in favour of Sabbath-Schools; for it was an undeniable fact, that the most successful, the most devoted, and the most humble missionaries, had formerly been Sunday-School teachers (applause), and many of them Sunday-School scholars. The same testimony could be borne to the wives of missionaries. He had endeavoured to charge his recollection with a single instance where the wife of a missionary, who had received her religious instruction in a Sunday-school, was not co-operating to the extent of her abilities in promoting the interests of piety; but no such instance occurred to his mind.

Mr. Lloyd, one of the Secretaries, then read an abstract of the Report, which gave a sketch of the state of Sunday-Schools in France, Germany,



Philada. S. S. Concert of Prayer for  
Aug. 1830, of which \$2.92 is from  
F. S. S. 1st Pres. Ch.

\$ 9.91

# VI. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

From a member of the 5th Presbyterian  
Church in Philadelphia, his first year's subscrip-  
tion, \$100; Collection in Bridgeton, N. J. Sun-  
day-school, per Levi Stratton, 3.50; 4 From La-  
dies of Woodbury, N. J. to constitute the Rev.  
Charles Williamson, a life member (in part,  
8; Ten Ladies in Philadelphia, per A. Henry,  
Esqr. 50; Matthias W. Baldwin, Philad. 20;  
Rev. Joseph Huber, Danville, Ky. 1; 1 Collection  
in Dr. Perkin's Ch. West Hartford, Conn.  
37.25; Mrs. Rebecca Gumbes, Philad. 30; 5 Two  
Friends in New York state, 100; 5 Rev. Evan  
Johns, Canandaigua, 10; 5 Collection in Cam-  
bridge, Washington Co. N. Y. 4.75; To consti-  
tute Rev. John M. Dickey, a life member by  
ladies of his congregation, New Castle, Del.  
30; 1 J. Tappan, of Boston, Mass. 10; 5 "A Lady"  
per Rev. Wm. S. Potts, St. Louis, Mo. 30;  
A Lady from North Carolina, 10; 5 Rev. M. P.  
Squier, Geneva, N. Y. 5; Eliphaz Wickes, Ja-  
maica, L. I. 100.

In the city of New York.—Teachers and Schol-  
ars of Sunday-school, No. 30, by J. Chandler,  
17.93; Z. Hyde, 5; H. T. Anthony, 5; M. Morse, 3;  
Collection in Canal St. Presby. Ch. 103.13; C. J.  
Stradman, 3; H. B. Gwathmey, 25; A. M'Intire,  
100; John Wheelwright, 25; D. B. Moore, 5, M. S.;  
Lewis Philipe, 5; Jesse Cady, 3; G. R. Downing,  
10; E. Coit, 5; H. Holden, 25; John High, 50 cts;  
J. W. Leavitt, 200; J. D. Holdbrook, 5; Nathaniel  
Richards, 100; J. H. Williams, 5; Wm.  
Whitlock, 100; Henry Holt, 10; Simeon Hyde,  
50; F. Maynard, 5; J. P. Drummond, 5; Samuel  
Oakley, 10; Wm. Kelly, 50; Mrs. T. L. Chester,  
3; S. M. Beachley, 1; S. Molan, 20; R. Fuller,  
1; J. D. Jacques, 10; Wm. Elliot Lee, 10; Cash,  
1; H. Hinesdale, 5; L. Coit, 5; James Baker, 20;  
Daniel Munroe, 5; Wm. Colgate, 20; Bowles  
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20; Cash, 10; T. S. Nelson, 25; H. King, 5; E.  
J. Danforth, 5; J. Hyde, 3; Wm. Winterton, 5;  
James Ruthven, 10; W. W. Chester, 100; H.  
Andrew, 25; H. M. 5; A. L. Ely, 25; Alva  
Kimbal, 5; Abraham B. Rich, 5; J. Saxton, 5;  
Samuel Brown, 5; Edward Field, 10; F. A.  
Tracy, 50; Gabriel Havens, 10; Charles Starr,  
25; John Ely, 20; J. W. Clark, 2; C. O. Hal-  
stead, 100; J. P. Stagg, 5; Benj. Mortimer, Jr.  
5; John West, 20; John Rankin 50; S. C.  
Lymes, 5; Wm. Couch, 50; Wm. Whitmore,  
5; T. C. Doremus, 25; Mead Wheeler, 10; Mrs.  
Tappan, 5; Mrs. John Nitchie, 10; Mrs. E.  
Lockwood, 5; G. N. Blecker, 10; Jacob Brow-  
ner, 10; J. L. G. 10; J. B. Cochran, 5; J. A.  
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Bower, 20; Gordon Burnham, 25; A Subscriber,  
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Charles Ford, Morristown, N. J. per Rev.

A. Barnes, 2; Rev. Stephen Saunders, South  
Salem, N. Y. 10; 1 Geo. H. M'Worther, Oswego,  
N. Y. 5; 1 H. Nichols, New Haven, 1; 1 N. Mar-  
vin, do. 1; 1 Collection in New Haven, 2.80;  
1 Collection in Mexicoville, N. Y. 1.37; 1 Col-  
lection in Mexico, N. Y. 4.00; 1 John K. Wells,  
Palusgi, N. Y. 3; 1 Rev. L. H. Losa, Camden,  
N. Y. Life member, by individuals of his con-  
gregation, 32.93; 1 Mr. Addington, Utica, N.  
Y. 3; 1 J. H. Smith, do. 3; 1 J. C. Hastings, do.  
3; 1 A. B. Johnson, do. 2; 1 J. W. Doolittle, do.  
10; 1 Moses Bagg, do. 10; 1 H. Hutchinson, do.  
3; 1 John Bradish, do. 20; 1 Wm. B. Gray, do. 1;  
1 Wm. Curtis, do. 1; 1 Abraham Varick, do. 100;  
1 Sundry Individuals, do. 32.

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(Conn.)—Mrs. Harriet Williams, by her hus-  
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by his own subscription, 30; Joseph Perkins,  
do. 30; Amos H. Hubbard, do. 30; Russell  
Hubbard, do. 35; Mrs. Jane E. Trumbull, by  
J. G. W. Trumbull, Daniel L. Trumbull and  
Wm. W. Trumbull, 30; Miss Sarah L. Hunt-  
ington, by James Huntington, Jed. Hunting-  
ton, 2d and Edward B. Huntington, 10 each,  
30; Mrs. Eliza Gilman, by her husband, Wm.  
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Rev. Daniel Hennisway, 55; John L. Buswell,  
5; A Sabbath-school Class, and their Teachers,  
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male Academy, 10; Horace Colton, 3; Jedediah  
Perkins, 2; Erastus Coit, 3; Arthur F. Gilman,  
5; Mrs. Jabez Huntington, 10; Miss Sarah  
Anne Huntington, 10; Rev. Chas. Hyde, 6;  
Worthington Hooker, 3; Benj. R. Vaughan,  
1; Freeman Lovell, 3; Mrs. Peter Lanman, 3;  
Mrs. Mary H. Bull, 2; Miss Abbey Lanman, 1;  
Miss Trumbull, 1; Miss Bull, 1; Geo. B. Rip-  
ley, 5; Benj. Coit, 2; Miss Sarah Breed, 5;  
Mrs. F. A. Perkins, 10; Miss Sarah C. Lan-  
man, 4; Miss Harriet Lanman, 4; Miss Joanna  
B. Lanman, 2; Miss Elizabeth Parker, 1; Miss  
Aramenta Kenne, 2; Rev. Alfred Mitchell, 11;  
Mrs. Abby W. Hubbard, 5; Miss Eunice Wil-  
liams, 1; Miss Mary H. Hubbard, 2; Miss Ju-  
liet Hubbard, 2. ††Contribution in First So-  
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(Conn.) 41.

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30; Miss Lucretia S. Williams, by her father,  
T. W. Williams, 30; Wm. Perkins Williams,  
by his father, T. W. Williams, 30; Benjamin  
Brown, his own subscription, 30; Rev. Abel  
M'Ewen, by Miss Lucy M. Woodbridge

† Per Rev. Robert Baird, 50

† Per Rev. J. B. Adams, 50

§ Per Rev. B. Foster, 50

|| Per Rev. A. A. Phelps, 50

¶ Per Rev. A. A. Phelps, 50

\* Per Rev. A. A. Phelps, 50

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so much as because they thus  
e the peace and happiness of civil

Malta, New South Wales, Van Diemen's land, Cape of Good Hope, the United States of America, Canada, Nova Scotia, Newfoundland and the West Indies. [And a sketch of which we published in our last number.]

The Rev. J. Blackburne moved the adoption of the Report, &c. &c. The establishment of the Sunday-School Mission he regarded to be a new era in Sunday-School history; and while he most sincerely congratulated the agent on what had already been the result of his labours, he predicted still greater usefulness. When he (Mr. B.) entered upon the duties of the pastoral office in a county distinguished certainly for intelligence (Essex), he found that there was no Sunday-School connected with the chapel. He made it one of the stipulations in taking the charge of the flock, that a Sunday-School should be founded. There was a second point in the Report which he had heard with great interest, and that was the subject of the jubilee. He trusted that God would spare his life to see the 14th September, 1831, that he might rejoice with those who would rejoice in what God had done for this country through the instrumentality of Sunday-Schools. Let every one who had a doubt upon that subject read "Foster's Essays on Popular Ignorance," and he would see that the establishment of Sunday-Schools was the period when light began to be extensively diffused. He trusted that every congregation would seek to adopt the idea thrown out in the Report, by which the Sabbath would be devoted to Bible instruction. That mode had been adopted in the New England States of America, and he trusted it would be adopted here. But the question naturally arose, were the teachers prepared for such a change? Were they prepared to occupy four or five hours on the Sabbath in simply expounding God's work? Had not the teachers much to learn, in order to fit them for occupying that portion of time in imparting such information to the children? He congratulated the committee on the discrimination they had shown in asking the Rev. H. F. Burder to write the address on Bible classes. He hoped that every teacher would form a Bible class. He

had found some of the most delightful feelings of his heart realized in the formation of Bible classes. He had, from those who formed two Bible classes in his congregation, experienced the most affectionate regard; and if his brethren in the ministry, who had not hitherto made the experiment, would adopt the plan, they would find it throw an increased energy into Sabbath-School labours. He would not trespass long on the patience of the meeting, but he must beg permission to advert to another subject, namely, the formation of local schools. His connexion with the Christian Instruction Society constantly impressed upon his mind the necessity of local instruction. Poor, ragged, squalid children, without shoes, and almost without clothing, were never likely to mingle in those respectable establishments, which were now formed for Sunday-Schools; and he, therefore, entreated the teachers to look out for rooms in the very localities of those children. The Christian Instruction Society had seen the greatest benefits resulting (as many around him could testify) from those local schools.

The Rev. J. Pyer, (from Manchester), said he had been introduced as a clerical character, but he was, in fact, a Sunday-School teacher. Had it not been for that circumstance, he must have yielded to that nervousness which he felt coming over him, when he was called upon to stand before the meeting that morning. While reflecting upon the object for which they were convened, two questions had arisen in his mind—first, what necessity was there for Sunday-Schools? and, secondly, had Sunday-Schools been of any essential benefit in this or any other land? It might appear strange to put such questions to such an audience; but it must be remembered, that what was said there would go forth to the world, and the public at large would hear of the transactions of that morning. He would bring before the meeting facts, which, to every unprejudiced mind, would show that Sunday-School instruction was absolutely necessary for the information of the public mind on the great subject of correct moral principles, as well as the value of the human soul. He held

in his hand a book of tracts, containing one from which he would read a short extract. The tract was written by the ordinary of Newgate, and stated that, observing twelve young men in that part of the chapel appropriated to condemned criminals, much better dressed than was customary under such circumstances, his attention was drawn towards them, and he observed that not one of them took up the prayer-book. He made it his business to see them on the following day, when he found that none of them were able to read. The ordinary concluded his tract by observing that he generally found criminals in the darkest state of ignorance; that the rising generation could not be rendered worse by being instructed to read, and therefore it was their duty to communicate instruction, and leave the result to God. (Cheers.) Hence the first proposition was made clear. In reference to the second point, whether Sunday-Schools had been of any essential benefit, in this or other lands, the Rev. Gentleman observed, that he would refer to facts, which he doubted not would be more gratifying to the meeting than a pro-sing speech. He remembered visiting the district of Kingswood, near Bristol, where he found from eight to nine hundred families all engaged in the coal works. No means were employed for the moral and religious instruction of that people, and though within five miles of the far-famed city of Bristol, the land of Goshen so far as regarded the enjoyment of Gospel privileges, the people were literally perishing for lack of knowledge. Himself and friends commenced their labours by preaching in the open air. They then established Sunday-Schools, and 270 children immediately enrolled themselves. From a wish expressed by the parents, an Adult School was formed, and 70 persons, whose ages varied from 20 to 80 years, immediately attended. It being found necessary to raise funds for the support of the schools, an application was made to the colliers themselves, who cheerfully subscribed their shilling, or whatever they could afford. They then applied to several gentlemen in the neighbourhood, among whom was a magistrate. After listening with great pleasure to their statement, he (the magistrate)

expressed his highest approbation of the exertions that had been made, and added that for fifteen years not a single session occurred in which there were not some prisoners for trial from that neighbourhood; but within the last twelve months, not a single commitment had taken place. (Applause.) He attributed the change entirely to the results of Sunday-School instruction; and, therefore, cheerfully contributed towards the promotion of the object. Subsequently to that period, a Bible Society had been formed, and another Sabbath-School opened. The Rev. Gentleman, after narrating another anecdote, equally illustrative of the beneficial results arising from Sunday-School instruction, concluded by urging upon the consideration of the meeting the necessity of establishing Infant-schools in connexion with Sabbath-Schools.

The Rev. Dr. Milnor of New York, said, that among all the benevolent objects that engaged the attention of Christians, none was more valuable than Sunday-Schools. So universal, indeed, was the feeling in their favour, that they had no enemies except the enemies of Christ and his religion; and as they were the enemies of every thing good, they were the enemies of Sunday-Schools. Even the Roman Catholics had established Sunday-Schools, and though in them he feared the children were taught little but the intolerant and corrupt dogmas of their own church, that, perhaps, was better than that they should run like vagabonds about the streets. The effects of Sunday-School instruction in America had been most remarkable. In New York, where he resided, the streets used to be crowded with ragged and idle children, engaged in all manner of wickedness, few of them attending a place of religious worship; but now not many would be met on Sunday in the streets, who were not either going to, or returning from a place of worship. Such, indeed, were the benefits that had arisen from this source, that even those whose philanthropy had nothing in view but the improvement of the social state of man, were now co-operating with them, not for the purpose of imparting religious knowledge so much as because they thus secure the peace and happiness of civil

society, The Rev. Gentleman then read the resolution of the Sunday-School Union in America, commissioning him to represent them to the members of the London Society. The effect of such interchanges of fellowship and communion would be, he hoped, to cement a bond of union between the two nations, and make the policy of their governments more pacific towards each other than heretofore. The results of constant intercommunication, not only of Sunday-Schools, but of all other religious institutions in England and America, would be to allay any bitterness of feeling that might exist—though he hoped that there was exceedingly little of it—between the two countries. If there be any two countries on the face of the earth that ought to be bound together by the bonds of fraternal affection, they were the United States of America and Great Britain. We speak the same language; we have the same common Christianity; and both our governments, though differing in some of their forms, are based on the same principle; and both enjoy a Protestant constitution. The sentiment which he had advanced was gaining more and more in American, as well as in British bosoms. The American Sunday-School Union was established in the State of Pennsylvania, in 1824. Not that Sunday-Schools had not existed long before, but they had not, till that period, concentrated their energies into one focus. The Union had in its board of managers members of seven different persuasions. The object it had in view was the planting of Sunday-Schools wherever there was a population. In May last, they had 5,901 schools, 62,663 teachers; and 349,200 scholars. Since its establishment, they had distributed 6,000,000 of reward books, and other publications. The next fact was a most pleasing one, and he understood that it had, to a great extent, been realized in this country; they had no hired teachers in America; all the compensation they received was, the satisfaction of their own minds. In all places their schools were conducted by well qualified persons, and children of all classes attended them. In the original establishment of these institutions, they were considered by many as adapted merely

for the lowest classes. Had it been so, they would soon have found that anomalous state of things arising, in which the poor would have been better informed on religious subjects than the rich. This was not to be brooked; a holy emulation was excited in the minds of parents, and the beneficial and heavenly influences of Sabbath-School instruction had been enjoyed equally by all—by the rich as well as by the poor. The American Sunday-School Union, within the last ten months, had experienced a regular increase, both in its receipts and in its expenditures; and from its first establishment, five years ago, 9,758 scholars had made a public profession of religion. This was indeed a glorious harvest for the Lord, and would form a theme of joy for ever. He had the distinguished honour of being the president of the Sunday-School Union of New York, and each revolving year he had no greater pleasure than to meet the children of the schools in that condition. On this very day would be assembled in Castle Garden, in the city of New York, more than 10,000 children, whom it had often been his happiness to address, and whose delightful voices, lifted up in praise for benefits bestowed upon them, and in supplication for their teachers, had as often gladdened his heart. Something had been said about the secular employment of the Sabbath in Sunday-School instruction, but he would just state, that in America they had at first been driven to the necessity of teaching on the Lord's day the art of reading, or of abandoning their Sunday-Schools. In the middle and northern States, indeed, the local legislatures had made such ample provision for the instruction of every child in the common elements of learning, as now to enable Sunday-School teachers to confine themselves to scriptural instruction. In New York there were eleven large schools, each containing from 300 to 500 children, who were taught the rudiments of ordinary education. He was happy to say that there were no slaves in New York—the spirit of emancipation had been too prevalent there, and every black man was as free as his white neighbour. In the southern States there were many slaves, who, on escaping from bondage,

or being manumitted by benevolent masters, were forced to seek an asylum with them in the northern States. It had been their object to redeem them from their unhappy ignorance of Christ and his religion. Sunday-Schools had been established, and they had received into them blacks at the advanced ages of sixty, seventy, or eighty years, who were now able to read the word of God. It must greatly astonish those West India proprietors who had denounced them as an inferior race of men, and possessed of no capacities for instruction, to find that not only were their little children able to take instruction, but also that aged blacks, who had passed their youth in slavery, were receiving lessons at the hands of their teachers, and becoming wise unto salvation. Dr. Milnor then observed that the schools which he had enumerated, were not the only schools existing in America. The Wesleyan Methodists had a large Union of their own, which was very numerous and efficient. The Episcopalians had likewise formed a Union, but, though he was an Episcopalian, the schools of his congregation having been previously connected with the American Sunday School Union, continued in that connexion; believing that as they were united in the Bible Society, and united in the Tract Society, there was no reason why they should not unite heart and hand in the promotion of Sunday-Schools.\*

The Rev. Dr. P. Smith trusted that he should be indulged while he expressed some feelings which had been excited in his mind since he had entered that room. The addresses previously delivered had not been characterised by speculation, but consisted of facts; and he could not be insensible to the association of facts which arose in his mind from the circumstance of his friend and townsman occupying the chair. The chairman must permit him to say, that they had known each other for years, and under

very different circumstances to those in which they had now met. (Hear, hear.) The chairman was, in his (Dr. S's.) imagination, in all the vigour of a military officer. They were formerly members of the same reading society. The Rev. Dr. then referred to Mr. James Montgomery, the poet, and to another gentleman, all of whom were connected with the same literary society, and traced up their first religious impressions to hearing the children taught in the late Rev. Mr. Bowden's Sunday-School in Sheffield.

Mr. J. R. Wilson, the Sunday-School Missionary, in seconding the resolution, observed that in rising to address so numerous and respectable an assembly, his excellent friend from Manchester might well feel the nervousness of which he complained. Happily for himself (Mr. W.) he was not troubled with it; and he might say with propriety, as an elderly lady once observed, "that she was born before nerves came into fashion." (Laughter and applause.) Before proceeding further, he begged to ask the chairman what time would be allowed him to speak; as, upon the subject of Sunday-Schools, he dare not trust to himself. This was the age of condensation; every thing now, whether spoken or written, to be heard or read with patience, must be brief and to the point. The Secretary, Mr. Lloyd, had set one good example, in the condensation of the report, the details of which reminded him of a despatch sent by a gallant admiral, after a signal naval victory, in the reign of Geo. II., which was to this effect—that on a certain day in such a latitude, "He had met with the enemy, and had blown up, sunk, and destroyed as per margin," adding a list of the ships, and signing his name. (Applause and Laughter.)

The Rev. C. M'Ilvaine, (from America), moved the next resolution, and assured the meeting, that however America had been blessed by God in many points connected with the spiritual welfare of its inhabitants, there were others in which this country took a most decided lead. He particularly noticed Sabbath-School instruction, tract distribution, and the efforts made by the Christian Instruction Society, and earnestly entreated that a deputation might be sent from this country

\* It is well understood, that a large number of the schools connected with the Episcopal and Methodist denominations, are auxiliary to the Am. S. S. Union. And that while both these denominations participate fully in the management of the Society's affairs, they furnish some of its most active, liberal and ardent friends.

to America, for the purpose of imparting information upon these important subjects. After confirming the above statements of his colleague, (the Rev. Dr. Milnor,) relative to the progress of education in America, he concluded by relating several anecdotes illustrative of the moral effects resulting from the diffusion of religious knowledge.

The Rev. Dr. Bennett moved the next resolution, to the effect, that the proceedings of the past year, showed that the Sunday-School mission was calculated to promote the interests of the Union throughout the kingdom. It was a glance at eternity which created the impulse in Sunday-School teachers, and kept the whole machinery in motion. He was reminded that the most sublime work of the Creator was not simply creating, but illuminating the world; for what was it merely to make a world, without form and void, and covered with darkness? It was when God said, "Let light be, and light was," that the glory of his works burst forth, and we exclaimed—

"These are thy glorious works, Parent of good, Almighty, thine this universal frame,  
Thus wondrous fair; thyself how wondrous then!"

The Rev. S. Wilson, from Malta, seconded the resolution. The Rev. gentleman commenced his observations by remarking upon the length of some of the speeches that had been made, and especially on some of the exordiums to them. He said that some of these had reminded him of the conduct of a literary man, who had written a preface of sixty-nine pages and a half to prove that no preface was necessary. (Laughter.) The speaker then adverted to his resolution, and said, that coming from that rock where Paul was wrecked, and having stood on the very spot at Athens where that great Apostle had stood, when he began that admirable sermon—"Ye men of Athens, I perceive that in all things ye are too superstitious;" coming from a land so distant, I may call myself called upon, not to philosophise or theorise, but to detail one or two simple facts—facts designed to bear testimony to substantiate the importance of the labours of the Sunday-School Union, and those connected with it.

He wished to speak a word for Greece, which was dear to his heart, and as he believed that he should soon return to that interesting people, he would be deprived of advocating their cause with his voice. Greece was now rising into importance. England, France, and Russia, had, by their influence, said to Greece, "Thou shalt be free!" Now, then, the Sunday-School teachers and Missionaries must go forth and say, "If the Son of man shall make you free, you shall be free indeed." (Cheers.) The Greeks themselves were extremely anxious for science, and he found that there were many benevolent friends in England who were collecting large sums of money to promote in Greece, not religion, but science. He was not an enemy to science, but he would say, that if Greece should become as eminent in science as in ancient days; if she knew all the plants and herbs in her wild and beautiful fields; what would it avail her if she knew nothing of the root of Jesse? If she could number and name all the stars in the fields of light, what would it avail her if she knew not the star of Jacob? It was to advocate the cause of Greece that he had risen, and he would, therefore, proceed to relate a few facts, to show how far the exertions of the Christian churches were necessary to serve the real interests of Greece, and the adjoining islands. The Rev. gentleman then detailed a number of striking and affecting anecdotes, illustrative of the ignorance and superstition of the people of Greece and Malta, and argued that they showed the necessity for Sunday-Schools in the Mediterranean, to raise the prostrate mind and degraded energies of the people. But if education was thus needed abroad, he asked, how it was to be afforded? It was part of God's governance of the church and the world to make use of second causes. Missionaries must go forth, and schools must be established, but neither could be done unless the means were provided. There must—in plain English—there must be money; there could be no realization of that grand object—glory to God in the highest, and on earth peace and good-will toward man, without the prayers and contributions of the Christian public.

The Rev. Mr. Farrar felt persuaded

that it was within the scope of the intentions of the gentlemen upon whom the getting up of that meeting had devolved, to recommend by a detail of matters of fact, a recommendation which some time ago emanated from the Committee of the Sunday-School Union, on the subject of Bible classes. (Hear.) As an individual he felt much indebted to the gentlemen of that Committee for their suggestions. They had recalled his mind to a subject from which he feared it had been long too much estranged. It had just been stated that Bible classes existed in Lancashire sixteen years ago; he (Mr. F.) did not know that to have been the fact, but he recollected that many years since he had himself remarked the want of a connecting link between the Sunday-School and the Church in his own congregation; and from the remark he had been led to attempt to supply it. A Bible class appeared the thing to form that connecting link, and hence he had been led to its formation. This was about ten years since, and the result had been, that out of seventeen persons who joined the class, nine became members of the Church, and most of them remained at the present day as ornaments of the Christian profession. (Cheers.) He was encouraged by the recollection of this circumstance, to hope that the adoption of Bible classes would be attended with similar results in future; and being thus encouraged, he was himself determined to re-adopt them immediately. He had already signified his intention to that effect, and had, within two or three days, received the names of several who were desirous to avail themselves of the advantages which they promised.

The Rev. Mr. Hewlett, of Newbury, seconded the resolution in a short speech, in which he urged upon his brethren in the ministry the adoption of Bible classes. If they wished to see the members of their churches increased, Sunday-School instructors multiplied, and souls converted to become effective labourers in the vineyard of Christ, they would not disregard these as one of the most powerful means, under God, of effecting these things.

The Chairman after a short time

announced that 50l. had been raised; and the Meeting, after singing

"Praise God from whom all blessings flow," separated, evidently much delighted by the proceedings of the morning.

#### SUNDAY-SCHOOL SOCIETY.

The Forty-fourth Annual Meeting of the Society for the Support and Encouragement of Sunday-Schools throughout the British dominions, was held April 28. The most noble the Marquis of CHOLMONDELEY in the Chair. This Society was established Sept. 7, 1785, immediately after the success of Mr. Raikes was made known through the Gentleman's Magazine, at that time the most popular and widely circulated journal in England. Its establishment occasioned the following remark from William Fox, in a letter to Mr. Raikes, Sept. 2, 1785:—"The fire which you had the honour to light up in Gloucester having now reached the Metropolis, will, I trust, never be extinguished but with the ignorance of every individual throughout the kingdom."

The object of the Sunday-School Society is distinct from the Sunday-School Union, and seems to be to aid Schools by donations, and not to establish them, or furnish the means of establishing them. We suppose, however, from the following remark in a speech by Mr. Wilson, a Sunday-School Missionary, at the Sunday-School Union Anniversary, that a union of the two societies is considered by some to be desirable.

"He (Mr. W.) had often contemplated the state of the two Societies in this kingdom—he meant the Sunday-School Society and the Sunday-School Union. The former, though wealthy, doling out its few hundred pounds worth of books annually to poor schools, and occasionally assisting individuals in establishing a few new



schools; but neglecting to use the only legitimate machinery for providing every part of the kingdom with schools. And on the other hand, the Sunday-School Union, willing and anxious to employ the means, but unable to do so from its limited resources. Alas! that the two Societies, having the same objects, should not unite their means and energies to accomplish so glorious a work! 'Oh that he might be permitted to publish the banns of marriage between them that morning!' He was confident no one present would feel disposed to 'forbid the banns,' even on the grounds of their being 'too nearly related!' (Applause and laughter.) Were this 'consummation so devoutly to be wished' realised, how rapidly would Sunday-Schools spread into every neglected village of our country, while all other benevolent institutions would follow in their train.'

The following resolutions were passed, which, with the extracts from speeches, will give the reader a very good idea of the design and efficiency of the Society.

*Resolved*, That the grateful acknowledgements of this Society are due to the Committee of the British and Foreign Bible Society, for their truly liberal resolution of October last, to furnish an unlimited supply of Bibles and Testaments to this Society at about half the regular price; which measure, although in operation for only the last six months, may be considered equivalent to a donation of 321*l.* 3*s.* 4*d.* to the Sunday-School cause.

*Resolved*, That this meeting rejoices to observe a growing conviction among all classes of the Christian community, of the value and importance of the gratuitous religious instruction of the young by means of Sunday-Schools, and that clergymen and ministers of various denominations are striving to train up a more efficient body of teachers, by the establishment of Bible classes, for the younger members of their congregation.

The Rev. Mr. Thompson read the Report.

"After expressing the gratitude of the Committee to Almighty God for the success which had attended their

exertions, the report proceeds to state that, with a view to render the elementary classes in Sunday-Schools more extensively useful, the committee have adopted the class-books recently published by a kindred institution, (Sunday-School Union) which appear to them eminently calculated to secure attention, enlarge the understanding, and improve the youthful mind.

"It affords them the highest satisfaction to observe a manifest increase in the number of Scripture readers in Sunday-Schools; and they cherish the most pleasing anticipations from the circumstance, that where the means of acquiring an acquaintance with the art of reading and spelling are attainable during the week, the engagements of the teachers are now rendered as strictly of a religious character as possible.

"The general distribution of Sunday-Schools, in reference to the sacred Scriptures, has imposed on the committee the necessity either of rendering very inadequate supplies, or of exceeding the income of the Society to such an extent as to endanger its existence. Urged, therefore, by the imperative claims of the young on the one hand, and feeling the deepest solicitude for the permanent usefulness of the Institution on the other, they addressed the Committee of the British and Foreign Bible Society in October last, for permission to purchase Bibles and Testaments at a reduced price; and they have to report with a promptness of generosity worthy that noble institution, a resolution was immediately passed to supply this Society with any number of Bibles and Testaments at about half the cost price. The Committee are thus enabled to afford an abundant supply of the Scriptures to every school requiring assistance.

"During the year we have distributed 7,405 Testaments, and 1,901 Bibles.

"The number of schools assisted during the year is 404, containing 37,197 scholars; of this number 137 schools had been assisted by the Society at former periods.

"It cannot be less interesting to the subscribers generally, than it is to the committee, to perceive that the num-

ber of Testaments granted during the past year, is nearly equal to those formerly distributed in three years, while the Bibles exceed in number those previously distributed in eight years; and notwithstanding the reduction in price, the committee have expended in the purchase of the Sacred Scriptures alone, the sum of 562*l.* 3*s.* 8*d.*

"Closely identified with the success of the Christian ministry as Sunday-Schools are, the committee exult in the widely extending conviction that a Christian Church is incomplete until its members have complied with the injunction of the Chief Shepherd, by providing for the lambs of the flock. Nor are they less interested in perceiving the solicitude manifested by ministers to raise the intellectual standard of Sunday-School teachers, by conducting them in paths of knowledge with which they are unacquainted; and by regarding them as fellow-helpers in the work of the Lord, imparting to them those treasures of divine wisdom which their own more frequent opportunities for study have enabled them to possess.

"In conclusion, the committee urge every member of their society to increased diligence in promoting the cause of Sunday-Schools wherever his influence extends, and to unite in supplicating Him from whom all holy desires, all good counsels, and all just works do proceed, that every teacher in their various schools may be

"In duty prompt, obey its every call,  
And watch, and weep, and pray, and feel for all;  
And as a bird each fond endearment tries  
To tempt its new fledg'd offspring to the skies,  
Still try each art, reprove each dull delay,  
Allure to brighter worlds, and lead the way."

The Rev. John Wilson said he was a debtor to the cause of humanity and religion, and should always feel himself particularly indebted to this Society for the assistance he had derived from it, in the impoverished corner of the country in which he had lived, and for aid rendered to him in the supply of books for his school, since he had been in town. He was at a loss to know where to find a Christian minister, or, indeed, any other person in this country, from the cottage to the throne, who was not under obligations to the Society; for the well-being of

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every class, and even the stability of the throne itself, depended on the education of the poor, which had been mainly promoted by the zeal and piety of those who had combined their energies for the purpose of instituting and supporting schools for those whose parents were not able to provide the means of their acquiring the elements of knowledge. Sunday-Schools be regarded as a most powerful instrument in the hand of God to promote the great ends of the Christian ministry. No congregation could, in his opinion, be considered as properly organized, until there was a Sunday-School attached to it. The Rev. gentleman proceeded to recommend those who had the power to give money to promote the great objects in view, in order that no part of their charity might be taken by the government in legacy duty, and to express his sense of the obligations which all owed to those excellent persons who devoted their time and energies to the business of teaching. Engaging in this work from love to their great Master, and conferring unspeakable benefits on society, they might be regarded as the most honoured and the most happy of human beings, since they were fellow-workers with God. Let it never be forgotten that the knowledge which the Society diffused was not that which puffeth up, but that which humbleth. (Applause.)

The Rev. John Pyer, city missionary, said that Sunday-Schools had increased amazingly in Manchester and its vicinity. In 1821 an examination was made, which proved that a great portion of the population were without any elementary instruction; and although great efforts had been made since that time, and the most happy results had arisen from them, yet he feared that many were still neglected. The Reverend Gentleman then alluded to the extraordinary liberality which some individuals at Manchester had manifested in the cause of foreign missions, and expressed his conviction, that the contributors had not rendered more than was accordant with what they had received; but that Christians in general rendered much less. The poor made great and noble exertions every where, but it did not appear to

him that the rich deprived themselves of any of their luxuries, or, indeed, of any of those comforts to which they were accustomed. When they came to the scriptural rule, they would be willing to give their all for the glory of God and the good of man, and that they must do before they could hope that "the kingdoms of the world would become the kingdoms of the Lord and of his Christ."

The Rev. Thomas Harding said, he was a country curate, who ought to know something about Sunday-schools, and something, blessed be God, he did know. He knew a lovely child eight years of age who had been removed by death, when her spirit was fitted for heaven, through the instruction she had received at a Sunday-School. He had sat beside the sick-bed of a young woman, who had received her first religious impressions at a Sunday-School. He was assisted by some in his own school who had been themselves first instructed in a Sunday-School. He thought it right, therefore, to thank the Society for the aid which they had not only rendered but still offered to render to the whole country. The order, cleanliness, and comfort of those villages in which Sunday-Schools were established, as compared with those in which they did not exist, was of itself sufficient to recommend them to the support of all who wished well to their country. He knew some villages in which the very first songs of praise on the Sabbath morning were heard from the cottage in which the Sabbath-School was held. Their inmates were the most constant attendants on public worship.

The Rev. Mr. Day described in very affecting terms the situation of two parishes which were placed under his care, in one of which he resided, and by means of his school he had been enabled to confer great benefits on the whole population; whereas, in the other, where no school was established, and there was no resident minister, the people continued in a very ignorant and unhappy state. Many persons had, to his knowledge, been brought to feel concern about the state of their own souls through the instructions of their children; and one poor woman in particular was led to inquire into

her own state, as the result of the prayers of her own child, who was so anxious to awaken a sense of religion in her parent's mind, that she would write passages of Scripture on slips of paper, and leave them in different parts of the room, in the hope of attracting her mother's attention, because she knew she neglected the Holy Scriptures. (Hear, hear.) The mother used frequently to scold her for doing it, but as she since has said, the more angry and unjust she was to her child, the more affectionate and devoted she became; and thus was she at last won by the perseverance and the Christian spirit of her of whom she ought to have been the example and the guide.

The Rev. Mr. Lewis of Brecknockshire, stated that the most eminent Christians in the Welch congregations had been trained in the Sunday-Schools, and he was well convinced that all which was necessary to usher in the millennium was an increase of pious, intelligent, and devoted Sunday-School teachers. The fields were white unto the harvest, and all that seemed requisite was an increase of labourers to be sent forth by the Lord of the harvest, to gather it in. Schools in Wales contained persons of all ages, and many grey-headed men were in the habit of attending them.

Charles Owen, Esq., Barrister, from Nova Scotia, bore testimony to the important results which had been produced in that country by Sunday-Schools, owing to the example of British Christians.

Three legacies are reported as having been left to the Society during the year, amounting in all to nearly \$5000.

#### RELIGIOUS EDUCATION IN IRELAND.

The Secretary of the Sunday-School Society for Ireland, Hartstonge Robinson, Esq., has been kind enough to send us a great variety of interesting documents respecting the progress of Christian Education in that country. The various reports from the county auxiliary societies, each accompanied with a complete lithographic map, showing the location of every school,

evinced a very complete system of operations.

The most interesting facts which these documents disclose, will be found concisely stated, in Mr. Robinson's letter. And we have subjoined some highly entertaining and instructive paragraphs from the address made at the twentieth anniversary of the Society, April 21. They were reported for *The Warder*, a Dublin paper, from which we extract them.

*Sunday School Society for Ireland, 16, Upper Sackville street, Dublin, May 27, 1830.*

"We had the pleasure last July to forward you some reports with other papers of our Society, which we hope reached you—and an opportunity having just now offered, through a person about to embark for New York, we hasten to make up a small parcel of the last year's report, and some late extracts of correspondence, and regret, from the shortness of the notice, not being able to write more at length. You will perceive that we have had an increase during the last year of 135 schools, 10,906 scholars, and 1,157 gratuitous teachers, making in the whole, connected with our Society, on the 1st of January last, the period of making up our returns, 2,418 schools, 196,396 scholars, and 17,994 gratuitous teachers. Our progress since has been considerable, and we continue to receive, from our correspondents, the most gratifying accounts of the increased effects of the system. We are happy to perceive a growing spirit of inquiry amongst many of our population, and we have reason to believe, that notwithstanding the ignorance and superstition still existing in the country, the influence of the circulation of the scriptures and scriptural instruction, is being much advanced. In reference to our own Society, we have not only an increase of schools and scholars, but a more general impression as to the importance of the system, and more matured plans for its advancement are at present in operation.

"In many places, Sunday-School Unions and Associations have been

formed. In this city there have been established, within little more than a year, nine Parochial Associations, and besides a number of children, nearly seven hundred adults have been brought under scriptural instruction. In the county and city of Cork, like measures continue to proceed with vigour; and in the city alone, between five and six hundred adults have been brought into attendance upon Sunday-Schools.

"A clergyman from the North of Ireland has lately informed us, that in his neighbourhood nearly one thousand children, who, twelve months ago, spent their Sabbaths in idleness or vice, are now enjoying the benefits of Sunday-School instruction. These facts, we trust, will prove interesting to you, and may serve, in some measure, to exemplify the present state of our Society's proceedings. But though such circumstances are encouraging, and call for much thankfulness, there are many obstacles still opposed to the progress of scriptural knowledge, and the free circulation of the word of God in this country. But that which now letteth shall, we trust, be taken out of the way; the people that sit in darkness shall, e'er long, we indulge the hope, come to the light, and Ireland, blessed in the enjoyment of her growing privileges, shall shake herself from the dust and seek the salvation of God. We sincerely hope the cause of Sunday-School instruction makes progress amongst our Trans-Atlantic brethren, and may it, throughout the world, be made happily instrumental to the extension of the Redeemer's Kingdom. We hope, whenever convenient, you will do us the favour to let us have some of your Society's reports and papers, and with every good wish and sincere desire for the blessing of the Lord upon your labours, I am, my dear sir, very faithfully yours, HARTSTONGE ROBINSON."

*Sunday-School Society for Ireland.*

The twentieth anniversary of this important institution was held in the Rotunda on the 21st instant. The meeting was very numerous and respectably attended. In the absence of the Earl of Roden, the President of the Society, the Dean of St. Patrick's was called to the chair.

The proceedings commenced with prayer by the Rev. L. Foot, after which the report of the committee was read by Hartstonge Robinson, Esq., one of the Secretaries to the Society.

The Rev. Lundy Foot said: Far be it from me to cast any slight, or throw a cloud over the exertions of any individual who goes in the path of philanthropy to benefit his fellow-men; but if his mode of operation stand not on the Rock of ages, it wants a sure foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ." He may be more rapid in his progress, he may rear his building high, and it may look very fair and majestic in the sunshine; he may erect it quickly too, for he has wasted neither time nor labour in digging beneath the surface to find the rock, and man may admire the structure he has raised, and scoff at those who are labouring unseen. But, when the sun goes behind the cloud, when the rain falls and beats upon that house, believe me, it will fall, for it is not founded on a rock. The Bible contains the only word of power in which we can speak to our fellow-men, and the spirit of the living God, bringing home the truths of that Bible to the heart and understanding, is the only means that has ever been given—means which God, and not man, has suggested for the reformation of human nature. We have been told, by the gentleman who preceded me, that Government has not contributed to our funds. I am glad to say a good word for Government when I can, especially as Government has lately said a good word for us. Previous to a meeting in Plymouth, I took up a newspaper in which I found a speech reported to have been delivered in Parliament by Mr. Spring Rice. He detailed the great falling off of crime, and showed that from the year 1824 the commitments were fewer, the convictions fewer, the seditious practices fewer in each succeeding year. I go back to the records of my country and I find that precisely from that very year, 1824, the increase of the issue of Bibles by the Bible Society, in comparison with the issue of the preceding year, was from fifteen thousand to twenty-two

thousand; which increase has gone on in proportion, so that the circulation of the Scriptures has increased with the diminution of crime. The truth is, my friend, all moral obligation rests upon God's Holy Word. I find there has been an increase of 135 schools, 10,906 scholars, and 1,157 teachers, during the past year, and that there is still an universal cry from every part of the country for teachers. Now, if I am asked the reason of this, I would say, it is not that the schools produce teachers, but that teachers produce schools. Whenever there is an abundant supply of teachers there will be an abundance of children, for it is not merely the office of the Sunday-School teacher to hear the task prepared by the child, and then close the book, and let the infant depart till the following Sabbath day. Many of you know, (and would that you all knew it, for your own individual peace would be thereby augmented) that the teacher goes to the cottage of the child—that there is a knitting of the heart of the child to the heart of its benefactor, and of the benefactor to the child. When the heart is opened to receive the revelation of the word of God, little as that child may be, though it be as nothing in the eyes of man, who can tell what an object it presents to the rejoicing angels around the throne of God; for, little as it is, it is a fragment of the mighty work that is fulfilling the purposes of the Most High. Far be it from me to subscribe to any other means for the reformation of the heart of man. I hold in suspicion all remedies that follow as mere matters of expediency, as mere matters of irresistible necessity, superinduced by crime. To the Bible I must go—to that well which is deep, and to that water that is pure—to bring forth refreshing streams which only can make "the desert to blossom as the rose"—there I have found a spring from which I may draw without any fear of exhausting its abundance—there I have found a remedy for crime of every kind that can pollute the name and character of man. Now, dear countrymen and countrywomen, having submitted, thus imperfectly, this work of God to your deep consideration, I am to say something on the state of the funds,

as they have been read to you. I remember a friend of mine, in his parish in England, visited a poor woman who offered him a large contribution for the Church Missionary Society; he asked her how she got together so much money—why, sir, she replied, I want but little, and therefore have been able to gather up that for the poor heathens; he asked her again by what means she had gathered together so much, he wished to apply her principles of economy to himself and to his family.—sir, said she, I was going to purchase a bonnet, when it occurred to me that a much plainer one would do than my husband intended, and so I was enabled to save eighteen pence for the box. I was going to the baker to buy a loaf for my little children, and it occurred to me that God's blessing and brown bread was better for my infants than white bread without, so I bought a loaf of an inferior description, and thus I saved four pence for the bread of life; and so the poor woman went on enumerating what sums she had saved by economy for the Missionary Society. And are you not, my friends, humbled in the dust to think how much there is on the very surface of this great Christian assembly, that might have sent the Gospel of the Lord Jesus Christ to the perishing nations of the earth? Let us give what we will, it is nothing to what we may give, it is nothing without the Divine blessing—but, dear friends, I now hope for better days; we now commence this meeting with prayer—may we go on in the spirit of prayer, may we live watching and waiting before the Lord for the answer through Christ, and may every day's exertion teach each of us more practically, and more thankfully, to acknowledge that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Mr. Massie said, We are assembled this day to do what we can in order to promote Sunday-School education throughout Ireland; we are all happy to advocate education, come in what way it will—we more gladly advocate *Scriptural* education—but, today, we are assembled to advocate Sunday-School instruction. I have

been informed, that in the schools connected with this institution, there are 33,000 adults learning to read the Bible, and 98,000 scholars reading the Bible on the Sabbath day—so that, besides these children being taught to read, they are accustomed to the observance of the Sabbath. Walk along the streets of this splendid city\* on the Sabbath day; go forth to the villages and hamlets of our country, and what disgraceful scenes meet your eye; if you go to the rude hamlet, there is the village gambling; in the city, there is the gadding about and the enjoyment of light conversation, and often pursuits are engaged in destructive to the morals as well as to the health. This institution is, of all others, most calculated to strike at the root of that vice, so abominable, so degrading, to every community—for we find the more the Sabbath is polluted, the more vice prevails throughout the land. Now the Sunday-School Society strikes at the root of this by taking the children, assembling them together, giving them to think of religious subjects on the Sabbath day, to listen to instruction, to associate with their liberal benefactors who hold intercourse with them; they are taught to approach a throne of grace, their lips are taught to lisp the praises of Jehovah, as well as their heart to feel the love of Christ. It is by Sabbath-School instruction that Sabbath day profanation is destroyed, not merely on account of the instruction received by them in the school, but on account of the influence such a circumstance will have on those in their neighbourhood; these children, carrying the Scriptures and their books of instruction through the village hamlet, and through the streets of the city, to the place of religious instruction, and to the place where prayer is wont to be made, becoming individually testifying witnesses against the corruptions that abound around them; the parents feel that they are going to a religious exercise, and the children, feeling what it is to be so engaged on the Sabbath day, will carry the Sabbath into the house, and bring the parent under the influence of religious impression. Here

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\* Dublin.

is one most important end gained by Sunday-School instruction, the children are familiarized with the Scriptures; that sacred boon from heaven, that "bread of life of which if a man eat he shall never hunger;" that precious stream of life of which if a man drink he shall never thirst; they are led to look on the Scriptures as the record of high heaven, as the testimony which God has given of his love, as that by which alone they can be made "wise unto salvation, through faith in Jesus Christ." Thus Sunday-Schools are noble instruments of conveying the truths, sentiments, and influences of the Bible into society. I have heard of a poor little Roman Catholic girl (you observe there was no statement given in your report, of the divers characters of the attendants on these schools, from a noble principle, because the schools are open to every one, all are invited to attend, and to each and to all the word of salvation is communicated)—this poor child was permitted to attend the school for only six months; she was taught to read the Bible, and she loved to read it; her parents observed her very much engaged in reading it, and they told the priest; he cursed the Bible, and she was withdrawn from the school. She came to the schoolmaster and requested she might be allowed to read the Testament and leave it in the school—the leaven had been working to "leaven the whole lump," not only with the love of truth but with the influence of it; her parents thought it necessary to send her to a rude hamlet at some distance, that she might live with an obstinate and severe Catholic friend, who might bring her back to a right way of mind; she came weeping and overwhelmed with sorrow again to the schoolmaster, and begged to be permitted to carry it into her exile—and it was there a drop of comfort to her grieved and disconsolate spirit, when cast out from her father's house. This is an instance out of many that might be quoted of the beneficial influence of Sunday-Schools; for "the Word of God is quick and powerful, and sharper than a two-edged sword, and is a discernor of the thoughts and intents of the heart"—it is this sword of the spirit

which the Sunday-School Society employs—it is the record of truth, becoming familiar with which the children receive the knowledge of eternal life—Eternal life !who can sound its praise, who can tell its joy, who can anticipate its glory, who can celebrate that love which gave eternal life through Christ; this eternal life is set before the children who receive instruction in our Sunday-Schools—it is not to impart a knowledge of the sublime poetry of the Scriptures, the magnificence of its descriptions, that our instruction is afforded, but it is to bring the children into the "narrow path that leads to eternal life," and to prepare them for that kingdom which is to follow, and which is glorious beyond expression.

"There were three boys in a Sunday-School, the eldest of them proposed a prayer meeting, to which they all assented; they met in an unfinished building, without any one knowing the purpose of their assembling; that they might be more retired they secluded themselves in a coal cellar, and closed the door; their number soon increased to seven, and they found it necessary to find some other place where they might read, as well as pray; their prayer was for the blessing of God upon their instruction, and that their teachers might be encouraged in their labours; they went on in this manner till "the little one became a thousand," and two large prayer meetings were the result of this one, and a great majority of those who joined these prayer meetings became pious and devoted characters, some of them teachers of Sunday-Schools, and some preachers of the Gospel."

The Rev. Peter Roe of Kilkenny, said, Mr. Chairman, wherever I go, I hear great talk about Sunday-Schools, and I trust I am thankful when I see their increase in number, but there are a few things which call for deep humiliation, in my humble judgment. The first is this, that a Sunday-School is often taken up with conveying knowledge of a mere secular description. It seems to be forgotten that the end and essence of Sabbath-School instruction, is the instruction of the infant mind in the enlightening and soul saving truths of the Word of God; therefore it should

be the business of both ministers and people to pray that this work may be begun, carried on, and ended, with this object continually in view—when the minister looks around him and considers the probability of his remaining long among his people, or of his being removed from them and laid in the silent tomb, it certainly is a source of pleasing reflection to him to find established within the precincts of his parish, a scriptural Sunday-School—he looks upon it as an instrument of bringing about future good, and also as an instrument of present good, and regards it as a powerful aid to his ministerial labours; he considers that when he is laid in the dust, and when his name shall be forgotten even in the parish where he has laboured, he still contemplates the time when the seed that is now sown shall, in the succeeding generation, bring forth fruit that will be to the praise and glory of God. Let us then look for the blessing of God on the labours in which we engage, and then the weakest effort may, in dependence on the divine blessing, being thus owned by God, be powerfully instrumental in producing great effects."

The Hon. and Rev. Archdeacon Pakenham next addressed the assembly, and said,—I hope if I say but a few words I will not be misunderstood as though I did not approve of the Society—my only reason for being brief is that I may make way for others who are still to address you; the resolution I have to propose is a resolution of thanks to the gratuitous teachers belonging to this Society. They are nearly eighteen thousand in number, and I might appeal to all of them and ask, whether it is not more fit that they should be wished joy than receive thanks for being engaged in so honourable a work. I do believe that there are no persons belonging to this Society, on whom the blessing of God more manifests itself than on those who devote their time in this gratuitous manner; and that, according to the word of the Lord, there is a blessing peculiarly their own, that "those who water shall be watered also themselves."

The Rev. Mr. Ould, of Lucan, said, "In the neighbourhood in which I re-

side, there has been a large manufactory established, the children of which being employed from an early hour in the morning to late in the evening, have had no other means of acquiring a knowledge of the Gospel except through the medium of our Sunday-School. A stagnation of trade which has visited this as well as other lands, has caused the dissolution of this factory; the consequence has been the removal of a considerable number of the children to a distance of four miles, in order to receive employment in a factory established there. Now such is the sense that these poor children, who have been withdrawn from our care and their friends, have entertained of the inestimable good which they derive from these exertions we make in their behalf, that it is a fact for which I can vouch, on each succeeding Sabbath these poor children, some of them tender in years, walked four miles to our school, and four miles back; and not only have these interesting children been the means of encouraging us to proceed in the glorious work in this respect, but there is also another respect in which they have been able to give us encouragement; they have been placed in a neighbourhood in which moral darkness abounds, being inhabited almost exclusively by Roman Catholics, and the poor children there have had no advantages similar to those that are enjoyed in our neighbourhood. Now these little children, which have been withdrawn from us, as shining stars amidst the moral darkness that prevails, are decent, have a respect for the Sabbath, and their moral conduct is such as to strike with wonder those people amongst whom they dwell, who are still "in darkness and the shadow of death," and their devotedness in walking eight miles in one day, for the purpose of receiving instruction, has been a fact which has spoken volumes in their favour. There is one circumstance which I should also wish to mention, and I am glad to have an opportunity to impress it on your attention. It so happened that, lately, a very interesting Roman Catholic woman was afflicted with consumption; she lodged in the house with a child who has been, for three years, an attendant on our Sunday-School. Having



heard that the poor woman was, in some respects, destitute, to relieve her wants, I, in company with a friend, was induced to call upon her, and in the course of the conversation we had with her we could not help observing, to our great surprise, she exhibited great intelligence for which we could not account—we thought it our duty to inquire how this interesting person had obtained knowledge so superior to that enjoyed by those who remain under the influence of the Church of Rome, the trammels of which were wound thick around her; we asked her how did she receive this moral impulse, this knowledge that surprised us; and we found that one of our Sunday-School children, a little girl nine years old, had been in the habit, from the commencement of her illness to the time of our visit, of reading to her the volume of eternal life. This circumstance was confessed by this young woman with gratitude; she has since been called to the tribunal of God, and I firmly believe, from what I was privileged to see and hear of her, that through such instrumentality as I have detailed to you, and by the blessing of God descending on it, (for the blessing of God descends on the most frail and imperfect means that human agency employs) I believe she has been led to look to the Lord Jesus Christ for salvation; I believe she was enabled to breathe her last breath rejoicing in the hope of the glory of God; that she possessed that 'peace that passeth all understanding,' and that 'joy which is unspeakable and full of glory.' "

The Rev. Henry Irwin said, "I would impress upon Sunday-School teachers not to imagine, that facility of answering in the doctrines of the Gospel is progress in religion; not to confound acuteness of memory with that religion that affects the heart—Man requires power as well as direction; when man is best instructed he is motionless, unless the principle of the love of God animate him; unless he can say with the Apostle, 'I love God because he first loved me.' It is by teaching children that the love of Christ is to be the acting principle of their conduct, that you will do good. Whenever you look on the children

committed to your charge in a Sunday-School, and see immortality stamped on them by the indelible finger of God; and consider that when this world shall be burned up, these children shall still exist in an eternal world—oh! think what a glorious, sublime object you have in view; think of the glorious employment you have engaged in, being the instruments of making these children happy spirits before the throne of God. I can only join my prayers with those already presented, with regard to this Society, that the blessing of the Lord may be upon it; "establish the work of our hands, O God, yea, the work of our hand, establish thou it." "

#### NORWICH (CONN.) SUNDAY SCHOOL.

*The Sixth Annual Report of the Norwich Sabbath School Union, auxiliary to the Connecticut Sabbath School Union, presented at the annual meeting, April 19, 1830. pp. 24.*

We have read this report with unusual satisfaction. It certainly abounds with just views, important facts, and encouraging results; and we have found it very difficult to confine our extracts within proper limits. We shall give our readers the substance of it in as concise a form as possible.

The Union embraces twenty schools, three hundred and thirty-seven conductors, and two thousand one hundred and forty-nine pupils. Many of the schools have been visited by a deputation from the County Union, and the course has proved practicable and advantageous. We are persuaded that vast good would be done if visitations of this kind were more common. The mere presence of a stranger, whose only errand is to see the *Sunday-School*, is encouraging to the members of it; much more so, if he is able and disposed to excite, anew, the spirit of devotion to the good work.

During one season, we visited be-

tween thirty and forty Sunday-Schools of the county in which we then resided—all of them twice, and some of them three times, and we had abundant evidence, in every step of our progress, that we were not spending strength and time in vain.

Among the resolutions passed at the annual meeting just mentioned, was the following, which we select from the rest because of the very just and important sentiment it contains. It is as follows:

*Resolved, That we regard instruction in Sabbath-Schools as peculiarly adapted to promote the interests of religious liberty.*

The more the design and tendency of Sunday-Schools is understood by wise and good men, the more prevalent this sentiment will become. CHIEF JUSTICE MARSHALL and the late JUDGE WASHINGTON, men who have never been accustomed to form opinions superficially, or to express them hastily, have given them this character without qualification or exception.

In the report before us, we find several interesting incidents respecting local schools, some of which we cannot forbear to extract.

The *Chelsea* school was opened in 1816, by a company of very young teachers, most of whom were destitute of the vital principle which it is the object of Sabbath-Schools, by the Spirit of God, to impart. The female department occupied the porch of the Meeting House, and had their books carried thither every Sabbath morning, and "the school has not failed to assemble a single Sabbath for fourteen years."

"Soon after the commencement of the School, an aged coloured adult solicited admittance, that she might

have the privilege of learning to read the Scriptures. This seemed a providential opening, and led to the formation of a class of this description, which has varied, in numbers and interest, from year to year, until the present time. One of them, who commenced learning after she required the aid of glasses, was pious, and entered with an indescribable eagerness into the study of God's Word. The light which thus dawned upon her mind, seemed almost like a new sense imparted, and soon she ripened, as we trust, for a world of clearer discoveries. The last Sabbath she attended the school, there was something so heavenly in her deportment, and in repeating a hymn, (many of which had become familiar to her) so ardent were her expressions of desire to join the happier company above, in the regions of perfect knowledge and bliss, that her teacher seemed to have nothing to do but to listen and be taught. She died suddenly, in a fit, while joining with Christian friends, at her own house, in singing the words—

"Long-nights and darkness dwell below,  
With scarce a twinkling ray;  
But the bright world to which I go.  
Is everlasting day."

"Another interesting occurrence in this class, was the conversion of the mother of a numerous family, who traced her first impressions to the Sabbath-School. Her children have all been trained there, and some of them have shared in the recent shower of mercy which has descended upon us.

"Before the close of the first year, some of the earliest teachers began to fear that their destitution of personal piety was a serious obstacle to the spiritual prosperity of the school, and sought to withdraw themselves from it. But the Head of the Church had other designs, and by the gentle effusions of divine grace, (which fell upon the congregation also) set *His own seal* of approbation upon our feeble efforts, in the conversion of *thirteen* of the instructors. As if to show us, however, that every portion of His heritage must be watered with the prayers and tears of its labourers, ere it will bring forth fruit in abundance,

none of our pupils, except a few of the adult class, were subjects of the work; and for several subsequent years we looked in vain for any *plants of righteousness* in this garden of the Lord; though several, who were removed by death, gave testimony that their instructions had been blessed to them, and their happy spirits we hope to meet upon the confines of the heavenly world. As time advanced, and the beneficial influence of this system of benevolence became more visible, the Sabbath-School cause acquired an increasing importance throughout the country, and after the formation of the American Union, our school became a constituent part of that valuable Association, and adopted the mode of instruction which is practised by all its auxiliaries.

"We now approach to a survey of the last year, remarking, however, that, during the period, the history of which has been rapidly traced, *five* of the earliest and most valuable of our little band of teachers have gone to the world of spirits, to engage, we believe, in scenes more endearing and elevated, than ever a Sabbath-School can furnish. Each of them exhibited the most decided marks of genuine piety. Others have been transplanted to new fields of labour on earth.

"We fear not to affirm, that the prosperity of the school has been constantly progressive from its first establishment; and yet we may add that *the last* has been emphatically '*the year of the right hand of the Most High*'—a season for which we have long prayed, and laboured, and *expected*. For several months previous to the outpouring of the Holy Spirit, our prayer meetings, on Sabbath afternoons, were characterized by unusual interest; and at the close of summer, four new classes were formed—one of young men; another of young misses; a class of young women and another of coloured men—each of which, together with the coloured women, have participated in the rich blessings which have recently been poured upon us. Ten teachers and twenty-five scholars have made a profession of religion during the past year, and about twenty pupils, beside, indulge the hope of an interest in Christ—making a total

of fifty-five members who, within one year, it is hoped, have returned to their allegiance to God. Thirty-two teachers are now professors of religion. Another subject for grateful recollection has existed since our last Report. The Monthly Concert of prayer for Sabbath-Schools has been regarded with deeper interest by the *parents and friends* of the pupils. The time *has been*, when the teachers had many a desponding feeling in the reflection that, while they were cheerfully devoting the retirement of the Sabbath to the benefit of the rising generation, but few of those who held a *natural* relation to their scholars, came to strengthen and encourage them by their prayers, on this interesting occasion. With joy, however, we now cherish the belief, that these anxieties have for ever ceased, and that all who love their families, value the welfare of society, or desire the advancement of piety, will delight to share in our efforts.

"Four of the *scholars* have been laid in the grave since our last Anniversary.

"In consequence of the increase of our numbers, two classes are held in separate places. We can, with *literal truth*, appropriate to our school the words of the Prophet, when foretelling the enlargement of Zion—'*The place is too strait for me; give place that I may dwell.*' Beside the observance of the Monthly Concert, and the prayer meeting on the Sabbath, the teachers assemble weekly for prayer and mutual instruction upon the lessons.

"We cannot withhold the fact, that our school has suffered, and continues to suffer, from a *deficiency of male teachers*. This may be easily exhibited by a reference to the statistics of the schools. We have upon our list 261 scholars—104 males and 157 females; with 34 teachers, of whom, 9 only are males, and 25 females. It is well known to all who are familiar with the internal arrangement of these institutions, that six pupils are as many as one person can, profitably, instruct. We here see, that the proportion to each male teacher is eleven, while to the female teacher it is but six. The average attendance of the scholars is

168, leaving the number of absentees 93. This also shows that an increase of labourers is important, as a *punctual teacher* will, generally, have a *punctual class*; and if this be of a moderate size, the absence of *one* is more sensibly felt, and leads to an investigation of the cause. There is another fact which we think it proper to mention, that, with the exception of the adult classes, we know not that a *single conversion* has taken place in the *boys' department*. We have thus presented a full statement of our situation, with the hope of eliciting the attention and personal services of those whose assistance is so strikingly requisite. Several, who were formerly *teachers*, have relinquished their station for that of *learners*, and the opinion no longer prevails, that youth and inexperience furnish the most suitable qualifications for this important field. The prosperity of a Sabbath-School is, to a great extent, commensurate with the piety and judgment of those who conduct it. The number of scholars might yet be considerably increased, should there be an accession of teachers; and it is an interesting fact, that if a class be formed, with only *two or three*, it enlarges immediately, and before he is aware of it, the dispenser of sacred truth finds himself surrounded by a group of cheerful faces, ready to reciprocate every kind look; and his duties, however toilsome, in anticipation, soon possess a charm of which he never wishes to be deprived. It is no selfish end for which we plead—it is the cause of Him who required of His disciples, as a test of *love*, that they should *feed His lambs*. It is the cause of every individual who professes an attachment to the Great Shepherd.

“The efficiency of the institution might, likewise, be greatly increased, had we suitable accommodations for an *infant department*. This system of instruction has been successfully introduced into other schools; and, although we believe that the heart of the youngest can never be drawn to Christ without an act of Divine Sovereignty, yet it is evident that pleasing associations and actual benefit may result, from a *partial* employment of

this method, in teaching little children the principles of the Bible.

*School in Norwich*—Reports an increase of scholars over any previous year, of about seventy.

“Seven months since there were, of decidedly pious teachers, only seven; there are now twenty-three. Thirteen of whom, together with the librarian and one scholar, on the first Sabbath of March, publicly professed allegiance to Heaven, and partook of the symbols of the body and blood of our Great High Priest. One teacher died in faith. One of her class has become pious, and four pupils of the school besides. The sudden death of the teacher, under circumstances of peculiar interest, appears, in God's hand, to have been the means of bringing two of her gay friends to a knowledge of the truth.”

*Norwich Falls*.—In this school, “in a class of nine females, six give evidence of a change of heart, two of whom have united with the Church. In another class of eight females, who have left the school since our last Report, it is believed four have experienced a change of heart during the last year, three of whom have united with the Church. A very worthy and devoted teacher, (Miss JONES,) on the 11th of February, was called home from her labours of love on earth, to the promised possession in heaven. We have now thirteen pious teachers, of whom one, a female, has found the Saviour since her connexion with this school.”

*At Bozrahville*—At the commencement of the school last year, the “teachers, with few exceptions, were hopefully pious. Since this time, a female teacher, who had charge of the eldest class of girls, felt herself unfit to communicate religious instruction to her interesting charge, while destitute of the ‘one thing needful’—to point to the road to Heaven whilst she was a stranger ‘to the straight and narrow way.’ Under these impressions, she actually absented herself from her class on the Sabbath. But it was the Spirit of God convincing her of her ruined condition as an impenitent sinner; and before another

Sabbath, she was rejoicing in hope of her acceptance with God, through the merits of our Lord Jesus Christ.

"Monthly meetings of the teachers for prayer and conversation, calculated to stimulate and encourage each other in the good work, were held, and apparently with good effect. The teachers became engaged, the school was prosperous, and unusually interesting—but nothing special occurred until the last of August, when God visited the people with a wonderful display of his mercy and grace.

"Four teachers and one scholar have united with God's covenant people, and five more scholars have obtained a hope, and given satisfactory evidence of a change of heart.

"A Bible-class of about thirty, has been added to the school since the revival. It is mostly composed of pious females."

*At Lisbon*—"A Bible-class has been formed in each district to meet once a week. During the past year one of our teachers has exchanged this world for another and better, as we trust, having left evidence of a renewal of heart. Two of our scholars have been added to the Church.

"Three of the teachers have made a public profession of religion during the past year. We have studied St. John's Gospel in course, eight verses for a lesson; within a few weeks we have begun with the Union questions. Believing that the favourable time to secure an interest in the Saviour's love, is when the mind can first understand the essential doctrines of our holy religion, we have endeavoured to give *ideas*, and to impress them on the heart."

*At Montville*—"It was formerly thought impracticable to continue this school through the winter; but without any apparent decrease of interest, it has been continued the past winter, with a diminution merely of some of the smaller children. This was made up by the addition of a Bible-class of young ladies. The conductors do not hesitate to say, that a school of twelve months, thus continued, is more beneficial than a school of twenty-four months on the former plan."

*At Jewett City*—"Two scholars and

two teachers have been hopefully pious during the year."

*At Griswold*—"During the summer, six teachers and four scholars made a profession of religion, and continue to give good evidence of a change of heart. We have to lament the death of one of our teachers."

*At Lebanon*—"In December, 1826, a revival of religion commenced, in which two teachers and six scholars were hopefully converted. At the close of the past year there has been a pleasing, although not a very extensive revival, and we hope that it is still progressing. Two scholars and one teacher have expressed their hope in the mercy of God, within a few weeks."

"On looking over the above reports of the several schools, it appears that forty-two teachers and seventy-five scholars have become pious during the past year. Of this number, thirty-six teachers and thirty-six scholars have already united with the Church."

#### ADVANTAGES OF THE SUNDAY-SCHOOL MONTHLY CONCERT OF PRAYER.

The observance of the second Monday evening of each month, as a season of united prayer for the blessing of God on Sunday-schools, is believed to be attended with advantages which few realize.

Where the season is regarded at all, it is too often found that a large number of those for whose advantage it is principally designed, are not accustomed to attend; and very many schools are yet, *for the first time*, to enjoy the privilege. It seems to us exceedingly desirable that *parents* should attend, as well as teachers and the older pupils, who are sufficiently advanced in life and attainments to profit by the services. In some places teachers only assemble, in others teachers and children, and in a few instances we have been told that the meeting was attend-

ed (like the *Missionary Monthly Concert*) by all who were interested in the object. This last is unquestionably the most expedient mode of observing the season; and we affectionately and earnestly desire the reader to use his influence for its more general adoption. To this end it is well to have notice of the Concert given in the congregation to which the school may be attached, on the Sabbath preceding. And where religious newspapers are published, a notice in these is of great service. Great efforts should be made to render it a season of interest and edification, and an effectual remedy for thin meetings will always be found in a spirited and persevering effort to make them useful and interesting. The periodicals of the Society will always contain matter enough to demand the praises and prayers of all the children of God, and important information is always at hand from other sources. We transcribe the following just and seasonable remarks on the advantages of the Monthly Concert from the *Sabbath-School Herald*.

"The meetings for prayer, more than any other means, strengthen the bond of union among the teachers. In the school, the attention of each is directed to his particular charge; but here they feel that all their aims are one. Their mutual consultations produce a unity in their views which doubles the efficiency of all their efforts. Knowing that his exertions have the approbation and prayers of his fellow teachers, each can feel that he is not alone, and while labouring to secure the attendance of the pupils, and promote their improvement, he acts as with the strength of the whole body, of which he is a member.

"In meetings for prayer, too, the desponding teacher is often encouraged, and enabled to persevere in his labours with new devotedness. The irregularity, or waywardness and inat-

tention of his pupils, together with his own multiplied cares, have half persuaded him to relinquish his almost hopeless charge. But in the circle of prayer he has shared the sympathies of his brethren, and learned that their trials resembled his own. His hands have been strengthened by their prayers; he has acquired new views of duty, and with increased interest in the cause, he has cheerfully renewed his labours.

"But the most important light in which the teachers' prayer meeting can be viewed, is that which exhibits it as a visit to the throne of mercy for united supplication. After labouring each in his respective sphere, a band of pious teachers delight to contemplate their common interest, and offer their united prayers to their common Lord. Feeling that their success depends on the blessing of God, and encouraged by the promise of the Saviour to united petitions, they can pray with confidence and faith. Believing that it is the cause of God which they are pleading, they can approach the throne of grace with humble boldness. And as they extend their view from their own school to others, and from their own little community, to the distant parts of our country and the world, and contemplate the magnitude of the interests which depend on the success of their cause, they can pray with an importunity, which will not be denied. And if there is a scene on earth, in which the Saviour still delights to manifest his presence, and bestow his blessing, is not the teacher's concert such a place?

"That I have not misjudged, respecting the importance of these meetings, an observation of facts would abundantly prove. I have never known a very flourishing school, in connexion with which there was not a meeting for prayer, attended by the teachers. And I have never known a school, whose teachers regularly attended their stated prayer meeting, which did not enjoy a good degree of prosperity. The teachers' meeting which I have long had the privilege of attending, has been, at different periods, a very true index of the condition of our school. In the full at-

tendance, the deep solemnity, and fervent prayers, which are sometimes witnessed, we have learned to foresee the increasing numbers, the serious attention, and intense interest of our scholars, on succeeding Sabbaths. When our concert languishes, we have learned to expect a corresponding indifference on the part of our pupils, manifested by their absence and inattention, and we are very rarely disappointed.

"If such be the importance of the concert for prayer in connexion with Sabbath-schools, what teacher, who loves the cause in which he is engaged, need be urged to observe this season consecrated by so many prayers, and rendered awfully solemn, by so momentous interests? What teacher will not cheerfully lend his influence, where it may be so happily exerted, and rejoice in witnessing and sharing the blessings which the concert tends to secure?"

#### AN APPEAL FROM THE WEST.

The following letter is full of interest and importance. It comes from an individual whose opinions and feelings are entitled to great regard, and who has long been an enlightened, devoted, steady friend to Sunday-schools. Our only wish is that we could give it circulation on the wings of the wind, that it might be made to reach the thousands in our country to whose patriotism, philanthropy, and Christian feeling it so powerfully appeals.

*Illinois, July 24, 1830.*

MR. EDITOR:—I am one of those whose hopes and joys are intimately connected with the Church of Christ, and though more than one thousand miles West, yet I watch the movements of the Benevolent Societies at the East with an intense interest.

Engaged in sustaining a large Sabbath-School, which is excessively laborious for want of suitable coadjutors, my heart was ready to faint at the prospect of establishing in this country some thousands of Sabbath schools,

which should be left to droop and die as soon as the agent should leave them. I do cheerfully acknowledge their praiseworthy liberality, but though they should send us a million of dollars and freight their ships with books until we could not find depositories to contain them, yet all this in most places will not avail without the living teacher—without efficient and permanent supervision. Let them send us intelligent, experienced, and pious teachers, and we could soon find means to purchase books. We need an army of 10,000 teachers to meet the urgency of the case which their noble resolution contemplates.

Oppressed with considerations like these, I cannot describe my feelings of gratitude and wonder when I subsequently learned from the history of their proceedings, that teachers were enlisting as volunteers to come out and help us. This meets the exigency. This looks like the tug of battle, and this has so much of God in it that I stand amazed, in contemplating how wondrously God is bringing about what has been long the subject of deep anxiety and fervent prayer. This is the most important feature of the plan, and will give energy to other means, and crown the whole with success. Let them send us this complement of devoted teachers, and, with God's blessing, we may safely calculate the following results.

1. Sabbath-schools will be not only established but sustained.
2. The wants of this country will be effectually explored and more extensively known.
3. We shall have a godly company of efficient laymen ready to sustain the ministry, and to promote other benevolent institutions.
4. This plan presents a definite object and sufficient motives, and calls out professing Christians of another stamp than those who have hitherto come to this country, for the purposes of gain, and perhaps to get rid of those wholesome restraints which had already become irksome.
5. It opens a great and effectual door for female piety to become active. Very many pious females in single life might come out in company with others; and this constitutes an impor-

tant part of the grand machinery of which we are very destitute.

6. We should thus be furnished with a very considerable recruit of teachers for day schools.

7. It would be beneficial to the older churches, as it would in many instances bring into more active service those that are left behind.

In a word, it would elevate the tone of piety and strengthen the bonds of union, and produce a more lively sympathy throughout the whole body of the Christian Church in this land of civil and religious liberty.

#### A TEACHER.

##### VIEWS OF THE LUTHERAN CHURCH.

The following is translated from the August Number of the *Evangelical Magazine of the Lutheran Church* in this country, published at Gettysburg.

##### "Sunday Schools.

"Seldom has a public benevolent enterprise exhibited more striking evidence of the aiding power of the Lord, than Sunday-schools furnish, in their commencement and progress. A gracious God has hitherto granted his blessing to the planting and the watering of these institutions.

Fifty years have not yet elapsed since the establishment of the first Sunday-school Society, and already every quarter of the globe has felt more or less of the salutary influence of such associations. Not before the year 1814 were any vigorous operations commenced in our Western hemisphere, and already the American Sunday-School Union, after the lapse of 15 or 16 years, numbers 400,000 scholars and 60,000 teachers, who take an active share in this labour of love.

The excellent old German custom of singing and praying with the children in school, and giving them the Bible and Catechism for their religious instruction, is universally adopted in Sunday-schools. Yet, little has hitherto been effected among the German population of Pennsylvania, in this cause, so vastly important to the rising generation. The Synod of West Pennsylvania did indeed publish Sunday-school books three years ago, and in many congregations truly flourishing

German schools exist; moreover, the members of the several Synods, who were present at the last General Synod, upon the breaking up of that body, formed themselves into a Lutheran Sunday-school Union, for the special purpose of engaging in the publication of German Sunday-school books; but we must nevertheless acknowledge, that on the whole we have done very little in this good cause. It is to be regretted, that we do not find in this our day, a greater measure of the religious feeling and spirit of our German ancestors among their descendants. Schools and education are in a deplorable condition. Great is the number of neglected children, great the number of those who receive little or no instruction concerning the way of salvation. By means of Sunday-schools this evil might certainly in some degree be remedied. May the Lord, who called the little ones to himself, to give to them also the kingdom of heaven, powerfully direct the eyes and hearts of all, who are able to furnish aid, to this diseased part of our German school and church affairs, that without delay they may come forward to effect a cure, and the wandering youth return to the Shepherd and Bishop of their souls.

##### EXTRACTS FROM REPORTS, &c.

*Containing the results of observation and experience.*

*Effect of Library.*—The school that obtains a library seems at once to obtain stability, and become fixed in the regard and affection both of scholars and teachers.

*Agents.*—We know of no better means of increasing or perpetuating the benefits of Sunday-schools, than by sending a competent Agent or Missionary to visit, steadily or occasionally, the different schools and societies, to encourage them and strengthen their bonds.

*Monthly Concert.*—The improvement manifest at the Monthly Concert of Prayer, and the full attendance of officers and teachers with evident interest, is among the evidences, in



which we rejoice, of the increasing efficiency of Sabbath-school instruction.

*Character of this Magazine.*—I have had a rich treat in the two Magazines that were sent me. Of the Magazine, I must say that, generally, it is very much prized by all faithful teachers—those who love their work most and do it best, look to this paper as most valuable and even necessary to them in their labours.

DIFFICULTY HAPPILY REMOVED.

March 25, 1830.

*Respected Sir:*—I have some time since received your questions addressed to me, but in consequence of a little difference in our society, and some prevailing notions amongst some of our members, I deferred writing for a time to know what the result might be, and it appears that the Society has thought proper to withdraw entirely from the Union. I believe the principal reason of this resolution was, that there were several wealthy men in our place who had a wish to see the schools prosper, and would become members, but could not in consequence of the Society's being auxiliary to the Union.

P. S. I believe there is a small balance due the Union, which we will remit by the first private opportunity.

The *Methodist Episcopal Church S. S. Society* in *Smyrna*, (Del.) reported recently that a work of God is progressing in that place, which commenced in the Sunday-school, and at a season of peculiar solemnity, produced by a sermon to the children. "More than one hundred and twenty have been converted to God," says our correspondent, "and myself among the number."

*Good Signs.*—Parents read our books with interest to themselves as well as to their children. Our Sunday-school concerts for four or five months have been crowded.

H.—, (N. Y.) June 30, 1830.

I visited the Society of Shakers, and urged the importance of their

forming a Sunday-school. They said they had a better Sunday-school than the world's people had. One of the elders informed me that they had bought more Bibles and Testaments in the last two years than they had before in many years, and they used them as a school book. I found they had the 50 cent Bibles and the 12 $\frac{1}{2}$  cent Testaments from the Bible Society in New York. The elder that I talked with, said the children of their Society of 12 years of age, knew more about the Bible than he did when he was 21 years of age. I went next to —, and laboured one week. The great mass are very ignorant. Here I formed two schools; visited many families; formed a Sunday-school in the village for the poor children. They had a Sunday-school which met at the church, but the poor children would not attend: I went into a back lane and engaged a joiner's shop, for the children to meet in, and found two young ladies, who agreed to see how many children they could get that would go, and the first Sabbath they had 15. I believe there will be more than 20; and not one of these children had been to meeting in the meeting-house. I find many poor children that will not go to meeting, because they are poor, and their parents uphold them; but I think after they have been in a Sunday-school for a time, they will be willing to go to meeting.

The next town I visited was —. There I spent one week. There is no regular preaching in this town. In one part of the town, for about 4 miles square, there is no school-house, and very few of the children go to school on the week days. Here I established a Sunday-school of about 10 children, most of them very poor; I had to furnish Testaments for the most of the children. I next visited the county almshouse, situated in —; proposed forming a Sunday-school; the keeper would not agree to it, until he had seen the commissioners. There are in the almshouse 170 poor; 50 of them are children; 20 children under 2 years. I am now labouring in —; a large town 9 or 10 miles from east to west, and 6 or 7 from north to south. Two or three of the churches are called Union Churches, and they admit

any one to preach that comes along, especially if the preacher is opposed to Sabbath-schools, Bible, and other Religious Societies of the like nature, but above all if he is opposed to Temperance Societies.

*Greenville, Bond Co. (Ill.) May 26.*

There has been but very little done in this country for Sunday-schools, compared with what ought to have been done. We have had many difficulties to encounter, such as ignorance in ourselves and others, poverty, opposition to the cause, and a very remote situation from any depository. If there could be a depository in this part of the State, it would be very much in favour of the good cause. Vandalia is a very suitable and central spot, and Mr. —, of —, a very active man, and one who is much engaged for Sunday-schools, and is at this time at the head of one of the best Sunday-schools in the State, would make a very good depository. I have no doubt but that much good would be the result of such a course. The prospect in favour of Sunday-schools at this time is very flattering. I went last Sabbath about 15 miles into a settlement that has for many years been reputed one of the worst places in the country, to assist in forming a Sunday-school Association, and to organize (if you please) a school. I found the people very needy, but very civil and attentive. Several old people became scholars; among them was one old man and woman who had grandchildren several years old, and saw a letter only by the aid of glasses. Some young men became scholars who could spell in two syllables; but what was most interesting, was the group of young children, many of them not able to distinguish one letter from another, waiting for the word of eternal life.

*Northampton, (Mass.) July 26, 1830.*

Our school consists of about 580, nearly one hundred of whom are over seventeen years of age, and many of them members of the church.

*Ohio, July 19, 1830.*

Sir,—I have seen with much satisfaction the resolution of the American Sunday-School Union to establish Sunday-schools throughout the Mississippi Valley. To carry this great object into effect, the friends of Sunday-schools in the west are particularly called upon (as I conceive) to lend at least their personal services in co-operation with those of the east, who are so liberally contributing their funds. With these views, I take the liberty to give you some account of the situation of this county, with a few suggestions as to the means necessary to carry this resolution into effect within its bounds.

About 18 months ago, there was a County Union Society organized in this town, and a respectable library for this school obtained; a hope was then indulged that there would be several auxiliary schools in the county; but before this school was got into operation, a sectarian jealousy sprung up, a party school was established in town, and the character and object of the American Union so much spoken against, and so much prejudice created, that nothing could be done in aid of it. This party then attempted to establish schools throughout the county; the whole population was pressed to pay or subscribe for bibles, tracts, and Sunday-school books; some paid, and many subscribed who have never paid; several schools were commenced, but have generally become extinct; one, and perhaps the principal cause is the want of books. [Note.—Many of those who paid got no books of any sort.] That you may have some better view of this county, I will further observe that, in most of the districts where there is no school at this time, in which it is practicable to establish schools, the people are unable to furnish themselves with books. Permit me to give you a brief account of a school, two miles from this town, which I assisted in organizing on Sabbath, the 11th inst. The house is a log building, open between the logs throughout; no seats except slabs laid upon blocks. There were present 28 scholars; five only could read in the Bible, the remainder (6 or 8 of whom were over 15) could read indifferent-

ly in the spelling-book only. There were present three teachers, all heads of families, one only a professor—Next their library—Among the scholars there were two Testaments and one Bible, and about 10 half-worn spelling-books. The teachers brought about 20 tracts, just as the services of the school were commencing, a gun was fired near the school house by some hunter. The families within this district, interested in the school are all poor. I told them upon what terms books could be obtained from your society. I told them what the friends of Sunday-schools in the East are doing for the West, and I encouraged them to expect that in case they would raise \$4 or 5, (a great sum for such a purpose, in such a district,) a donation of *one dozen* of Testaments would be made to them; I thought the promise of a donation of the kind named, and that only, would excite them to raise something among themselves: and unless they can have more books than they now have, the school will soon close. Now I suppose that there are about 15 districts in this country, where it is practicable to establish schools, which will furnish 30 scholars each, provided a like donation is made, and without it, it would be useless.

In conclusion, I would say that, if the Parent Society is disposed to grant aid in the way above named, if they will give me an order for 200 Testaments on their Depository at Cincinnati, I will undertake to establish 15 schools in this county, (if Divine Providence permit,) or pay for the books at the rate of one dozen for each school short of that number, and all the schools shall be auxiliary to this County Union which is auxiliary to the American Sunday-School Union. Should your society comply with the proposition I have made, I wish the order may be forwarded without delay, that I may this season, perform the work.

. The request contained in the above letter was complied with at once.]

*From another letter received from an Agent at the West.*

I have now explored nearly all the

destitute parts of ——. I know of but two places more of this description, and these I intended to visit. There are a few places of which no hope can at present be entertained of introducing the Sunday-school system. The want of qualified teachers, is the greatest hindrance, that now lies in the way of Sunday-schools. Of the extent of this evil, you can scarcely form any adequate conception, and nothing but the energetic support of the system itself, is ever going to remedy the evil complained of, effectually.

I have lately been informed, that the congregations of —— are now enjoying a work of Divine Grace. The work commenced in the Sunday-school in both these instances, and is most prevalent with Sunday-school scholars and teachers.

The work accumulates on my hands as I progress in it, so that I am unable to meet all the calls and invitations that reach me from different quarters to visit them as a Sunday-school missionary. Much is to be done by somebody in those places where Sunday-schools have hitherto been established, or all will suffer, and may become extinct.

*From a Gentleman of the Baptist Denomination, residing in the Western Country.*

DEAR SIR:—I have been peculiarly gratified, and feel deeply interested in the recent movements of the Sunday-school cause, relative to the Valley of the Mississippi, many particulars of which, besides from the periodicals, I have received from the Rev. Mr. —, one of your Agents. Since my return from the East in 1826, I have been able to do but little directly in the cause in this widely-extended field, over which I formerly ranged, and where I aided in planting the first Sunday-schools in our "back woods" and "prairie" settlements. Yet I have not lost my feelings or interest in the good work. I have made it a conscientious principle to devote one or two weeks every year exclusively in Sunday-school labours abroad. Connected with our institution is a Sunday-school and Bible Class, which I superintend, and in which I officiate every second

Sabbath; this I have designed as a kind of model school for this region, as we intend that all our students shall be trained up for Sunday-school teachers and superintendents. There are now from 30 to 40 of our former students who are dispersed through Missouri, Illinois, and the adjacent regions engaged in Sabbath-schools. About the number of 25 have been converted, either while here or soon after leaving the Seminary, the most of whom attribute their first serious impressions to the Sabbath-school lessons, some of these are contemplating the ministry. The first convert at this Institution, the eldest son of Gov. ———, is now in ——— University.

He was converted while teaching a class here. The want of suitable teachers and superintendents will be the chief difficulty you will have to meet in the great valley, and this I can assure you is a formidable one, that *two* years labour cannot remove. We will do all in our power to aid you. I am now instructing and impressing it upon my students (between 40 and 50 in number) that they all have to enter the field of Sunday-school labour, and must prepare themselves for it. Our monitorial, or system of mutual instruction, will tend to prepare them for teachers.

—  
*From an Agent in the Southern States.*

After writing my last letter, I directed my way towards ———. I was obliged to ride about 13 miles on Sunday morning to visit a Baptist congregation. I had been advised to visit them by a clergyman of that denomination, in ——— District. I arrived just before the services of the church, and addressed one of the people present, requesting him to introduce me to the Minister. Upon making known the purpose of my visit, I was immediately informed that a Sabbath-school had existed there, and was thence encouraged to feel that I was upon Sabbath-school ground; but my feelings were damped by a remark of one of the teachers that the Sabbath-school had been tried there, and the issue of the experiment was, that it could not stand. The scholars left it one by one, until the teachers were almost desert-

ed, and they then felt themselves right to desert the little remnant of a school. I told them that they could not be sure of success always, in the first experiment, and that the second attempt might succeed, where the first failed. They had just established prayer meetings, for the vacant Sabbaths (for they have preaching but once a month) with considerable success; these meetings are moveable from neighbourhood to neighbourhood, so that a school could not be taught in union with them, unless by some new arrangement, and I left them labouring to contrive that. But I did not leave them without first making some remarks to the congregation, and detaining the members of the church to converse upon this important subject. I was pleased to hear them tell of the advantages of the school. Here it appeared, that though led to lay down the work in despondency, they had received abundant encouragement in the improvement of the school while it was carried on. The fact is that a Sabbath-school cannot exist without doing good, unless by the neglect or misconduct of teachers, or some uncommon cause. They said the "proficiency of the scholars had been as great in one season, as it had been in two years at the common school;" scholars who could not read correctly learned to pronounce and observe their stops; and 20 years hence, said a teacher with an air of much satisfaction, they will be able to read well in church, or in any place, if called upon; (and this is not a common attainment here;) some scholars who could learn but a few verses at first, got to recite two or three chapters, and had a store of Scripture knowledge laid up for their whole lives. One gentleman was in the habit of learning portions of Scripture, and coming forward to recite with the scholars, to encourage them. The same pleasing accounts are given of many schools which have struggled through difficulties to a premature end. They have still produced great good. With all my discouragements I do not regret on that account that I ever undertook this agency. It is a great and noble work; and to do any thing in it is of infinite moment.

## BANK OF SUNDAY-SCHOOLS.

*Extract from a letter from a distinguished gentleman in North Carolina, dated August 20, 1830.*

Whatever of influence I may possess, be assured it shall be exerted with unabated zeal in the good cause of Sabbath-schools; and as far as my feeble efforts can effect any thing in the same laudable work, they never shall be found wanting. To say that Sabbath-schools are beneficial to the community is but the echo of united Christendom; no voice is raised against them but here and there the feeble voice of infidelity. But it seems to me that the American Sunday-School Union is especially calculated to produce the greatest practicable good. This Society, by its union of sentiment and of actions, and by all the facilities which grow out of such a combination, supported as it is, and as I trust ever will be, by public opinion, must and will continue to propel your vast moral machine to the effectual working of great and lasting happiness to the human family. The system of instruction is comparatively good, and is susceptible of the highest improvement.

To all the great benevolent efforts of the present day (and there are many which excite the wonder of the world) I consider the Sabbath-school system subsidiary in the highest degree. Indeed I should rather consider it the foundation, or a sort of preparatory school for all other, and inferior to none. It has prospered so far beyond the hope of the community, and given such convincing proofs of its utility, that nothing I think within the range of the most perspicuous observer can arrest its course. It is the Lord's work—it must prosper. And to Him let us all look for direction, for we all lack wisdom. I bid you God speed.

## THE SECOND VISIT.

One of our most devoted Missionaries, in revisiting the scene of his labours, thus writes—

“I next visited the school six miles north of I—. It commenced in January, soon after my visit, and in a

short time increased to sixty scholars, notwithstanding bad weather, a crowded house, &c. Mrs. H\*\*\* said that a class of seven girls who commenced attending the school in the fore part of the spring, in words of two syllables, now commit a number of verses to memory every week, and a fortnight since, one of them recited the fourth chapter of Matthew. I was also informed of a Mrs. I\*\*\*, a lady more than 40 years of age, who assisted in teaching the children their letters, though she could scarcely read: now she says her scholars are getting forward of her, and that she has to study diligently to prepare herself to hear her class. One man observed in regard to the school, ‘you may see the effect of the Sunday-school in the rapid increase of the rabbits in the neighbourhood.’

“I saw a remark a few days since in regard to female teachers coming on from the East, to aid in carrying forward the noble resolution of the A. S. S. U. which led me to reflect more on the subject than I had done. It is a fact that parents in this part of the country think less of the education of their daughters than of their sons, and of course will be at less pains to secure it than to obtain a good education for their sons.

Again, the education of the female part of the community, is considered complete at the age of twelve or fourteen years, and however small have been their previous advantages, all further opportunities of improvement are cut off, and thus qualified, they are called to take charge of a family at 16, and frequently at 14 or 15, years of age. Looking at these facts in connexion with the influence which mothers have in forming the character of a nation, has given me a deeper sense of the importance of Sunday-schools in this country than I have ever before felt, especially in respect to the female part of the community. Who can calculate the amount of good which might be accomplished by a pious female, who would devote her whole attention to the instruction of her own sex, both during the week and on the Sabbath? Who can estimate the influence of such an individual in forming the future character

of this people? There is a wide field where even the most timid of the daughters of Zion may do for their divine Lord and Master.

**JUST AND IMPORTANT SENTIMENTS RESPECTING THE QUALIFICATIONS OF TEACHERS.**

One grand object of our Magazine is accomplished, though it should be only a sort of exchange where the teachers and friends of Sunday-schools may meet, from time to time, and give each other the results of observation and experience.

The most animating and triumphant evidence of the increasing utility and importance of Sunday-school instruction, is found in almost every line of the first ten or twelve pages of this number. Sunday-school teachers should read, nay *must* read, with deep interest, what has such a direct, constant, and important bearing on all their official duties.

Among other documents received within the last month, we have examined, with much interest, the "Second Annual Report of the New Hampshire Baptist Sabbath-school Union," presented at their annual meeting held at Cornish, June 22, 1830, and published by the Board of Managers.

The prominent, and, as we think, most important characteristic of this report, is the high and just importance it attaches to the qualifications of teachers. The subject is introduced by a resolution recommending to all Pastors and superintendents vigorously to exert themselves to raise the standard of qualification and training for this momentous employment, and solicit every teacher, as early as possible, to procure such publications as are most valuable for their use. The report itself will be found to en-

force and illustrate, very happily, the spirit of this resolution.

The report estimates the number of suitable subjects of Sunday-school instruction, in that State, at 75,000, of whom one sixth part may claim the special attention of the Baptist denomination.

"The total number of Auxiliaries reported to this Union the present year, is 22—of schools, 35—of teachers, 237—of scholars, 1540,—making an increase, over those reported last year, of 2 Auxiliaries, 8 schools, 25 teachers, and 318 scholars. Of the schools reported, 8 or 10 are continued through the winter, and four observe the Sunday-school Monthly Concert. Only 2 are reported as taking any Sabbath-school periodical. But 8 out of the whole, report Bible-classes in connexion with the schools. In these, are 484 pupils. This is an increase, however, of 5 classes and 314 pupils over the returns of last year. All the schools have libraries; and the number of volumes reported this year is 2695; being an increase of 1580 volumes. And which is more encouraging than all the rest, 14 teachers and 45 scholars are reported to have joined the church during the year, besides a number more who give evidence of having experienced, though they have not yet publicly professed, religion—yielding an increase of 12 teachers and 43 scholars over the results of last year.

"Such are the actual returns. But as the Constitution of the Union requires, in the Annual report, a statement of the probable number of all the schools in the Baptist connexion within this State, we proceed to remark, that from 6 of our Auxiliaries, and these by no means the least efficient, we have not received returns during the year. At least, not in season to be incorporated with this Report. Besides these, your Board have heard of 11 churches whose schools have not yet become Auxiliary. If to these 17 we apply the same rule of results as in the 22 Auxiliaries reported, and add these together, it will yield the following aggregate as the

probable number in the whole State—schools 61; Teachers 401; scholars 2684; volumes in the library, 4695; teachers who have made a profession of religion during the year, 25; scholars do. 81; Bible-classes in connexion, 14; Bible-class pupils, 847. Making an increase over the random opinion hazarded last year, of 1 school, 51 teachers, 884 scholars, and 2195 library volumes.

“THE AMERICAN SUNDAY-SCHOOL UNION, of which we are now a regular branch, notwithstanding a clamour of infidel opposition, is still moving forward in the majesty of increasing strength. It is emphatically ‘A SOCIETY FOR THE PROMOTION OF THE UNIVERSAL, MORAL AND RELIGIOUS EDUCATION OF THE YOUNG.’”

It seems that, in the six Associations embraced by the Union, there are eighty-one churches, of which, thirty-eight only have Sabbath-schools; and of the thirty-eight, twenty-two, only, reported.

We have only room for a portion of the remarks which are made on the important subject of the qualifications of teachers.

“In endeavouring to ascertain the principal causes which retard the success of Sabbath-schools, the conviction has become general, that the system suffers more from one particular cause than from the combined operation of all the rest. This general conviction is painfully shared by your Board. They are deeply and definitely persuaded, that neither the virulence of infidel opposition, nor the force of sectarian prejudice, nor the unconscious influence of Antinomian principles, nor the benumbing torpor of indolence, nor the privations of poverty, nor the sparseness of population, nor the absence of suitable superintendence, no, nor all united, are so great an obstacle to the highest efficiency of the Sabbath-school system, as the want of suitably qualified teachers. In view of this fact, the Board feel constrained to call the attention of their Auxiliaries to the primary duty of RAISING THE QUALIFICATIONS OF TEACHERS IN OUR SABBATH-SCHOOLS, AND OF

INCREASING THEIR NUMBER BY A SYSTEM OF REGULAR AND WELL-ADAPTED TRAINING.

“Let Sabbath-school teachers learn to magnify their office. Let them remember that the dearest interests of society, and of posterity, are committed to their hands, along with the children confided to their instructions. Let them remember that these children are to be, in their turn, fathers, and mothers, and citizens, and rulers; that in a few years they will carry the sentiments and feelings imbibed at the Sabbath-school, not only into the retirement of domestic life, but into the high places of influence and power. Let them remember how precious is the material they have to work upon—the IMMORTAL MIND;—how precious the means with which they work—the WORD OF GOD;—how precious the moments—the LORD’S DAY, *the accepted time, the day of sabbation*. Let them hear the Saviour saying, *Take heed how ye despise one of these little ones*. Let them meditate the disclosures of the judgment—the awful depths of eternity—and bear in mind the momentous truth, that ‘whosoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery.’” If by such reflections they are led to exclaim, *who is sufficient for these things?* it is to be hoped they will feel more deeply anxious to avail themselves of the means indispensable to qualify them properly for their responsible office.”

What are those means? We do but name some of them, in saying, the Bible—a Bible Dictionary and Atlas—Lloyd’s Teachers’ Manual, and some Sabbath-school Periodical—if possible, by all means the American Sunday-school Teachers’ Magazine. Let these at least be procured, and used with unwearied study and unceasing prayer. He who does this, may humbly hope in time to be a competent Sabbath-school Teacher.

But we want to train up under God without delay, a whole race of such Teachers. And whence must this new race arise, but from the bosom of our Sabbath-schools? It should be in-

\* Dugald Stewart.

culcated early and late upon every scholar, that in his turn he must become hereafter a teacher, in some one of the innumerable departments of instruction, and that now is the time to qualify himself for the tasks of future life and usefulness. But this is not all. A Bible Class, to embrace all the older pupils of the school, and carry them forward year after year to still higher attainments in Scripture knowledge—important as it is to the regular gradation of the system—is not all. To complete and crown the system, every school should have, under the special care of the Pastor or Superintendents, a select band of such of the riper scholars as show some taste and aptitude for the employment—who shall be studiously trained to teach—who shall be well informed not only in the word of truth, but also in the best methods of communicating instruction; and well skilled in the divine art of awakening, unfolding, stimulating, and directing the infant mind in matters of eternal moment—that, by the blessing of God, it may early and effectually be made *wise unto salvation*. In a word, there should be attached to every Christian congregation, aiming to extend and multiply the benefits of Christianity, and to perpetuate them to posterity, what in technical language is called a “Model School.”—And thus should the system go on, with accelerating energy, *until the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The present is no time for inaction and delay. The signs of the times are full of uncommon omen. We live in the very crisis of prodigious events. The world is labouring with the throes of that last conflict which is to precede the universal triumph of the Cross. Our own country is shaken with the shock of eager combatants, hastening to try, in one great and decisive encounter, the grand question, whether the Bible is from God, and is man's only rule as the revelation of the Almighty Will. For ourselves, we entertain no fears as to the final issue of this encounter. We believe that the Jubilee of the whole earth is at hand. And we believe that it is to be brought about, *not by might or by power, but by the Spirit of the Lord of Hosts.*

DONATIONS received by the American Sunday-School Union, from August 12th to September 12th, 1830—inclusive.

**I. MINISTERS MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

[Rev. A. D. Eddy, Canandaigua, N. Y.  
in part, \$11 00

**II. OTHER MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

[Mrs. E. D. Swift, wife of Rev. Mr. Swift, of Pittsburg, Pa. 30 00

**III. ANNUAL SUBSCRIBERS,**  
*By the payment of three dollars and upwards.*

Elijah Paine, Williamstown, Vt. 1830. 5 00

Noble Lovely, Charlotte, Vt. 1830. 3 00

**IV. DONATIONS TO THE GENERAL FUND.**

†Miss M. McArthur, Johnstown, N. J. 1 00

†Rev. Mr. Morgan, do. 1 00

†Davis Allen, do. 1 00

†Mrs Maria Morgan, do. 1 00

†Joseph Guilhot, do. 0 10

‡Paul Beck, Junr, Philad. (in addition to \$3.30 before paid.) 500 00

[Contribution in Canandaigua, N. Y. 21 00

[F. Crosby, Lyons, N. Y. 1 00

[Contribution, do. ” 5 52

†From the Presbyterian Ch. of Hudson, N. Y. under the care of Rev. Wm. Chester, August 29, 1830. as follows, viz. Hudson Sabbath school, 60 00

Ladies Sewing Society, 10 00

“S. S. Concert” Privilege Society consisting of a few pious ladies, 1 25

G. D. Fowler, \$3; Warren Rockwell, 2. 5 00

Mrs. Rockwell, John Raynor, R. Raynor, J. E. Rockwell, E. W. Rockwell, D. Fowler, J. Platt, Mrs. Platt, Elizabeth Platt, Ed. Thurston, J. Humphreys, J. W. Fairfield, N. T. Broech, Jane T. Broech, H. Benedict, R. Folger, F. H. Stevens, and two teachers, 19 in all, \$1 each, 19 00

H. H. S. Broech, 50 cts; Mrs. Pierce, 50 cts, 1 00

Two teachers, 50 cts each, 1 00

A teacher, 25 cts; 2 scholars, 25 cts. each, 0 75

\*Gerrit Smith, Esqr. 30 00

Walthourville Female S. S. Ricebow, Ga. forwarded by Mr. R. Hooker, 50 00

†Mrs. H. C. Coehrem, Chatham, N. J. 1 00

†Belvidere, N. J. Sundry Collections at Concerts of Prayer, 7 55

**V. MISSIONARY FUND,**  
*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Shiloh, S. S. Kentucky, 3 00

Salem, Co. N. J. S. S. U. per Rev. Wm. Bacon, Pres. 3 00

Lower Mt. Bethel, Pa. S. S. Association, 3 00

Hay's School House, Kent. Sunday School, 3 00

Warren, Co. N. J. S. S. U. 3 00



## DONATIONS.

Hartford, Co. Cont. S. S. U. being the  
Third Quarterly payment for the  
support of a Missionary in Mo. & Ill. 100 00

VI. DONATIONS TO THE VALLEY OF THE  
MISSISSIPPI FUND.

In the city of New York.—Wm. B. Humbert, \$60; Miss Fanny Otis, 3; Rev. Ebenezer Mason, 20; Rev. Benj. H. Rice, 20; A Lady, 20; P. R. Starr, 20; A Lady and her son, 2; 50 cts; Miss Eliz. B. Grant to Constitute the Rev. Charles Whitehead, Hopewell, N. Y. a life member, 30; Mr. Smith, by R. T. Haines, 1; Job Chandler, by do. 2; Mr. Marshall and Family, by do. 3; Mr. Terry, by do. 2; Miss Hoe, 1; An association of Ladies in Fishkill, N. Y. by Miss Mary Bunce, Secy. 20; A teacher, Philadelphia, 2,75; J. S. Bachelder, Utica, 2; J. E. Clark, do. 2; New Hartford, N. Y. N. Coc, 5; N. H. Kelly, 5; D. W. Rasonell, 5; C. Babcock, 5; Mrs. Doubleday, 1,25; Ann Doubleday, 2; E. Palmer, 1; Maria Wells, 1; Theodore Miller, 1; G. Kilburn, 1,25; David Risley, 2; Mrs. Risley, 50 cts; E. Williams, 3; Dica Pierce, 50 cts; Sarah Pierce, 12½ cts; C. Wilcox, 12½; Cash 1.—*Whitesboro*, N. Y. Thomas Beeche, 1; Lucy Briggs, 1; Osias Wilcox, 1; Miss Barrington, 12½ cts; Mrs. Wilcox, 50 cts; Cash, 25 cts; York Mill Society, 5,66.—*Westmoreland*, N. Y. R. Sweeting, 50 cts; R. G. Carter, 1; A. Williams, 1; J. Townshend, 1; N. Townshend, 3; M. Townshend, 25 cts; E. Townshend, 25 cts; Mr. Bringham, 1; A. Seymour, 2; A. Ameeing, 50 cts; G. Langford, 1; Isaac Seymour, 1; S. S. Delano, 1; A. Friend, 25 cts; Cash, 50 cts; J. Wales, 2.—*Rome*, N. Y. C. Brown, 1; G. W. Pope, 2; Seth B. Roberts, 12; F. Wright, 1; C. Hayden, 2; F. Bicknell, 1, Cash 26,50; G. Worthington, 1; R. H. Hurlburt, 3; C. Hollister, 50 cts; A. Blair, 5; A. Mungde, 1; Israel Derrmis, 1; A. Flint, 1; B. Hubbard, 25 cts; H. A. Foster, 5; O. C. Grosvenor, 2; N. H. Carr, 1.—*Vernon Centre*, S. H. Hungerford, 75 cts; I. Hill, 50 cts; S. Smith, 50 cts; B. D. Allen, 50 cts; J. W. Cook, 50 cts; Levi Hill, 50 cts; John Waters, 37½ cts; D. Pettibone, 75 cts; Ashbel Norton, 50 cts; P. Smith, 37½ cts; Cash 12½ cts; D. Bronson, 2; Collection in the Baptist Church, *Whitesboro*, N. Y. 5,30; Do in Pres. Church, 13,40; Collection in Pres. Ch. *New Hartford*, N. Y. 23,30; Do in S. S. 3,03.—*Oncida village*, N. Y. Rev. George Freeman, 1.—*Vernon Village*, N. Y. from members of the Presbyterian Church to constitute their Pastor, the Rev. A. Garrison, a life member, 34,12; H. Stevens, 1; S. Higgenbotham, 2; John Warren, 1; Charles Granger, 50 cts; George Burton, 25 cts; Rev. Calvin Bushnell, 2.—*Augusta*, N. Y. from Sundry persons, 13; R. J. Lewis, 16 cts; John Lewis, 1; Erastus Lewis, 1; Jno. Knox, 50 cts; R. B. D. Wolf, 25 cts; M. Sperry, 50 cts; David Umber, 50 cts; John Bird, 2; Mrs. M. Thompson, 50 cts; "Widow's mite," 1; Friend, 1; Friend, 50 cts.—*Rochester*, N. Y. B. Campbell, 5; Susan Staunton, 3; Erastus Cook, 3; L. L. Peet, 1; A. Wakely, 5; Gen. J. Gould, 3; D. Secell, 1; A. Sampson, 3; N. Aldrich,

1; M. Chapin, 3.—*Riga* N. Y. Henry Brewster, 5.—*Brookport*, N. Y. from a few individuals at the conferences of Churches, 4,75; Members of the first Pres. Church to constitute their Pastor, the Rev. Joseph Myers, a life member, 30.—*Ogden*, N. Y. Charles Church, P. M. 10; S. Wilcox, 50 cts; Wm. A. Chapman, 25 cts; G. W. Willey, 5; W. Wright, 25 cts; A. Arnold, 3; E. Arnold, 1; Austin Spencer, 2; F. Olmsted, 1; J. Ball, 1; Dea. J. Brown, 1.—*New Lebanon*, N. Y. Rev. Mr. Churchill, 2,50; R. Woodruff, 3; Thomas McKendall, 6,76; M. Kendall, 25 cts; R. Kendall, 25 cts; D. K. 6½ cts; Mary Jewell, 25; Dr. H. D. Wright, 1; Isaac Everett, 1; B. Prabody and family, 1,25; John Preabody, 1; J. Shelton, 5.—*New York City*. W. A. Booth, 25; A Lady by J. P. H. 1; Mrs. J. Leavitt, 5; Miss Harriet Wiley, 5; Miss Eliza Wiley, 3; from the scholars of Female School, No. 3, attached to Dr. Spring's Church, 74 Testaments, 2 Bibles; Male School, 26 Testaments & 4 Bibles, with Pamphlets and tracts, and a few small books received through N. Y. Dep'y; Clarissa Beecell, 1; R. M. O. a little boy in school, No. 14. 6 cts; M. Foster, 2; H. Hart, 2; James A. Kissam, 2; From the Superintendents, Teachers, and scholars in school No. 37, attached to the African Baptist Church in Anthony street, 25; Marcus Wilbur, 20; S. T. Hubbard, 15; C. C. Mudge, 3; D. Brown, 2; James Simmon, 5; H. H. Ludlow, 5; Stephen Holt, 3; Abijah Fisher, 25; T. Darling, 25; Silas Holmes, 50; E. Merrill, 5; A. R. Whetmore, 25; Samuel Walker, 5; O. Halstead, 20; M. Ketchum, 25; S. P. Staples, 10; G. Hallow, 10; N. J. Jennings, 5; F. W. Burke, 2; J. Brothers, 50; J. Kershaw, 2,50; D. L. S. Stephens, 5; R. H. McCurdy, 5; T. Cochran, 5; S. Cochran, 5; F. Cochran, 5; S. L. Phillips, 2; R. T. Haines, 250; Mrs. Hedges, 5; George W. Snow, 1; D. Chandler, 5; Ann Easton, 5; Petersburg, Va. per Edwin James, Jr. 200; "S" of Springfield, Mass. 10; Rev. Robert Cathcart, York, Pa. 10; Cincinnati, Ohio, sundry individuals, 242,50; First Pre. Congregation in the borough of Easton, Pa. of which the Rev. J. Gray is Pastor, First instalment of which \$30, is to constitute Rev. J. Gray a L. M. 121; C. Veyhte, 2,50; Enclosed in an Anonymous Letter, Philad. 5; †† From the Teachers and a few Friends of S. S. in Elizabeth, N. J. to constitute Rev. John T. Halsey a L. M. 30; †† From Members of Cong. at Woodbridge, N. J. to constitute their Pastor, Rev. Mr. Barton, a L. M. 30; From Scholars of 1st S. School of 1st Pres. Ch. Pittsburg, Pa. per Rev. J. L. Grant, 20,15; From 2nd. School of the same Ch. 2,91; Rev. J. B. Adams, 5; Dr. J. D. Harris, per Rev. J. B. Adams, 1; Mrs. Anna Knox, do 1.

† Per Rev. J. McIlvaine.

‡ Per Rev. R. Baird, General Agent.

§ Per Rev. J. F. Halsey.

|| Per Rev. B. F. Pratt.

¶ Per Rev. Dr. Ely.

\* Per Rev. J. Beecher.

†† Per Dr. English.

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

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NOVEMBER, 1830.

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PRINCIPLES, CAPACITIES, AND RESULTS OF SUNDAY-SCHOOL  
INSTRUCTION.

We are indebted, for the following article, to the *Christian Spectator*, a quarterly publication of high repute, conducted by an association of gentlemen, and printed at *New Haven*, Conn. It presents an interesting view of the facilities which Sunday-schools afford for impressing religious truth on the mind—of the instrument and agency by which they produce their effects—of the simplicity of the principles by which they are established and governed—and the grandeur of the results which they accomplish.

Few of our readers would probably see the article in the *Spectator*,—and we are persuaded that they will read it with great interest and profit. It seemed to us important that it should be preserved, in some form, for the use of teachers—and this could be done in no way so well as by transferring it, entire, to our pages.

*Sixth Annual Report of the American Sunday School Union, May 25, Philadelphia, 1830.*

This interesting document may be considered as auspicious in two respects, to the cause whose claims it is designed to recommend. The ability with which it is drawn up, furnishes evidence that the cause is enlisting some of the best talents in our country; and the facts which it exhibits, show

that the institution is moving forward in its operations with increasing power and majesty. Without attempting an analysis of the Report, (which we doubt not our readers will have the opportunity, and the disposition to examine for themselves,) we intend in this article to make it the basis of a few remarks upon the Sabbath-school institution; illustrative of the energy of its operations, the simplicity of its principle, and the grandeur of its results.

In estimating the moral power that belongs to this noble institution, we may look first at the subject on which it operates, the mind including the intellect and the affections; the mind of a child; the mind in its most docile state, while it has not yet been brought in contact with the false maxims of the world. Far be it from us to deny that the mind of man in a state of nature, is a corrupt fountain which sends forth bitter streams: nevertheless we attack the evil propensity with far better hope of success in the weakness of its infancy, than if we wait till it has had time to gather the strength of age.—The wild beast of the forest if taken from the dam may be tamed; but the same wild beast suffered to range the hills and valleys till all its native ferocity is brought into exercise, might punish the temerity of the individual who should approach him, by tearing him in pieces. The sapling which is growing up by the side of our path, will move with the motion of the hand; but let it alone, and it will become a giant oak, which will indeed wave with the wintry blast, but will cause

the earth to rock around it. In like manner, we may take an individual while he is a child, and he will be ready to listen to our instructions; and when we point out to him the path to heaven, he may actually enter that strait and narrow way, and become a new creature in Christ Jesus. But if we should meet him after the world has had time to harden his heart, and deaden his conscience, and diffuse the poison of infidelity through his soul, we might almost as well speak to the rocks or to the winds, as to him: we might with nearly as much prospect of success, call upon the leopard to wash out his spots, or stand at the door of the tomb and bid its tenants come out, as to press him with the subject of his soul's salvation; for not improbably, like Ephraim, he may be given up to his idols, and God may have let him alone. It is manifest then, that the Sabbath-school institution has not only the mind for the subject of its operations, but the mind in circumstances that promise the best success.

We may look, next, at the grand instrument by which this institution operates, the word of God, and a moment's reflection will show how admirably adapted it is to the improvement both of the intellect and of the affections.

Where shall we find another book, that has so much to employ and quicken and elevate the intellect, as the bible? Where else shall we find truths so sublime as those which relate to the character of God, the mediation of Christ, the resurrection of the dead, the glories of heaven? Where else is the human character analyzed with such minuteness, or individual character portrayed with such living beauty? Where else shall we look for any authentic history of the creation, or of the early ages of the world? Is it our object then to select the noblest field for the imagination? we have it in the bible; in the sublimity of its truths, and of the imagery under which they are often conveyed. Would we contemplate the finest specimens of narrative? We find them in the bible; in the history of Joseph, and Moses, and the good Samaritan, and a multitude of others. Or would we study the science of human nature, and learn what the heart of man is, by learning what his conduct has always

been? Here again, there is nothing like the bible; for it exhibits man in every variety of condition. Laying out of view then the *moral* influence of the bible altogether, we can say that it is fitted above any thing else to improve the intellect; to bring its powers into vigorous and successful action. And to this end it has been studied, and successfully studied, even by infidels; who, while they have hated the holiness of its truths, have been enraptured by the simplicity and majesty, with which those truths are communicated.

But it were far too little to say of the bible, that it is adapted to the culture of the intellect; for it exerts its best influence in regulating, purifying, and elevating the affections. In this part of the human constitution, as it now exists, there is wild disorder; for here sin has erected his throne, and here he exerts his most baleful influence.—Now it is the tendency of the bible to dethrone this usurper, and to give to the active principles of our nature a new and holy direction. It is its tendency to bring back the affections from the forbidden objects after which they have gone out, and to fasten them upon objects on which they may be worthily employed. It is its tendency to refine and exalt the social affections, thus diffusing a kindly influence over the intercourse of life. But beyond this, it brings the soul to rest upon God, and changes it into his image, and breathes into it his spirit, and finally prepares it to be taken up into his presence. That this is the genuine effect of God's truth upon the heart, witness every true believer on earth, and every redeemed soul in heaven.

Such is the instrument by which the Sabbath-school institution operates: and who now will not say, that it is most happily accommodated to the subjects on which it acts? Whether we regard the culture of the intellect, or the culture of the heart, what means can be employed in comparison with the bible?

We may contemplate farther the living agency, which the Sabbath-school employs to wield this well adapted instrument. And first of all, there is the agency of *teachers*; most of them young men and women full of ardour and enterprise; a large proportion of them, decidedly pious—of

course acting under the full impression of Christian responsibility; many of them of highly cultivated minds, and able, in their instructions, to draw from the most ample resources; and not a few of them in the higher walks of life, thus bringing the authority of rank to aid their hallowed enterprise. There is also the agency of parents, and in a multitude of instances, of Christian parents; many of whom regularly instruct their children in the Sabbath-school lesson; and of those who do not, many have questions put to them which send them to the bible, thus obliging them to learn that they may be able to teach. And here there is a double advantage resulting from the relation between parent and child; for, on the one hand, there is the influence of parental affection to awaken the parent's interest, and call forth his best efforts, in the way of instruction; and on the other, there is the influence of filial affection, to dispose the child to listen with attention and profit. There is moreover enlisted in this enterprise the agency of the church; for the church does, by her ministers and other officers, exercise a general superintendence over the institution; not only guarding it against perversion and abuse, but by occasional visits, and sometimes by more active efforts, helping forward its benevolent operations. And more than all, and above all, there is the agency of God; for without the aids of his spirit, all human agency will be to little or no purpose. He can, and he often does, give to Sabbath-school instruction its appropriate effect, in enlightening the understanding, in renovating the affections, in transforming the whole character. Indeed so much more important is his agency than any other, that it were perhaps more proper to speak of him as the only agent, and all others as simple instruments; for without his blessing, all who are enlisted in the Sabbath-school cause might labour with their might, till the grave should close in upon them, and heaven would not gain a single soul through their instrumentality.

Now, for a moment, let us review the ground we have passed over, and see whether we are not brought most legitimately to the conclusion that the

Sabbath-school institution is fitted to operate with prodigious energy. What is the subject? It is the mind—the docile mind of a child. What is the instrument? It is the word of God; which God himself hath declared to be quick and powerful. What is the agency? It is the agency of teachers—intelligent, enterprising, pious; the agency of parents, of the church, and to crown all, of the Holy Ghost.—What may we not expect that such agents acting with such an instrument, on such a subject, will accomplish? Is there not inherent in the institution a mighty moral power?

But from having spoken of the energy of its operations, we pass to an illustration of the simplicity of its principle.

The principle on which this institution is built is exemplified every week in almost every Christian family. It is nothing more nor less than familiar instruction. An elder brother or sister sits down, surrounded by a group of the younger members of the family, to teach them lessons of morality and religion. There is here nothing stately, or distant, or reserved; it is just a familiar and affectionate interchange of thought, between those who know more and those who know less, for the benefit of the latter. And the same spirit that dictates this instruction, will also discover itself in a watchful regard for the interests of these young children, during the whole week, and during every week; in seasonable counsels, admonitions and efforts, designed to do them good. Now if we look in upon a Sabbath-school, what more do we see than this same principle brought into action upon a more extended scale; the children of many families collected in groups around their teachers, to receive instruction out of God's word, in the simplest manner possible. Here is no pulpit formality; no assumption of authority, no distant or awe-inspiring manner; nothing to chill the blood, or obstruct the utterance, or confuse the thoughts of a child. The voice which speaks to them is not the voice of a stranger: if it is not literally the voice of a brother or a sister, it is that of one whom they know and respect and love; and they listen to it with delight. And in the

progress of the exercise, not only the teacher questions the child, but the child is encouraged to question the teacher, and the whole is in every respect, as familiar as a common fire-side conversation. And the teacher does not forget his class during the week, but so far as circumstances permit, he takes cognizance of their conduct, and if he does his duty, offers up his prayers for them in the closet, that his next meeting with them, and every meeting with them, may subserve their best and immortal interests.

From the simplicity of its principle, the Sabbath-school institution has this important advantage—that it admits of universal application, both in relation to circumstances and individuals.

In every large city there is a fearful amount of population, who, if left to themselves, will never enter the door of a church, or come within the hearing of religious instruction. Now if we were to go around into these habitations of ignorance and wretchedness, and invite their miserable tenants to the house of God, and even furnish them with apparel decent for appearing there, we might possibly succeed in bringing them for a single Sabbath, or a few Sabbaths; but as for making them regular attendants by any such means, it were unreasonable to expect it. Nay, if a church were built in the midst of such a population, and a preacher established in it, and its doors thrown open to all, without a farthing's expense, if nothing more were done, that would be in a great degree, a neglected church, and that in the same degree, a useless ministry. But let a Sabbath-school be planted amidst such a population, and let pious and enterprising teachers be sent out into the highways and hedges, on an exploring tour of mercy, and they will bring into this sacred enclosure a multitude of children ready to perish; and here they will come under the full influence of religious instruction; and as the Sabbath-school is only a stepping stone to the church, almost before they or their parents are aware of it, they are in God's house, listening to his word and singing his praises. Is it not manifest then, that the Sabbath-school, from the simplicity of its principle, does that which the church

cannot do? Indeed it acts as an hand-maid to the church; and having gathered its children together to receive its own appropriate blessing, it brings them with beautiful simplicity to the church to receive another.

We have noticed the application of the principle of Sabbath-schools in large cities, where there are multitudes who will not attend church, though they have the opportunity. It is equally applicable in destitute parts of the country, where there are many who have not the means of attending church, though they have the disposition. How many places are there in this land, in which either the church has never been established, or having been established, its walls are broken down, and little else appears now, than an unsightly mass of desolation! There are some Christian families remaining, who earnestly desire the privilege of a regular ministry; but their number is so small, and their circumstances so straitened, as to forbid it, and they must be contented to hear the gospel at distant intervals, from some passing missionary. What then shall be done? Shall this population, fast degenerating, be suffered to sink into absolute heathenism, and the next generation come forward without God in the world? If not, shall some one of the faithful few who remain, regardless of the requisite qualifications for the ministry, become a self-created preacher? That he must not do, for it would be to run before he was sent. But there is one thing that he *may* do; he may establish a Sabbath-school, and into that school he may bring all the children who live around him; and it will no sooner have begun its operations, than its benign influence will begin to be felt; and there is every reason to believe that, at no distant day, it will bring in its train the blessing of a regular Christian ministry. It will do this by inspiring a taste for religious instruction, by elevating the tone of moral feeling, and of course cherishing a regard for all divine institutions. Were we to go into a village which, for years, had been suffering under a moral blight, and to see vice in all its effrontery and loathsomeness staring at us on every side, and yet should happen to know that

there was an efficient Sabbath-school established there, we should regard it as an angel of light destined to chase away all that palpable moral darkness; and we should leave that village in the confident expectation that if, after a few years, Providence should carry us to it again, we should find there a decent, enlightened, and even a religious population. So true is it, that the Sabbath-school in the country, as well as in the city, is the harbinger of the church; a fact which alike, in both cases, results from the simplicity of its principle.

But the principle of the Sabbath-school institution admits of universal application, as it respects individuals also; in other words, it may very properly, in some way or other, occupy the attention and efforts of every one. A large class may reasonably come in as pupils; and this class need not, and ought not, to be confined to young children, but should include those who are more advanced in years, provided they are babes in knowledge. And of those who have no longer any occasion to be instructed in the Sabbath-school, a large proportion may be advantageously employed as teachers; and they cannot reasonably plead as an objection the pressure of worldly care, as the time devoted to this employment is holy time, and they have no right to use it for secular purposes. These two classes, viz. those who ought to come as pupils, and those who ought to be employed as teachers, constitute a considerable portion of the whole community; and of those who remain, whatever their sphere of action may be, there are none who may not, in various ways, exert an influence more or less direct, in support of the institution. It is an institution which, from its very nature is in the best sense, catholic; it knows no worldly rank; it knows no geography; it knows no shibboleth; but it is fitted to every class, and every country, and every sect; and no doubt, like the gospel, whose influence it is designed to extend, is destined ere long to bless the whole family of man.

Before dismissing this point, we cannot forbear to remark how much of a piece the Sabbath-school institution is with other institutions, which are con-

fessedly divine, and even with the gospel itself. The Sabbath, how simple, and yet how benevolent in its designs, how wonderful in its results! The ordinance of the supper; one of the simplest of all rites, and yet how many sources of consolation and joy, does it open to the Christian's soul? The death of Christ; an event that occurred in a single day, under the observation of thousands, to many of whom it seemed only as the death of a common malefactor, and yet none but the omniscient mind can calculate the extent of its influence. So also the Sabbath-school institution is so simple that a child can easily comprehend its principle, and yet what is there that can exceed the energy of its operations? We would not indeed place it on an equality with any institution of God: nevertheless when we contemplate its simplicity in union with its power, it is not easy to resist the impression that the mind that projected it, must have been, in some qualified sense, favoured with heavenly inspiration; that, at least, its pattern must have been shown to the author of it, while upon the mount.

Let us now contemplate the grandeur of its results.

And here we begin by tracing the influence of a single fact, which all will acknowledge to be of frequent occurrence in the Sabbath-school, the conversion of a child, supposing that child to have been rescued from the haunts of moral corruption.

We may look, first, at the influence which is exerted upon him independently of the relation which he sustains to society. But for the Sabbath-school, what would he have been? In all probability just what the circumstances into which he was thrown, without any counteracting influence, might naturally be expected to make him. Nursed up in the haunts of pollution, he would have contracted the guilt of a hardened transgressor. As for happiness, he would have had nothing that deserved the name; for his breast would have been the seat of malignant passion, constituting the embryo of hell; while conscience would have increased his wretchedness, by compelling him to listen to her appalling accusations. In adversity not a beam of

consolation would have visited his heart: the only peace he could have enjoyed, would have been the peace of a brute. In the hour of death, no hand of mercy would have risen up to greet his bewildered eye; and when the agony of dying was over, there would have commenced the agony of another death, the death of the soul, which would have been convulsive and eternal.

All this incalculable weight of evil, the Sabbath-school has prevented. Let us now look at the amount of positive blessing which it has secured. The child having been renewed by the holy spirit, has the seed of present and immortal happiness, sown in his regenerated nature. His affections and passions, being reduced in some measure, to harmony, his conscience pacified by the blood of Christ, his soul has become, in a good degree, the dwelling of spiritual joy. In his prosperity he acknowledges the hand of God, and every blessing that he receives, is enhanced by the reflection that it comes from a Father. When affliction presses upon him, even though the deep waters come over his soul, he does not sink, but rises, and rejoices in a renewed confidence in God. In death, there is a sweet calmness, perhaps a holy triumph; and then the glories of heaven burst upon the eye, and the songs of angels tremble on the ear, and there is a crown of life on the head, and a harp of glory in the hand. And that soul advances from strength to strength, from glory to glory, through everlasting ages. What has not that child gained from being in the Sabbath-school, as respects his own individual character and happiness!

But this is the simplest view we can take of the subject. Let it be observed then, in the next place, that this child is not an insulated being; that he is destined to sustain various relations, and that each of these relations is a channel of important influence. Supposing him to have been left in that sink of pollution, from which he was raised by the Sabbath-school, what would have been his influence in the family, in the neighbourhood, in civil society? Could any thing else have been reasonably expected than that he

would have passed his life in the malignant work of corrupting others, and would have gone down to the grave with the blood of many souls upon his head? But from this wretched instrumentality the Sabbath-school hath saved him; and more than that, it has made him instrumental of diffusing on all sides the most substantial blessings. Perhaps in his turn, he becomes a Sabbath-school teacher. Who can calculate the amount of blessed influence which he will exert in moulding the minds of his pupils, through divine grace, to virtue and religion; in turning their feet out of the path of death, into the path of salvation? Perhaps, ere long, he becomes the head of a family. Here again, how benign and how powerful the influence which he will probably exert in the relations of a husband and a father! Or, it may be, that he will become a magistrate.—How much will his well-directed and public spirited efforts, sanctified by faith and prayer, accomplish in elevating the tone of moral feeling throughout the community! Or he may be a devoted minister of the gospel; and may be the direct instrument of the conversion of hundreds, and may send abroad an influence that shall cause the wilderness and the solitary place to rejoice. Estimate now, I pray you, in view of any or all these relations, the amount of good which this child, converted in the Sabbath-school, will be likely to accomplish for his own generation. If, as he were falling asleep in Jesus, a vision of all that his influence had already done for the benefit of his fellow creatures, were to pass before him, would it not entrance his spirit in ecstasy, an ecstasy of gratitude, first to God, and next to the hand that brought him into the Sabbath-school, and taught him how to live for the benefit of the world? What shall we say of the influence of this institution, viewed as the nursery of an individual, who does so much for the interests of the generation to which he belongs?

But farther: let it be remembered that the influence of this child is not limited to his own generation; for it is the nature of influence whether good or bad, to propagate itself. Suppose, when he leaves the world, he should

leave in it ten children, who had been converted through his instrumentality, and enlisted in the active service of God; and suppose that each of these ten should be instrumental of converting as many more, the result of this would be, that in the next generation there would be a hundred converted in the same line; and supposing each one of this hundred to be honoured in the same way, the generation next succeeding would witness to a thousand; and if the same progression were to continue, before many generations were past, the number of converts from this single seed, would almost defy the power of calculation. Oh, when we think what it is to be converted, to be changed from an heir of eternal death, into an heir of immortal life, and think of the influence of that child's conversion reaching down with constantly accumulating power, to the end of the world, we ask again, what shall we think of the Sabbath-school, by means of which his conversion was effected? Is not this a truly sublime result, outrunning all the powers of human conception?

We have spoken hitherto of the influence of the Sabbath-school institution, as it operates in the conversion of a single child. But suppose that instead of one, we include in our estimate all the children who are converted in an entire school, especially a school on which the influences of the Holy Spirit have plentifully fallen; and not of a single school only, but of all the schools which are now in operation throughout Christendom: and not merely the schools which now exist, but all which are destined to rise into existence, in the progress of coming ages; and suppose each one, or any considerable proportion of this countless number, to exert any thing like the same influence which we have attributed to an individual child; who will say that we are not, in the boundless prospect, lost? What shall we say of the influence which this institution, limited as it has hitherto been, has exerted already? What a mass of moral machinery has it brought into operation to aid in the renovation of the world? What will it not have accomplished in the ages of the millenium? When the world, shorn, in a moral sense, of its

thorns and briars, shall look forth in the beauty of its regenerated state, and the air shall every where be fragrant with pure offerings going up to Jehovah, and songs of praise are bursting from ten thousand times ten thousand lips, that have been touched with hallowed fire; when that day of the church's jubilee shall come, how much will this institution have done towards bringing it forward? Who could count the number then on the earth, whose character it will have contributed to form, and whose destiny to fix, in a manner that shall call forth their everlasting thankgivings? And then this tide of influence rolls onward, like a mighty river, widening and deepening, into eternity; and if we stretch our imagination to the utmost, each of these glorified immortals whom the Sabbath-school was instrumental in regenerating, will be advancing from glory to glory, and then will only have begun a career to be continued for ever. We ask again, do not the results of this institution, even here, and much more as they are carried out amid the glories of eternity, impress upon it a grandeur in comparison with which, all the grandeur of the world fades into insignificance?

We had intended, at the commencement of this article, to call upon our readers to contemplate more particularly the magnificent results of this institution as they are to be seen in signal instances of conversion and subsequent usefulness. But it has occurred to us that this would be doing no justice to the subject; not only because the number of facts which our limits would permit us to present, must have been limited, but because the institution itself is yet in its infancy; and ought to be judged rather by what it is capable of doing, than by what it actually has done. Not that we should fear the result, if it were to be tested by the effects which it has already produced: for there is not a mountain, or a valley, or a spot in the wilderness, where the Sabbath-school has been established, but is beginning to brighten with moral verdure, and is lifting up its voice to testify to its benign and quickening influence. Nevertheless we acknowledge, that it is the *capacity* of this



institution, its results as they are to be exhibited in the ages of the millennium, and in the ages of eternity, from which our own minds gather the strongest impression of its importance. And it is in this view, especially, that we feel ourselves called upon to render hearty thanksgivings to God, that he is so richly crowning it, at this moment, with the tokens of his favour, and to commend it to his especial blessing in time to come. In the increasing energy and grandeur of its operations, may patriotism, philanthropy, and piety, each find a substantial triumph, and reap a glorious reward!

**SUGGESTIONS RESPECTING THE PLAN OF OPERATIONS IN THE VALLEY.**

(From a Gentleman in the West.)

*Dear Sir.*—Since I have been engaged in the Sunday-school cause, many things have been suggested to my mind, and among others, some things respecting the valley of the Mississippi, and the noble resolution which is to operate for the redemption of our country; which is to concentrate the attention and the interest of American Christians, and which is to be a signal for rallying the forces of Zion on the same field where the enemy is gathering. For, if he will fight there, we must meet him there.

The Lord is with us whenever and wherever we are with him. No institution more evidently and largely shares in the divine presence and favour than the Sunday-school, and it is because his favour is seen to be towards it, that the church so diligently nourishes and cherishes it. In the Sunday-school cause we are evidently with the Lord, and the Lord is with us—We shall conquer.

The great difficulty in the accomplishment of the work contemplated in the resolution, will be to obtain good superintendents and teachers in every place where there is a good field and every thing else necessary, in order to start with fair prospects of success; but they are not on the spot. The question has been agitated with a lively interest in my own mind, *How are superintendents and teachers there to be obtained?* And here I would take the liberty of presenting to the Board, through you, some of my own

thoughts, which perhaps may be called a plan.

Whether any plan has been devised by the Board or not, I cannot say; I have heard of none. My statement will be very brief.

You have agents *in the valley and in the eastern states*. Let those in the valley be directed to consult with leading and influential men there respecting the number and competency of teachers in their elementary and other schools. Let them ascertain what encouragement may be given to teachers of *common schools*.

Let the leading men of a county learn how many teachers may be employed; where the schools may be located; how many scholars may be obtained, and how much the tuition would be per scholar.

There are no doubt many there who have much anxiety on the subject of education, and would do what they could to open the way for the *emigration of competent teachers*. Let all the information which is necessary on this subject be gathered and communicated to the Board, and made use of by them as they see fit, *with a view of calling out to this work pious young men from the east*. Let them go as a sort of missionaries—carrying credentials from the Board—pledging themselves to the Board, that they will do all they can for the promotion of the Sunday-school cause, by acting as superintendents or teachers—and in general, to advance the interests of religion in that valley—to engage in teaching youth as a business, and to be faithful in the communication of religious instruction in all proper and prudent ways. Some mechanics, perhaps, may be pledged in the same way.

Thus, when the way shall be prepared for the communication of intelligence that may be relied upon; then let it be sounded out through all the east by the Board; and, if necessary, let some man of eminence pass through and preach with a view to awaken our pious young men to the cause of Christ and our country. God has given us many pious young men in the course of a few years past, as an ornament to this eastern section of the American church. We, however;

might say, we have none to spare. But let the heaven be diffused abroad and pervade the whole mass.

Thus ten thousand ligaments shall bind the east and the west together; and the Sun of Science and of Righteousness shall shine upon and cheer that great valley for whose welfare so many hearts have been opened to give and so many hands have been put to the work which is designed to bless.

I do not know but I attach to this plan too much importance; still I cannot see it. Hundreds of pious young men will awake to the call that shall be made when facts can be stated, and information given. Please let me hear from you on this subject.

Your friend and fellow-labourer in this cause of God. P.

#### GENERAL EDUCATION IN RUSSIA AND FRANCE.

##### *Royal Ukase for the Establishment of Schools throughout the Empire.*

Mr. James Heard of St. Petersburg, in writing to the British and Foreign School Society, communicates the following intelligence:—

The school under my direction has continued to meet with uniform patronage and support from the Russian government, ever since its first establishment; but could not be considered as being eminently useful, while it served merely for the instruction of a limited number of children. I was encouraged, however, to continue, by the hope that the Government would ultimately be convinced of the great advantages of the British system, and order its universal adoption; in which case the importance of a school already established on the plan, where masters might be prepared, would be evident. The event has fully justified my expectations. His Imperial Majesty, whose time and unremitted exertions, since he ascended the throne, have been entirely devoted to the means of meliorating the condition of his subjects, directed his attention in a peculiar manner to public instruction, as an object of vital importance to the happiness and prosperity of his empire; and, on the 8th December

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last, an Ukase was issued, containing regulations for the re-organization of all the schools in the empire—the introduction of the Lancasterian plan into all the elementary schools where the number of scholars will allow of it—and the establishment of schools in all towns and villages where the inhabitants are sufficiently numerous to support them. Since that time, eleven schoolmasters from as many different governments have studied the plan at my school; and have returned to their respective governments, to establish in the principal town of each a central school, from which the system may be spread to the district towns and villages.

It appears from late accounts that there are in Paris 577 priests; 80 charity schools, with 12,000 pupils of both sexes; 403 elementary schools, of which 112 are gratuitous, with 25,582 pupils; 7 colleges; 118 boarding schools for boys, at which there are 7669 pupils; 329 boarding schools for girls, with 10,340 scholars; and for the higher branches of education, 20 public establishments, most of which are supported by government, with 317 professors, and 17,823 students. Thus making the number of persons receiving education in Paris, 73,314, or about one tenth of the population.

#### HOW DO THE OPPOSERS OF SUNDAY-SCHOOLS DISPOSE OF CASES LIKE THE FOLLOWING?

*Extract of a letter from a distinguished layman in Indiana, dated August 12, 1830.*

I rejoice in the resolution of the American Union to extend the blessings of this institution throughout the valley of the Mississippi. I know the vast importance of this work, if it can be accomplished; and I am aware of the principal obstacles that lie in the way of its accomplishment; and would joyfully lend my feeble aid in carrying the resolution into effect. And although I cannot act as the agent of the Society, I shall neither be an indifferent, nor an idle spectator of their proceedings. In the circle immediately around me I shall do my utmost to

give efficacy to the institution; and as an officer of the Indiana State Union, I shall exert all my influence to prepare the way for filling this State with schools. The salutary effect of these schools, where they have been regularly kept up, has been very great, not only on the minds and morals of the children, but upon almost every family in the community. The history of our school alone, speaks volumes in favour of the institution. This school embraces all the young people within the village and neighbourhood, with a very few exceptions. It has taken children from the streets of the most hopeless condition, and has given them a fair prospect of respectability. It has enlarged our religious assemblies, almost banished intemperance from the village, and inculcated a taste for reading and instruction in every class of the community. A number of incidents have transpired among us fairly and fully to test the efficacy of the whole system. I will mention some of them.

A little girl in a casual conversation in the street, in answer to my inquiries, told me, that she loved the Lord Jesus. Why do you think you love him? Because I love to read about him in his word. I knew nothing about him, nor his word, until I went to the Sunday-school. Then every thing used to vex and fret me, now nothing disturbs me. I am pleased with every thing. But we have an entire family, the parents and six children, from four to thirteen years of age, whose reformation alone would more than compensate all the labour bestowed on the school. The father, a good workman, was given up to intemperance; the mother paid little attention to her children, but was hopelessly irreligious; the children were said to be among the worst in the streets. We engaged the older children in the school; two of them soon became exemplary for improvement and good conduct, two others were improving. Their attention to the word of God at home, awakened the thoughtless mother. She attended religious worship, and now professes religion. As soon as she became thoughtful, she attended the school as a visitor: after some time, pursuant to the advice of the super-

intendent, she collected a class of very small girls, and commenced teaching them in the school. The influence of the children on the dissipated father was more conspicuous. He was in the habit of sending the boys for whiskey, but this soon became a heart-breaking business to them, and grew worse. They wept bitterly whenever sent on this degrading errand, and so repeatedly besought their father, with tears, to leave off drinking whiskey, and go to the Sunday-school and to meeting, that they at last prevailed. He now teaches a class of little boys in the school, is a member of the church, and a steady, industrious, sober and respectable man. Not long since the parents of these children staid out longer than usual; the children grew sleepy, but could not go to bed without family worship; so the oldest boy read a chapter and prayed, and they went to bed. With such facts as these before us, and many more of a similar nature in this and other schools around us, can it be a subject of wonder that our eyes should be fixed upon this institution with the most anxious solicitude? Add to this, that the example of this school has given rise to a number of others, which are measurably producing similar effects; and then suppose that each of the 10,000 schools in the United States should effect as much in every four years, and how wonderful would be the result. Indeed, I look upon this institution, as the hope of the church, of our country, and of the world. I cheerfully aid in the cause of missionary, bible and tract societies, and other benevolent institutions; but I look upon Sunday-schools as that which gives efficacy to the whole. They lay the foundation deep and wide, on which the bright fabric of a renovated world may be erected. Sunday-schools for all the children in the valley of the Mississippi, which are soon to be counted by millions, must produce a vast improvement in intelligence, morality and religion. Innumerable obstacles, (some peculiar to the west,) are to be surmounted before all these schools can be in effective operation; but I trust it is the Lord's work, and his arm is almighty. It will be done.

For the American Sunday-School Magazine.

A BRIEF MEMOIR

*Of Elmyra Jane Lawrence, who died at Green Castle, Pa., April 16, 1829, in the eleventh year of her age.*

We pretend not to say, when God began a work of grace in the heart of this dear child. But her attention was known to be arrested by the truths of his word between three and four years before her death.

From that time she manifested a growing seriousness and attention to the concerns of her soul, of which her questions relating to sin, death, a future world, and the means of preparing for it, afforded ample evidence.

As a member of the Sabbath-school, her diligence and proficiency were more than ordinary. As evidence of this, it may be stated,\* that she had committed to memory the whole of Matthew and John's gospels, part of Mark and Luke, more than twenty of the psalms of David, including the 119th, several of the Apostolical Epistles, together with a number of detached chapters and texts, both of the Old Testament and the New. Besides these, she had stored her mind with catechism, hymns and spiritual songs to a considerable amount. These stores of evangelical truth do not appear to have lain unoccupied in the memory, but to have been employed with practical and saving effect upon her heart and life.

The precious fruits of parental faithfulness and Sabbath-school instruction, were plainly visible before disease had invaded her tender frame. Her's was not the doubtful repentance of a death-bed. It was, however, in the progress of her disease, which was of a protracted kind, that her religious feelings and affections were more fully developed. Her anxieties, her tears and her prayers, were then known to one who watched over her with the deepest interest—with a mother's solicitude. In a pastoral visit paid to the family between two and three months before her decease, it was plain that her mind was under the

influence of strong religious excitement. But it did not appear, that she had, at that time, any evidence satisfactory to herself, of a saving interest in her Redeemer, though she manifested feelings of intense desire. Hence the caution with which she judged of her state and condition. After proposing a number of questions, to which she promptly replied, she was asked, "Do you love Jesus?" she hesitated; her reply was waited for, but she remained silent. It was then asked, "Do you *desire* to love Jesus?" O yes, was her reply. Indeed, the path of this interesting child appears in a remarkable manner to have resembled the light "which shines more and more unto the perfect day." At a subsequent visit, it was evident that the subject of religion engrossed her whole attention. But it was not until about three days before her death, that her doubts gave way before the inward witnessing of the Holy Spirit. Then it was that she expressed her willingness to leave the world, and her nearest and dearest earthly friends, that she might go to Jesus; she said, though she had long sought her Saviour, she did not till then *know*, that her heart was changed; but that then, she *knew* it. From that time, she evinced an ardent desire to leave this world of sin, combined with a patient waiting for her Lord.

On the night of her final separation from sin and sorrow, however, it was, that her God and Saviour most eminently perfected in her his praise. Her death was not only joyful, but triumphant. She manifested the most entire superiority to the fears of the King of Terrors. "O" said she, "what a glorious thing it is to die! O what a glorious night will this be in heaven!" It was observed to her, that she would spend many such nights. "Yes," said she, "*but this will be the first.*" Many such expressions clearly indicating the ineffable happiness that awaited her, dropped from her dying lips. But what gave a peculiar charm to this death-bed scene, was the deep interest which little Elmyra took in the happiness of those around her. Love, ardent and intense, was the commanding affection which swayed every faculty of her soul; and it was

[\* This is often very weak evidence of diligence or proficiency. Ed.]

not a partial love, limited to friends, but general and indiscriminate—the *love of souls*. She assured those who stood around her, that if they knew their hearts to be changed, as she knew her own to be, they would not be afraid to die. And here she drew freely from those treasures of heavenly wisdom, which, during her brief term, she had been storing up. Jesus, she told them, came to call, not the righteous, but sinners to repentance. To encourage them to come to him, she said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." She thanked God that she had been enabled to speak to them, and told them how inexcusable they must be, if they did not profit by her dying advice. She bid her friends a calm farewell, and charged them not to weep for her, for in a little time, she hoped to meet and welcome them to the joys of heaven.

The work which God had given her to do, being accomplished, she longed for her departure. Having asked whether her pulse had ceased, she was told that it had; then, said she, "O I will be soon be gone; I feel my limbs growing stiff; my mouth is drawing up—farewell." The morning of the resurrection will shed further light upon the history of little Elmyra. In the mean time, it is pleasant to believe she is with them who *walk in white*, and it may be profitable to reflect upon her example, her counsel, and the triumph of her faith.

#### REVIEW.

*Oration on the advantages to be derived from the introduction of the Bible, and of Sacred Literature, as essential parts of all education, in a literary point of view merely, from the primary school, to the university: delivered before the Connecticut Alpha of the Phi Beta Kappa Society, on Tuesday, September 7, 1830, by Thomas Smith Grimke, of Charleston, S. C. New Haven: 1830. pp. 76.*

We trust our readers have not forgotten the notice we took in our

number for September 1829, of a very able address by *Mr. Grimke*, occasioned by the opening of a building at Charleston, S. C. for religious uses.—In that address a very successful effort was made to show that the Bible is and must be the only true basis of education. The same gentleman was called to a like service at the opening of the Richland School at Columbia, S. C. in November 1829, which occasion he improved to show that the Bible ought to be adopted as a *text book of instruction*, from the primary school to the University, with a view to *duty and usefulness*, and in the oration before us, his object is to prove that the Bible is the best text book of literature—"the purest and richest fountain of sound, valuable knowledge—of taste, style, and elegant literature."

After illustrating the character of polite literature, our author expresses his surprise at the fact, that it should almost universally have dishonoured God and have degraded or corrupted man.

"How can this phenomenon be accounted for? The causes must be sought in the melancholy truth, *that the great body of literary men have never written either under a sense of duty to God, or in the Spirit of usefulness to man*. Necessity or the love of fame, emulation or envy, love or hatred has been the ruling motive with countless numbers. And why have these inducements possessed such transcendent authority over the minds and hearts of this host of Authors? The chief reason must be traced to the absolute exclusion of the Bible, as the only standard of duty, the only fountain of usefulness, from all our schemes of education. But the banishment of Sacred Literature from them may well be assigned as an auxiliary cause, that has exerted a powerful, extensive and enduring influence. When the Gauls were ravaging with

fire and sword the city of Rome, Albinus bore away in his chariot the Vestal Virgin, and left his family to perish; but the Christian scholar, with no such dreadful alternative before him, is content to leave the Vestal Virgin of sacred Literature to perish; while he welcomes to his home, as the friends and instructors of his children, the Priests of Mars, and Bacchus, and Venus, the poetry and mythology of Pagan Antiquity. Language can hardly express too strongly and vividly, our astonishment, indignation and sorrow, that such should be the fact."

After attempting to explain this phenomenon, the author exhibits it in another form.

"To us, (he says,) it has always appeared an astonishing fact, that the Christian Fathers should have subjected themselves, and the whole Christian Church, to the influence of pagan literature, as extensively as they did. The meat, in the Bithynian shambles, often remained unsold, as Pliny tells us, because the Christians would not purchase what had been offered to idols. And yet the Bishops and Pastors of their Church, sought in the Eastern and Western Philosophy, and in the history, eloquence and poetry of Greece and Rome, those thoughts and that standard, which were alien to the spirit and object of the Scriptures. When we read, that Alexander placed the Iliad, with his sword, under his pillow, and that the Emperor Ælius Verus did the like with Ovid's Art of Love, we perceive an exact conformity with the warlike character of the one, and the licentious habits of the other. But when we find that Chrysostom slept with Aristophanes under his head, we are filled with surprise, indignation and sorrow. Had the Scriptures been made inflexibly the basis of education and literature, the Christian Church would not have been so disgracefully corrupted and deformed by heathen influences; nor should we have recognized in its character such striking proofs of the empire of the oriental and western pagan literature. That the New Testament was in Greek, and that Greek and Latin were the living languages of the Roman dominions,

will certainly account, in a great measure, for this phenomenon. But when we consider that Christianity was actually engaged for centuries, in a war of extermination, with Heathenism, in all its forms, as well as in its spirit, this familiarity and good understanding between the literature of each, must appear extraordinary. It is with us a subject of astonishment and regret, that the talented and the learned, in the early Christian Church, did not employ themselves perseveringly from age to age, in founding and perfecting a complete scheme of Christian education; so as to supersede gradually, if not at once, the use of the Greek and Roman Classics. Had they loved the practical, moral improvement of the Church more, and polemical divinity less, we believe that much of the calamity and dishonour, which befel that church, and her literature and education, would have been avoided. Then, if the age of the Reformation must have come, Religion would only have needed the dexterous hand, which sets the broken bone, not the intrepid skill of the surgeon, who cuts out the cancer or amputates the shattered limb.

In looking around for means to introduce Sacred Literature as a branch of literary education, the author thinks that

"An appeal would be made in vain to the Academy, the College, the University. Their spirit has rarely been that of the Reformer, who loves to regenerate. It is rather that of the Antiquary, who seeks to abide by the ancient landmarks. Languages and Mathematics are their *summum bonum* of education, in the systems of our times, as they were a thousand years since. But individual sentiment, social intercourse, religious influence can do much. To the private Christian, to the minister of the Gospel, to religious and literary journals, and to theological institutions, is allotted the noble and interesting duty of preparing the way for the triumph of Sacred Literature, for the ascendancy of the Scriptures, in all our schemes of education. Are any willing to deny, that such ought to be the state of things, whether we look to duty and useful-

ness, or to Literature? That the time must come, when the fact will exist, cannot be doubted. That it will be accomplished, not by miracles but by the instrument of human agency, is unquestionable. Who then is privileged to say, that he has neither lot nor part in this momentous concern? No pious or educated man, no minister of the Gospel, or trustee of a school, no parent, guardian or instructor is exempt from the obligation of doing something, in this matter. All of them are, in some sense or other, vested with more or less influence over education: and let them remember, that there is more, even of truth than of beauty, in the sentiment of the Arabians, 'the governors of the young preside over the stars of their youth.'

Among the unfavourable influences arising from the neglect of Sacred Literature, the author mentions its effects on the clergy.

"Instead of being a department of all liberal education, it is never touched, till the course of divinity is commenced. Hence, instead of being regarded habitually, as a part of the religious instruction of the young, and a chief constituent in the whole progress of their improvement, from the primary school to the University, it comes to be considered as exclusively theological. It is not surprising then that it should languish, as it does, in the keeping of the clergy; when it is only an inhabitant of theological halls, and only the companion of theological students. It is impossible for the clergyman to feel its full dignity and beauty, or to realize that it is the common privilege and common property of all the educated, whilst it is confined to the chair of the Divinity Professor. And when he knows the fact, that of the hundreds, who listen to his preaching, frequently not a single one knows any thing of Sacred Literature, or has the least relish for its beauties, he must feel that silence on such a subject, though unnatural, is imposed by necessity."

"Another unfortunate circumstance, arising from the general neglect of Sacred Literature, is in our judgment,

the ascendancy of the Heathen Classics, in all our schemes of education. It is not stating it too strongly to say, that *Christians—yes, professors of the religion of the cross—yes, the very ministers of that cross, have resolved, may we not say inexorably resolved,* that in schools and colleges, the *PAGANS* of Greece and Rome shall form *the minds, the hearts and characters of CHRISTIAN youth.* And yet of all the multitude, who thus combined to maintain a state of things so singular and unpropitious, there is not one who will admit a comparison between the Bible and the Classics, whether we look to duty and usefulness, or to Literature. Ask them—do you believe, that the apostles would have founded or sanctioned such a scheme? Ask them—can the spirits of just men made perfect, behold it from their seats of bliss with approving eyes? Ask them—can the angels in the realms of light and glory, look down with applause on this idolatrous exaltation of the Classics, on this rejection, this degradation of the Scriptures? Their answer, we venture to say, will be negative. George Fabricius would not use a word in his poems, which savored in the least of paganism: and he exceedingly condemned those Christians, who resorted for their materials to the divinities of Parnassus, and the fables of the ancient Mythology.—Would that hundreds, who have spent half a century of their length of life in illustrating and recommending the Classics, had felt like Fabricius, and had spent but a tithe of that time, in illustrating and recommending Sacred Literature!"

Among the benefits of a change, especially considered by the author, are the following—

"We should welcome Sacred Literature to the School and College, as a chief instrument, eventually, in the firm establishment of the Bible, as a standard of duty and usefulness, in these institutions. Those, therefore, who approve the latter object, and yet feel some scruples, in a sectarian point of view, or know not how to begin the reformation, will do well to consider, whether the introduction of

Sacred Literature would not be the safe and advisable mode. Those, who object on sectarian grounds, to the use of the Bible in general schools, on account of contested points of doctrine, cannot surely object to the same book, as a literary standard of thought and composition. The dividing lines between different denominations of Christians can scarcely be said to exist, as to the Old Testament; and there the chief body of Sacred Literature is found. Here then, is a species of middle or neutral ground, where the experiment may be safely tried, of adopting the Bible into schemes of general education, confining it to the purposes now contemplated."

"It is another advantage, that the Bible will be far more generally respected and admired, as well by the pious, as by those, who in a religious point of view, are indifferent to the Scriptures."

"A better knowledge of the history, antiquities, and evidences of Religion, would be another result of the cultivation of Sacred Literature; for they are inseparable. It is singular how completely these are neglected in most plans of education, and yet who is insensible to their value? How strange does it appear, that the history and antiquities of Greece and Rome should be regarded as indispensable to the liberal education of a Christian, and yet that the same departments, as to the Jewish Nation and Christian Church, should be excluded!

"We believe, it would be a natural and happy consequence of the change proposed, that the Scriptures would thus become the topic of interesting conversation. Instead of being excluded, as they now are, to so great an extent, partly because it seems, on account of that very ignorance, to savour of theological pedantry, they would be a fund of literary conversation. Nor of literary only; for the departments of sacred history and geography, antiquities, manners and customs, would increase and diversify the common stock of valuable and interesting materials for conversation.

"We look upon the encouragement of the study of Natural History, as among the important effects of the contemplated plan. Not less than two

hundred and fifty botanical terms are used in the Scriptures; and these are principally found in the sacred poets. The history of beasts and birds, of fish, reptiles and insects, of trees and plants, and of the whole physical world, is far more important to the great body of those, who receive an education, than the smattering of Greek, Latin and Mathematics, which is all that nine out of every ten now acquire at our Schools and Colleges, and which as a matter of course, they abandon for ever, as soon as they leave the Academy or University. If then Sacred Literature will promote such a desirable study as Natural History, so full of interesting materials for thought and conversation, we are sure that its introduction will answer an important end.

Whatever benefits would result from the introduction of Bible literature into every department of education, it is the direct tendency of Sunday-Schools to confer them. The object of the *American Sunday-School Union*, (as we have often proclaimed,) is to educate every child gratuitously, in the knowledge and understanding of the Holy Scriptures. In the preparation of lessons, books, and forms of instruction, reference is had *always and only to one grand object, viz. to make the Bible the rule of conduct—the standard of duty and usefulness—from the cradle to the grave*. Our Bible Dictionary, Sacred Geography, Biblical Antiquities, Alexander's Evidences, and a multitude of other books, are prepared expressly for the promotion of strict Bible education; and it is the design of all our library books to exhibit the results of Bible education in the lives and conversation of holy men, women and children. Let Sunday-Schools be liberally supported and TAUGHT AS THEY SHOULD BE, and they will send into primary schools and thence through the higher depart-



ments of education for both sexes—and even into colleges and universities, a spirit of biblical inquiry and research, which will *create a department for itself*, and find, or make a way for its influence to pervade every purpose and pursuit.

“A prominent advantage of the ascendancy of Sacred Literature will be, that all Literature may be expected to become *more intellectual*. As the Bible is the noblest and richest fountain of original, elevated, and comprehensive thought, the general cultivation of sacred letters must impart its own character to all the departments of Literature. The Literature of Germany and England is more intellectual, than that of France, Italy or Spain. Can we doubt, independently of the influence of other subordinate causes, that the Bible is the paramount reason of the difference? In the Scriptures only, do we find any just views of the character and attributes of God, of the scheme of creation and providence, of the being, and nature, and offices of spiritual existences, of heaven and hell, of the trials and sufferings of man in this world, of the immortality of the soul, of its glory and happiness, or of its dishonour and misery in a future world. And is it possible, that these ideas, so grand and solemn, so interesting and affecting, are destined never to have a deep, all-pervading, quickening influence over modern Literature? It is obvious, that in the Grecian authors, sublime and lovely conceptions, the relics of an elder, of the patriarchal age, are seen to struggle for life, against the oppressive power of their vicious and absurd mythology. And what are those finer and better thoughts, but the faint glimmerings of tradition, seen by them darkly at a distance, but vouchsafed in the Law and the Prophets, to the children of Israel? Those few imperfect thoughts have done more for Grecian letters, than the whole body of her fabulous religion. This has indeed given beauty and variety to her Literature, but to those only is it indebted for the awful and the majestic. The mythology of Greece never has been and never can be the parent of

vigorous, original, versatile thought. The Bible pre-eminently exacts and encourages the exercise of power and freedom, of comprehensiveness and depth of thought. What the profound, ardent study of the Scriptures as an inexhaustible fund of Literature is able to do, may be seen in the unrivalled sublimity and beauty of *Paradise Lost*, the great poem not merely of English, but of all ancient and modern Literature. Give then to the Bible its natural, rightful influence over the whole circle of polite learning, and we despair not of beholding in our country, a Literature more rich, original and dignified, than the world has ever seen.

“The scholars of our land complain of the character of our institutions, as over-crowded with the simplicity and homeliness of common sense, and of our state of society, as chiefly remarkable for its unpoetical, business-like aspect. In our judgment, they undervalue exceedingly the literary capacities and fertility of our country. A nobler and more affecting origin, a more interesting and wonderful progress a destiny, more sublime, glorious and solemn, we have never beheld. Who that has a memory to look back over all the past; who, that has a mind to comprehend all the present; who, that has an imagination to embody the dim visions of the future, will despair? Who, that has a heart, to love his family, his state, the nation, the living and the unborn world; and a soul, that ascends in thought to the throne of God, to the mansions of Angels, and the habitations of the just made perfect, will despair of the Literature of our Country? We behold not, indeed, scattered over our land, the beautiful and august antiquities of Greece and Rome. We behold not the Cathedral and the Abbey, the tower and the castle, relics of Gothic grandeur and feudal power. Not a solitary spot in our land is hallowed by the fantastic and elegant mythology of classic Fable. The wild and the terrible, the mysterious and the marvellous of the Enchanter, the Fairy and the Goblin, have no place in our traditions. Popular superstitions, in all their endless variety of the curious and the horrible, are unknown to us.

Ours has never been the land of Romance; for the purple light of the age of Chivalry has never beamed on our people, in its richness and beauty. But we despair not. We have a strong faith in the destinies of American Literature. We have a faith, strong as a Christian's hope, strong as a Patriot's love. We will not despair. We feel assured, that in the noon-tide of our greatness, we shall look down upon all the nations that have gone before us. We envy not the riches of their inheritance. The patrimony of the Old World is the heritage of the New; so far as we may choose to avail ourselves of its wealth. But our trust is built on better promises and brighter hopes. *The living spirit of American Literature must be intellectual.* He who does not see, that the intellectual will be the essential character of American Literature, must be blind to the visions that crowd on the fancy, and deaf to the thousand voices of gratulation and encouragement, that call from the past, the present and the future, through all our land. His are not the deep and delicate feelings of the heart, which sympathize with all that is majestic, lovely and graceful, whether in man, or in the visible world. His cannot be the enthusiasm of soul, which invests the grand and the beautiful in nature and in art, with a nobler grandeur, a more attractive beauty. His never will be those sublime thoughts, which live on the great, the wonderful and the fair, in the recollections of the past; which inhabit the whole living world, ever meditating on its history, progress and destinies; and wander through eternity, to contemplate the purity and felicity, the glory and wonders of an immortal state. We at least scruple not to gaze with a Christian's hope and a patriot's love. And we have received the reward of that hope and of that love, in the rejoicings that sympathize with all that is American, and in the gratitude which ascending to God, as the moral Governor of the World, beholds in our country the fairest province of his magnificent empire upon earth.

*The foundations of our hope and our love are laid in the POWER OF THOUGHT, THE INTELLECTUAL SPIRIT.* But the  
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Scriptures only can create, diffuse, and perpetuate that spirit. They only can redeem us from the vassalage, without the glory of European Letters. They only can breathe into all our literature the breath of life, intellectual power. Scatter then the Scriptures with a prodigal benevolence, over all our land. Imbue with their spirit, the child, the youth, the young man, through the whole course of education. Let them be the study of manhood and of old age. Then, but then only, shall we have reason neither to envy nor to fear the scholarship of Europe. Let the literature of the Eastern Hemisphere worship in the Parthenon of Athens or the Coliseum of Rome, in the Abbey or the Cathedral of a Gothic ancestry. Let it revel in the beauties of Grecian fable, in the wonders of enchanted castles and fairy bowers, amid the splendour of courts and the magnificence of palaces, amid the glory and gallantry of the age of Romance. American Literature rejoices that her's is a more holy, a nobler, a lovelier land of promise. The shrine of her worship is the Falls of Niagara; the black gates of the mountains are the portals of her fane; the Father of Western Waters is the majestic stream of her inspiration; the valley of the Mississippi with its giant colonnade, the Rocky and the Alleghany, the temple of her glory. The Genius of American Literature walks abroad, through the land of his birth; and beholds an endless diversity of the grand and the beautiful. He looks to the world of Memory, and feels that the wealth of ancient and modern literature is his. He looks to the realms of imagination, and rejoices in its visions of glory; for he knows that they are his. He looks to the empire of mind, and shrinks not at the mysterious depth of its abyss, or the awful grandeur of its elevation; for his are the power and freedom of thought. In the intellectual spirit, he lives, and moves, and has his being.

#### PROPOSED SYSTEM OF EDUCATION.

Among the notes to the Phi Beta address of Hon. Mr. Grimke, noticed in a preceding page, we find one in

which he proposes a general system of education.

Though this plan embraces much with which Sunday-school teachers, as such, have nothing to do, the exposition of it contains many valuable hints for their guidance, and shows, in a forcible manner, the nature and extent of those errors which prevail as much in moral and social education, as in mental or physical.

"I would arrange Seminaries in four ranks—Schools, Academies, Colleges, Universities. The distinctive feature of the first should be a plain, substantial, useful, English education, comprising spelling, reading, writing, common arithmetic, book-keeping, geography, history and biography, sacred and profane, especially American history and biography, natural history, chiefly with a view to facts, composition, speaking, thinking and reasoning of a plain and business-like character. The school would occupy the boy from six to twelve years of age. The distinctive features of the second rank would be one or more modern languages, French, German, or Spanish, as circumstances might direct, taught as spoken and written tongues, for the purposes of business; the principal and most interesting sciences taught chiefly with a view to facts, chronology, English grammar, the history of the arts and sciences, chiefly as facts, and the practical elements of rhetoric, of moral and political philosophy. The academy would employ the youth from twelve to sixteen. The distinctive features of the third rank would be mathematics, except such branches as conics, spherics, fluxions, &c. natural philosophy, natural history, moral and political philosophy, rhetoric, grammar, history and chronology, all taught as sciences: Greek, Latin, and Hebrew, the law of nations, the history of literature and society, constitutional law, mental philosophy, and antiquities. The college would occupy the young man four years, from sixteen to twenty. The last rank would embrace all the preceding studies. Its distinctive features

would probably be found in the following particulars. 1. All the studies ought to be voluntary. 2. The students should be instructed altogether by Professors. 3. The great object would be two-fold—to prepare the professional man for life, or to finish the accomplished scholar, in any or all the departments already pursued in the college. The University education would employ the man from twenty to twenty-four.

"Each rank would pre-suppose an acquaintance with the studies of the previous: and whatever from its nature and usefulness, and its susceptibility of higher cultivation, required it, such as thinking, reasoning, composition, speaking, (not mere declamation,) would be pursued through each of the four ranks of Seminaries.

"I would distinguish the four ranks thus, with a view to the character of instruction, and its object. The school would give a common education for the working classes.—The Academy would furnish a respectable education to the man of business. The College would afford a liberal education to the gentleman. The University would yield a professional education, for the Clergyman, the Physician, or the Lawyer, or an accomplished education for the Scholar. I would arrange the third class on the principle of leaving the selection of studies, and the extent to which he should pursue them, to the Student, or rather to his parents or guardian: and if he should not designate, then to the faculty, or such one or more as they might name, to ascertain by careful examination, the state of improvement, kind and degree of talent, and objects of the student.

Education is four-fold—Moral, which teaches duty, in order to make us good: Mental, which instructs us in valuable knowledge and its right use: Social, which regulates the affections and manners: Physical, which consults health. When we look at this scheme, so natural, simple, and obvious, how are we shocked at the deformities and imperfections in the plans of education, that prevail throughout our land. The first and the third, the most important of any of the four, and indispensable to every human being, form no part of our systems. The second is crowded

with studies, useless to most who pursue them, and is destitute of many branches, which are valuable to all—*thus forever sacrificing the great majority to a small minority.* The last, till latterly, was scarcely thought of: and even now is but little attended to.

“There are three most important objects in education, which are not only disregarded, through all our existing schemes; but these actually operate so as to defeat those. The first is, to teach the habit of thinking and reasoning—as *inseparable* from all knowledge acquired. The second, to fill the mind with an *abundant* supply of *valuable and interesting knowledge*,—the materials for reflection, writing, and conversation, *through life.* The third, to create a *love for knowledge, and a taste for reading.* If I err in my judgment, that our schemes of education, as actually administered, disregard, and even thwart these objects, I can only say that my personal experience and observation, and the testimony of very many intelligent men, have constrained me to adopt this opinion. Let any one look at the great majority of those, who come out of our schools, academies, and colleges, and observe how little idea they have of thinking and reasoning; how little of valuable, interesting knowledge they possess; and how little love of knowledge, and taste for reading has resulted from their whole education.

“A complete scheme of general education, embraces the seven things that have been thus noticed, viz. four, as the constituent parts of education, duty, mental improvement, the culture of the affections, with the formation of the manners, and health; and the three last, as most important results of education; viz. *habitual* reflection, a *stock* of valuable and interesting knowledge, the *love* of knowledge, with a *taste* for reading. Duty is the only true basis of all education—Virtue, Usefulness, and Happiness, its great ends.—Yet the former is utterly rejected from all our schemes: and the two latter are sacrificed to ancient prejudices, old habits of study, and antiquated schemes of instruction, without testing their real value, by the only safe guide—experience, founded on the observation of their *consequen-*

*ces*, as exhibited through *manhood* in *actual* life.

I need hardly say, that I regard the Bible and Sacred Literature, as inseparable and all-important parts of any scheme of education. Nor need I say that I regard *thinking* and *reasoning* as *perfectly inseparable* from all sound instruction, in *each* of the four ranks of seminaries. The great business of faithful, competent instructors, is to let *nothing* pass through the mind of the boy, the youth, the young man, the man, *without reflecting upon it*—without drawing out the pupil's mind, by questions or preparatory remarks, to think and reason on the facts he is treasuring up. The neglect of the young mind in this particular, through its whole progress, is indeed melancholy and astonishing.”

*Hymns for the Lancaster, (Mass.) Sunday-School, presented to the pupils of the Lancaster Sunday-School, by their affectionate teachers, 1830. pp. 8.*

This is so small an affair, that it would attract the notice of few persons who were not seeking to be conversant with children's books and children's interests. To us, nothing is unimportant that children hear, or say, or sing.

We have a remark or two to make respecting this unpretending quarter of a sheet of paper, and

*First*, we like the spirit which its title indicates. A truly *affectionate* Sunday-school teacher will almost invariably find, or make, a class of affectionate children; and this state of feeling, on both sides, is exceedingly propitious to the advancement of their mutual interests. This affectionate regard shows itself on the side of the teacher in a thousand forms.

(1.) It leads him day by day to the Giver of every good and perfect gift, that he may obtain those gifts, without which he labours in vain, and spends his

strength for nought. Among these gifts may be mentioned meekness and faith to receive and believe and trust all that the Lord has spoken,—a deep sense of the value of the souls which he professes to feed with the bread of life, and which have been redeemed, nor with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot; and a willingness to deny himself, spend his strength, and bear the shame and reproach of his Master, if he may thereby be made instrumental in bringing a single child to His arms.

(2.) An *affectionate* teacher will examine with great care the record which God has given concerning the moral character and destiny of those whom he has undertaken to instruct and guide, and when he finds that all have gone out of the way, that no man liveth and sinneth not; and that without holiness no man shall see the Lord, he will inquire, with deep solicitude, for himself and for his children,—How then shall man be just with God? How shall the wide breach which sin has made between us and God, be healed? What shall we do to be saved? Being satisfied on these points, and having himself submitted to the salvation of Christ, his chief anxiety will be to awaken in the mind of his pupils some *feeling* on this subject; and the more deep and ardent his affection for them, the more zealously and frequently, will he commend to their consideration, the amazing, boundless love of God, manifested in the sufferings and death of Christ. Nor will he be at rest respecting them, till he is persuaded that Christ is so formed in them the hope of glory, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate them from the love of God which is in Christ Jesus their Lord.

(3.) The affectionate teacher shows his temper in watching over the best interests of his child *at all times*. He is not satisfied with simply hearing him recite a few verses of a chapter or hymn once a week, nor even with a faithful effort to impress the pure, simple truth of God's word upon his mind and heart. He follows him home; he visits him from time to time at the place where his domestic habits and temptations and trials may be seen; and such is the *spirit of love and kindness* which characterizes these visits, and such the meekness and spirituality of the teacher's conduct and conversation, that the parents, playmates and neighbours of the child cannot but take knowledge of him, that he has been with Jesus, and learned of Him who went about doing good. In a single word, the *affectionate Sunday-school teacher makes Christ his pattern in all things*, and if, in his teaching, he has the spirit of Christ, he will have no greater joy than to see his children walking in the truth.

These thoughts have been suggested to us by the occurrence of this comprehensive word, *affectionate*. It means much more than we have intimated, but we have said enough to put the reader upon a course of reflection.

A *second* suggestion we have to make respects the character of these hymns. There are but twelve (some original and some selected,) but only one of them presents distinctly the subject which of all others should be presented constantly to the minds of

children. It is a subject which *they* can understand; for, however, it may puzzle the minds of wise and learned men, it is revealed to babes; we mean the birth, life, sufferings, death, resurrection and ascension of our Lord and Saviour Jesus Christ. The Sunday-school teacher must be very ingenious, indeed, who can make the New Testament a text-book and avoid the conviction that the shedding of Christ's blood for the remission of our sins, is the all-absorbing subject of every book and almost every chapter: and a collection of hymns, or a series of devotional exercises, or a course of instruction, in a Sunday-school, where the New Testament is the text-book, and in which this great mystery of godliness is not made of supreme importance, would seem to be as defective as a system of natural philosophy, without a single allusion to light, or heat, or motion.

It is on this ground that we object to most of the hymns in this little collection. There is not enough of Christ in them, nor is it sufficient to say, that, in so small a space no particular subject could be presented with much distinctness or prominence. The love of Christ in giving himself to die for sinners, connects itself with every religious duty and principle, and it is hardly possible to present to a child's mind a single precept or doctrine of the New Testament, as it stands recorded there, without presenting in connexion with it, some motive or sanction growing out of the death of Christ.

In Hymn VII. we have this verse.

More than all, we praise thee, Lord,  
For the blessings of thy word,  
*For the tidings Jesus brought,*  
*For the precepts Jesus taught.*

In Hymn VIII.

Praise the mercy that did send  
*Jesus for our guide and friend.*

Now let any man or any *child* read the ninth chapter and the first part of the tenth chapter of Hebrews, and say whether Paul and the poet could have been writing or thinking of the same *Jesus*.

The least objectionable hymn in this view, and the one which really has the most merit, considering its purpose, is the tenth. This is an original hymn, and should be preserved in our collection. We extract it entire, and hope our friends will excuse the liberty we have taken in using their book for a text to so long a sermon.

*For the Teachers of a Sabbath-school.*

With anxious hearts, but fervent hopes,  
Encouraged by thy word,  
To thee we lift our waiting eyes,  
And seek thy blessing, Lord.

Oh! may it like refreshing dew,  
Upon each heart descend;  
For if thy presence be not here,  
Why at thine altar bend?

Our blessed Saviour, when on earth,  
Restored the blind to sight;  
And may his spirit o'er our minds  
Diffuse a heavenly light.

And as the unconscious dead arose  
At his life-giving word;  
May every sleeping soul here wake,  
And live to thee, O! God.

With trembling hearts may teachers feel,  
That to their care are given  
Such "little ones" as Jesus loved  
And called the heirs of heaven.

Grant that the lambs within this fold  
May heavenly pasture find;  
And here may streams of mercy flow  
To cheer the humblest mind.

Be with us, Lord, when'er we meet;  
And through redeeming love  
Immortal souls, that worship here,  
Shall reign with thee above.

## SCRIPTURE PRINCIPLES OF EDUCATION.

*I will forewarn you whom ye shall fear.*—Luke xii. 5.

If we should attempt to draw a line of distinction between the children of God and the children of this world, in matters of conduct, we should find it extremely difficult: I believe it would be even impossible to mark the boundary, so as to make a definite distinction to ourselves, still less to make the difference apparent to others. The believer has so much of the alloy of earth about him, especially when the divine life is but newly implanted, the better principle will not always triumph over the defectibility of his conduct. The children of this world, on the other hand, do sometimes make such near approaches to the external characters of piety, we must look very closely to perceive that they are not genuine. While, therefore, in the larger features of conduct, we would not hesitate to say, these things cannot be done by a child of God, and these things will not be done by one who does not know God, there will still be minor points, and intermixing characters, in which it is impossible to draw a broad line of distinction. But whatever be the difficulty in respect of the actions, there is none in the principle of action. However the streams may approach and intermingle, to the improvement of the one and the debasing of the other, the sources from which they flow are eternally separate; and we draw a line at once definite and unerring, when we say, that in the children of God the main-spring of action is love and filial fear, which I take to be synonymous terms; while in the children of this world, the principle of action may be many things, some in themselves not unworthy, but it is never this.

Whoever has passed from the one state of mind to the other, "from death unto life," knows this to be the one great change that precedes every other. Much in their conduct they feel it necessary to alter; and as the divine life grows to maturity, much in their character and conversation will progressively alter of itself. But in most things, if the life has been one of moral propriety, they will con-

tinue to act as they did before; they will pursue their daily occupations, continue the same round of social and domestic duties, and exercise still their legitimate means of enjoyment. And yet in these, the change is not really less, though less apparent to others; they do what they did before; they act as they always have acted; but they act on a different principle entirely. They did the thing formerly because it was to their advantage; because they had pleasure in it; because the world approved it; because it was good and becoming in their own eyes. Now they do it because God has commanded it, because he has intended it, or because they have reason to believe he will approve it. And so also of the things they leave undone: whereas they formerly avoided them because they were injurious to themselves, or offensive to their fellow-creatures, they now avoid them because they are offensive to God.

Now, if it is true that the principle of conduct is a more definite and decided distinction between the people of God and the people of this world, than even the conduct that results from it, is it not apparent that parents and teachers should give the greatest attention to the principles and motives on which they induce a child to act? To enter into this more minutely; I do not intend to say that no motive should ever be held out to a child to induce it to do right, or avoid wrong, but the love and fear of God: this would be going too far: because there are many motives of action not unlawful nor necessary to be suppressed, though all inferior to this, and needing to be brought into subserviency to it. Nay, though I have said they may be good in themselves, they become positively evil if they take the place of the divine will, and become the main-springs of action; because they then become essentially earthly and selfish. I mean to say, that it is not enough we labour to habituate our children to right conduct; we ought also to labour to instil into them right principles of conduct. And I think this should be as plain a distinction between the education of the children of the godly and that

of the children of the ungodly, as it is in the character of the parents. It should be so plain, that all who come in may see the difference; and that the children may feel it at every period when they happen to be brought in contact with others of their age differently educated; and that they may be forced to remember it, as they will, should they hereafter become mixed and assimilated with the people of the world.

I believe what I say is equally applicable to the children of the rich and the poor. The former have indeed a wider range of motives and inducements, as having more to expect or to fear from the world and its opinions. But the poor may be not the less misled, if they are under the teaching of those who think self-interest, or a sense of moral propriety, more powerful motives of action than the love and fear of God; or who think it enough that the children be taught to conduct themselves properly, without investigating the principle from which their conduct proceeds. The extent of this evil, and the difficulty of removing it, in all large schools, is painfully evident. There, nothing can be attended to but the external conduct of the child, because that only can be known. The individual attention that can be given to each, is insufficient for the scrutiny of motives. And it is a certain fact, that no child will go more triumphantly and creditably through a school, than one who acts on a consistent principle of self-esteem. He leaves it with the approbation of his teachers and the highest testimonials of his conduct; and perhaps he does not suspect, for he has never been told it, that he has not once been influenced by a holy regard towards God, nor even so much as by one generous and disinterested feeling.

In more private and careful education, the state of the heart is not thus neglected. If an action is perceived to proceed from a bad motive, the motive is repressed; and in requiring good conduct, some inducement to it is usually supplied. But when the teacher is not under spiritual influence, the true principle of conduct is never presented to the child. Because the thing is right, because it is thought right,

because he must feel it right, are the highest principles called into action; but the notion of right is never referred to God. Far lower principles than these, however, are more usual. Vanity and ambition, this world's interest and applause, are the predominant reasons why every thing is done or left undone, often in direct opposition to the command of God, always without reference to it. Hope and fear, the two great stimulants of human action, have every object set before them but that which should be the only one. I say the only one, because, admitting that there are things in this life to be desired, they should be desired only in God and from God; they should be sought as his gifts, and through the medium of his approbation; and a child should never be taught to think it can obtain any thing desirable in spite of Him or without Him. How contrary to the impression actually given! The love and fear of God being never suggested as a principle of action in childhood, while a thousand other motives are kept in continual exercise, the man or woman goes forth into the world, fearing disgrace, fearing exposure, fearing the ruin of his fortune and the disapprobation of his fellow-creatures; fearing every thing, in short, but God.

I think I see in this, a reason why pious parents should be more careful than they sometimes are, to whom they commit the instruction of their children. They are very apt to say, "It does not signify whether the teacher or master is a religious man, provided he can give the necessary instruction, and is of discreet and moral character; we can supply the religious instruction ourselves." If it be merely to teach a child writing or spelling, or Latin, or French, this may be reasonable: but if it be any thing that implies superintendence of the conduct of the child, it is manifestly an erroneous calculation. The teacher cannot communicate that which he has not. He may enforce good conduct by example as well as precept. But as he acts on a wrong principle himself, he necessarily leads the child to do the same. The very good he produces stands on so wrong a basis,



it must fall to ruin of itself, or a divine hand must take down the fabric and build it up afresh.—*Lowell Thack. Mag.*

EXTRACTS FROM CORRESPONDENCE  
SINCE OUR LAST NUMBER.

OUR CAUSE AT THE EAST.

*New York, 20th Sept. 1830.*

Your agent reports that he has visited Sharon, Salisbury, South-Canaan, Norfolk, Goshen, Litchfield, Watertown and Plymouth, in Litchfield Co. Connecticut, and in each on the Sabbath-day presented the claims of the Valley of the Mississippi; and he would here record with gratitude to God, that he has found the weeks occupied in his agency, among the happiest of his life. In every congregation he has visited he has always been received with great kindness both by ministers and people, and the object of his agency cordially welcomed. The cause of the West lies very near the heart of our eastern friends.

GOOD SPIRIT IN TWO CHILDREN.

*Rock Spring, St. Clair County,  
Sept. 30th 1830.*

On the 18th I rode to Bluff-dale, 12 miles, on the Illinois River, to a school superintended by a Mr. Russell, a man of talent, who has been very successful in the management of this school. I found the school suspended for a few Sabbaths on account of prevailing sickness. A library is attached to this school. Two brothers have steadily attended the school this season, one about 12, and the other 10 years of age, who come *eight miles* on foot, and cross the Illinois river. They say when questioned, that "there is no other school for us to attend, but few settlements are made near our father's, and we must either grow up without learning, or get it here. And

we hope to get as much as boys in this country generally do." And this, I learned, they were in a fair way to do. Had every child in Illinois been as industrious and as engaged as these are, there still might have been some unable to read, but not so many as there in fact are.

THE REAL DEFECT.

*From a Missionary in Ohio.*

*Sept. 16th 1830.*

September 5. Preached in the morning to a large congregation, and assisted brother A. in the afternoon in the administration of the Lord's Supper. In the intermission I attended the Sunday-school, which consisted of about 50 children, in good order. The school is considerably less this year than last. There are in this school a good many more boys than girls—a fact not known of any other school in this region. Almost all the county lies waste as to Sunday-schools. In a large number of settlements there might be interesting Sunday-schools, could persons be found qualified to act as Teachers. I cannot say that there is not sufficient intelligence in the county to sustain Sunday-schools, but I can say, with deep sorrow, that there is not at present enough of the existing intelligence *sanctified*, to impart a living principle to the Sunday school system. Societies and schools might be formed, but it would be like planting cedars in the deserts of Arabia. They would not only not grow, but would perish. In the evening I preached in a neighbourhood, in the vicinity of the village, to a congregation composed principally of forge and furnace-men, and their families, who appeared to feel deeply, while I pleaded the cause of their children.

## ORDER OF PROCEEDING.

*L—, (Pa.) Sept. 2nd, 1830.*

A gentleman employed as an agent to distribute the bible, told me a few weeks ago, that he once thought the bible ought to go before Sunday-schools, but finding many families unable to read, he now thought Sunday-schools "must prepare the way" for the bible. So say I. Our country furnishes many instances of whole households, young and old, who cannot read a word. Now Sunday-schools in all parts of the country would ultimately remove this stain.

## MELANCHOLY PICTURE.

*E—, Ohio, Sept. 1st, 1830.*

P. is a small village, in which there is a small Presbyterian church, and no other organized religious body. They have no stated preaching of any sort, and no decent place to hold meetings in. This little village is furnished with two distilleries, and is without a Temperance Society. After stating these circumstances it is hardly necessary to say that they have no Sunday-school, or next to none. A school has indeed been in operation for several years, and for some time past has been running down. I attended it to-day and found 12 scholars, where there ought to have been 80 or 100. In searching for the cause of the decline of the Sunday-school, I found to my great discouragement, that but a solitary child belonging to the members of the church was sent to school. Others made this an excuse for not sending theirs. The only apology rendered by these church members for the course they choose to take, is, that it is too much trouble to fix their children and send them to Sunday-

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school. If professed followers and lovers of the Lord Jesus Christ can act so, what may not be expected of those who profess nothing?

## WANT OF TEACHERS, AND HOW IT SHALL BE SUPPLIED.

Preached twice in B. There is in this place a very interesting school, rendered so chiefly by the activity and intelligence of the superintendent. Visiting this school has made me feel more sensibly than ever, the want of suitable persons for superintendents and teachers. This seems to me the greatest obstacle that lies in our way, and to remove it, must be a work of time. Indeed I know not that it will ever be removed, except by some special effort to fit young men and women for this very work, by a regular course of training for it. The Sunday-school cause demands that something should be done in the way of supplying the West with superintendents and teachers. Were these supplied, schools might be formed in hundreds, nay thousands of places, with every hope of success, in which comparatively little can now be done to any advantage.

## AN IMPROVING NEIGHBOURHOOD.

Preached in P. The Sunday-school in this place is doing much good.—There is a whole neighbourhood in this township, in which the heads of the families are unable to read or write;—their children have learned in the Sunday-school to read the Bible, and are making good proficiency.

But about one third of the townships in this county have Sunday-schools, and I am told that it would be impracticable to establish any more for want of teachers.

## CHILDREN MAY BE RELIGIOUS.

V—, *Indiana, Aug. 12th, 1830.*

The first death in the school, (and the only one among 120 children in four years, while with the school) was a lad in his *tenth* year.— During an illness of *six months* he exhibited such evidences of genuine piety as convinced all his friends, that he had experienced a gracious change of heart. My heart is deeply interested in the Sabbath-school cause. I believe it is the great cause of God, and that it is to do much in changing the moral condition of this ruined world. To give you more of my situation, (for I do suppose that you, city-folks, know but little of our western country,) although I have but two churches, and these fifteen miles distant from each other, and claim all my Sabbaths, yet I have seven places of regular preaching, including a territory of about fifty miles long, and twenty or thirty wide. I have Bible classes, Bible Societies, Missionary Societies, Temperance Societies, and Sabbath-schools. But on my return, after an absence of a month or two, I found all these associations languishing, as such will always be the case, unless the minister is standing to blow the flame continually. I am now trying to resuscitate all these plans for doing good. But we meet with the most unnatural opposition at every step. We would therefore be thankful for any success. I have two Sabbath-schools now in successful operation, numbering about sixty. I think that I will be able to organize about four more in my own region by Christmas. All that I can do, I will do, in this important work.

## FRUITS.

Bridport, (*Vt.*) *Sept. 24th 1830.*

The following fact may not be unin-

teresting to the friends of Sabbath-schools. The church with which I labour, has two places of worship, and two "Bible-schools," in which the average attendance of both together, has been about 75. Twenty-five of these have professed hope in Christ during the past year. Sixteen of whom have received the ordinances of the gospel.

## AN ESTIMATE OF THIS MAGAZINE.

*New York, Sept. 13th 1830.*

Mr. —, of Albany writes me that he is very anxious to get No. 6. of vol. I. of the American Sunday-school Magazine; has all the rest from the beginning to the present time—sets a great value on the work—is desirous to have it continued to his children, &c. &c., and would pay any reasonable expense to have it forwarded to him by mail.

## A MISSIONARY'S CONTRIBUTION.

*New York, Sept. 28th, 1830.*

A female teacher of our Sunday-school, wishing to be useful, offered to accompany us to the Valley of the Mississippi, if I would bear her expenses for the year, which I have agreed to do at my own cost.

## A GOOD SCHOOL BUT NOT A SINGLE TEACHER.

*J—, Illinois, Sept. 1st, 1830.*

21. In the afternoon preached in the same neighbourhood, in a meeting of the —, apparently to their special acceptance; but after this church meeting, I addressed them on the subject of Sabbath-schools, and that spoiled the whole.

22. Sunday, in the morning attended the same meeting, but the preacher did not know me! At four preached again in — to a large congrega-

tion, who discovered good feeling, and who appointed new instructors for the school, and who expressed a confident opinion that the school would go on prosperously. This school was just given up. I was in it in the morning, saw a goodly number of children, but not a single instructor. I heard them, talked to them, prayed with them, and received from them a strong expression of desire, that the school might be continued.

RESOLUTIONS OF THE EPISCOPAL CONVENTION IN OHIO.

*Cambria, Sept. 10th, 1830.*

I seize a few moments to inform you of the doings of our convention in respect to your institution. The following are the resolutions passed.

"I. Resolved, that this convention cordially approve the effort now making by the American Sunday-School Union, to establish a Sunday-school within two years, in every part of the Western Country, where it is practicable, and wish them God speed, in the name of the Lord."

"II. Resolved, also, that the bishop be requested to seek from among the clergy, or laity, such persons as he may think suitable for the office, and recommend them to be employed as agents for the establishment of Sunday-schools in the Mississippi valley."

ADVANTAGES OF A SUNDAY-SCHOOL LIBRARY TO FAMILIES.

*Thornbury, (Pa.) Sept. 2nd. 1830.*

We send \$30 for more books; we want them of a better quality than those sent last spring, and different; send among the number the dictionary of the Bible; also Alexander's Geography of the Bible. We are delighted with our little Library; have no doubt it is calculated to do much good. We

have frequent applications for books from the neighbours; they appear to be as much or more interested in them than the scholars. I determined some time since, to inquire of the scholars, how they were received by the families to which they belonged, and was quite delighted at the reply made by many: One little fellow said he could hardly get his book long enough to read, so anxious were the family to read. We have now on our list 127 scholars, and 14 or 15 teachers, but find a considerable difficulty in obtaining competent teachers. Our school could be increased to 150 with very little exertion, but we could not attend well to more than we have. I am very much pleased with your Sunday-school Magazine, and I think it has done much good among us in various ways.

THE TRUE SPIRIT—DIFFICULTIES TO BE MET.

*Wythe County, Virginia,  
Sept. 12th, 1830.*

I received yours of the 13th July, a few days ago, which contained the pleasing account, that the managers of the American Sunday-school Union had entered upon the important work of supplying the Valley of the Mississippi.

The enterprise is truly great, and of the last importance, and I pray that the Great Head of the Church out of the rich stores of his unwasting fullness, may grant them success, zeal, and energy, in proportion to its magnitude. I believe the Sunday-school system, will be one of the grand engines in the hand of God, to pull down the strong holds of sin and Satan, and of introducing the millennial reign of the Prince of Zion upon earth.

During my residence in this place as a missionary of the A. H. M. Society,

I have succeeded in organising four Sunday-schools within the bounds of my little congregations, one of which was organized a few months ago. There are about one hundred and forty children in these little nurseries of God, receiving that instruction which alone can make them wise unto salvation. One of the Schools possesses a library worth \$25, another a library worth \$13. The remaining two are comparatively destitute of books, except a few numbers of the Union Questions which I have procured for them at my own expense, besides aiding the other schools with the libraries which they now have. I have also received a marriage fee of five dollars, a few days ago, which I proposed to give to one of the schools, to aid them in procuring a library, on condition that they would raise an equal sum for the same purpose, which they readily agreed to do. I have endeavoured to revive one or two Sunday-schools under the superintendence of our Methodist brethren, whose operations were entirely suspended. But you have no idea, in Philadelphia, or throughout the Eastern states, of the difficulty which your missionaries will have to encounter, in many parts of the West. They may be able to organize Sunday-schools by scores, (for that is the easiest part of their mission,) but they will quickly languish and die without a struggle, for want of a sufficient number of qualified teachers. Besides many of the professed friends and followers of the Redeemer will oppose them, and the same remark applies to all the benevolent institutions of the present day. These facts I have seen clearly exemplified within the compass of my own experience.

#### ADVANTAGES OF TEACHERS' ASSOCIATIONS.

*Abington, Pa. October 6th, 1830.*

With regard to the Sabbath School cause in this region, I am confident you will be pleased to hear that it is gaining ground. There is, I think I may say without hesitation, more interest felt, and more scholars attending than at any former period. I speak from actual knowledge with regard to two schools, and from information on which I can depend with regard to three others. One cause of this has been the formation of a kind of Union or Association of teachers, to meet quarterly, for prayer and conversation relative to the cause, to attend the first meeting of which, a number of the teachers came some four, five, six, and even seven miles.

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#### A SEASON OF INTEREST.

*Cincinnati, Ohio, Sept. 29th, 1830.*

It is a time of some interest in the Sunday Schools here; several conversions have lately occurred of scholars. In one school twelve scholars have given satisfactory evidence of hope in Christ. The following is from a letter from J. R. M'Lain, of Buck Creek, O. A few months ago he furnished his Sunday School with books from this Depository. He says: "With gratitude to God, I can now tell you the Lord is blessing us. When we began, of thirteen teachers, but three were pious; of seventy-five scholars, not one. Last Sabbath at our communion, the Holy Spirit was evidently striving with many of the congregation, and especially among the members of the Sabbath Schools. In the evening much solemnity and weeping prevailed at the Prayer Meeting. On Monday evening, at the close of the religious

exercises, the "anxious seat" was prepared, and while we sung, "Come, thou fount of every blessing," eighteen came forward, saying by their actions and weeping, "Christians! pray for us." Among them were three of our teachers, and nine of our scholars. Many others who did not come forward were deeply exercised. We ask your remembrance before a Mercy Seat, that these dear youth, teachers and scholars, for we are all young, may yet be blessed with the tender lambs of the Saviour, and we desire a Christian exchange with Sunday School friends every where. Their prayers for us, ours for them.

**SUNDAY SCHOOL CELEBRATION OF THE FOURTH OF JULY.**

*New-Brunswick, 11th Oct. 1830.*

On the 5th of July last, being the day kept as the Anniversary of Independence, we had a general meeting of the schools connected with our Union. A procession was formed at the Baptist church, and marched to the Dutch Reformed church, receiving on their route the Superintendent, teachers and children of the Infant school. In the church several addresses were made by Rev. gentlemen of the city, and two appropriate hymns sung by the Scholars, of whom there were nearly 1000 present. It was an interesting meeting, and it has elicited more energy in the Sunday School cause, than was before apparent in our vicinity. It is our intention, if Providence permit, to have a similar meeting on the next Anniversary of Independence, and appearances at present indicate a much larger meeting than the last.

**DONATIONS** received by the American Sunday School Union, from September 12th to October 18th, 1830.—inclusive.

**I. MINISTERS MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

From Ladies of the Second Ref. Pro. Dutch Church, of Albany, N. Y. to constitute their pastor, Rev. I. Ferris, a life member, per Wm. C. Miller,	\$30 00
[Rev. John N. Campbell, Albany,	
[Rev. Edward N. Kirk, do.	
[From Ladies of the Third Pres. Church in Albany, to constitute their late Pastor, Rev. Wm. H. Williams, a life member,	31 00
[Rev. John Chester, D. D. deceased,	
[Rev. Bartholomew T. Welch, Albany,	
[Rev. Jacob Van Veehten, Schenectady,	
[Rev. John Nott, of Schenectady, by his father, Rev. Eliphalet Nott, D. D. President of Union College.	30 00
[Rev. Isaac N. Wyckoff,	
[Rev. Andrew N. Kittle,	
[Rev. John Gosman,	
[Rev. Nathan S. S. Beeman, D. D.	
[Rev. Leonard B. Van Dyck,	
[Rev. Robert P. Lee,	
[From Female members of Pres. Church in Stephentown, N. Y. to constitute their Pastor, the Rev. E. A. Beech, a life member, in part,	15 56

**II. OTHER MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

Charles Edmondston,	30 00
[The sum requisite to constitute a life member, was paid in memory of James A. Powell, late of Newburgh, N. Y. who when about to devote himself to the Christian ministry, was drowned near Poughkeepsie,	30 00
[Robert Dunlop, Albany, N. Y.	
[Ananias Platt, do.	
[Benjamin Nott, Esq. of Albany, by his father, Rev. Eliphalet Nott, D. D. President of Union College,	30 00
[Abraham Van Dyck, Esq. Coxsackie, N. Y.	30 00

**NOTE.**—For particulars of those names that have no amount attached to them in the foregoing lists, see under head of *Donations to the General Fund.*

**III. ANNUAL SUBSCRIBERS,**  
*By the payment of three dollars and upwards.*

Hon. Geo. K. Drake, Burlington, N. J. 1830,	5 00
Wm. F. Geddes, Philad. 1830,	3 00
Lewis Steele, do. 1830,	3 00
Geo. W. Coc, Savannah, Geo. 1830,	10 00

**IV. DONATIONS TO THE GENERAL FUND.**  
 †Ambrose White, Philadelphia, 250 00  
 [From Mrs. Grisselda Stewart, Philad. \$5, and from Alexander Mundell, esq. of Md. 5. From the village of Montgomery, Orange co., 23 75. From the classes of Ulster, met at the Reformed Dutch Church, of which the Rev. J.

B. Ten Eyck is pastor, 21. From citizens met at Newburgh, in the presb. church, of which the Rev. John Johnston is pastor, 73 9. From the reformed Dutch church at Fishkill village, of which the Rev. Wm. S. Heyer is pastor, 44. From the reformed Dutch church at Fishkill village, now vacant, including some donations from the Rev. Jared Dewing's congregation (which lately sent \$20 to the Union) 46 37½. From the Female Fragment Society of Fishkill village, by Miss Given, 17. From the Baptist church in Poughkeepsie, of which the Rev. A. Perkins is pastor, 15 75; of which \$5 were the donation of Mr. James Mills. From the reformed Dutch church, Poughkeepsie, under the pastoral care of Rev. Dr. C. C. Cuyler, 46 37½. From the Presb. church in Poughkeepsie, 61 31; of which \$1 was in memory of Elnathan Marshal, a child deceased; and \$3 in memory of three children of the Rev. Alonzo Welton, the pastor, which were removed by death in the course of five months. From the presbyterian church in New-Windsor, of which the Rev. Mr. Thomas is pastor, 11 25. From the Presb. church of Bethlehem, Rev. Mr. Dean pastor 31 75. From the presbyterian church in Chester, Orange county 6 62½. From the Congregational church in Blooming Grove, of which Rev. James Arbuckle is pastor, their collections in part, 51. From the Reformed Dutch church at Montgomery, of which the Rev. Robert P. Lee is pastor, their collection in part, 50. From the Reformed Dutch at Bloomingburgh, Sullivan county, of which the Rev. Samuel Van Vechten is pastor, 15 50. From the congregational church at Mount Hope, Orange county, at present supplied by the Rev. Mr. Swezey, their collection in part, 11. From the infant presbyterian church at Cold Springs, collected there at a meeting of the presbytery of north river, 29 62½. From the Reformed Dutch church at Hopewell, of which the Rev. Charles Whitehead is pastor, 30. From the Reformed Dutch church at New-Hackensack, of which the Rev. Morris Dwight is pastor, 37 25. From the presbyterian church at Pleasant Valley, of which the Rev. B. F. Wile is pastor, in part of their collection, 17.

[First Dutch Ch. in Albany, viz:

Hon. S. Van Rensselaer,	\$100 00
Miss Cornelia —, a S. S. teacher,	10 00
Miss Euphemia W —, do.	10 00
Mr. Cortlandt, do.	25 00
Mr. Robert Dunlop, which constitutes him a life member,	50 00
Other members of that Church,	30 00
	225 00

[Second Dutch Ch. in Albany, viz:

Mrs. Chas. D. Cooper,	\$10 00
Coloured people in their S. S.	2 43
Other members,	72 95
	85 38

[First Presb. Ch. in Albany, viz:

Ananias Platt, in addition to \$30 paid before, which con-

stitutes him a life member,	\$10 00
From Ladies of the congregation, to constitute their Pastor, the Rev. John N. Campbell, a life member,	32 50
Other persons,	56 63
	99 13

[Fourth Pres. Ch. in Albany, viz: From the Ladies, to constitute their Pastor, the Rev. Edw. N. Kirk, a life member, \$30 00  
From other persons, 37 26  
67 26

[From the Second Pres. Church, in Albany, \$81 37, of which \$30 were enclosed in a note, couched in the following words: "A female prayer meeting of the Second Pres. Ch. of Albany, from love to the memory of their late Pastor, the Rev. John Chester, D. D. dec'd. hereby enclose thirty dollars to the agent of A. S. S. Union, that his name may be enrolled on the list of life members, with a star, from their having entered, as we trust, into everlasting life." \$81 37½

[From the members of the Baptist Ch. in Albany, of which \$30 are to constitute their Pastor, the Rev. Bartholomew T. Welch, a life member, 31 68½

[Reformed Dutch Ch. of Schenectady, of which \$30 are from Ladies of that Ch. to constitute their Pastor, the Rev. Jacob Van Vechten, a life member, 63 09½

[From Students of Union College, 53 12½

[First Presb. Ch. of Troy, of which \$30 are to constitute their Pastor, the Rev. Nathan S. S. Beman, D. D. a life member; also, \$30 to constitute the Rev. Leonard B. Van Dyck, a life member, stated supply in the absence of the Pastor, 120 37½

[Baptist Church, do. 15 00

[Second Pres. Church, do. 50 88½

[Reformed Dutch Ch. in Coxsackie, N. Y. Rev. Jeremiah Searle, Pastor, 12 62½

[Rev. Cornelius Van Cleef, of Athens, N. Y. for himself and wife, 3 00

[Reformed Dutch Churches of Leeds and Catskill, of which \$30 are to constitute their Pastor, the Rev. Isaac N. Wyckoff, a life member, 42 45

[Reformed Dutch Ch. in Rhinebeck, Rev. James B. Hardenburg, Pastor, 12 87½

[Reformed Dutch Ch. of Upper Red Hook, viz:

Robert Gosman,	30 00
Other members,	23 12½
	53 12½

Of which \$30 are to constitute their Pastor, the Rev. Andrew N. Kittle, a life member.

[At a meeting of the Ulster county S. S. Union, in the Reformed Dutch Church, of which the Rev. John Gosman is Pastor, \$30 of which are

to constitute the Pastor a life member,	36 38½
Mount Hope Congregational Ch. balance,	3 00
Reformed Dutch Ch. at Montgomery, \$50 paid before, of which \$30 are to constitute their Pastor, the Rev. Robert P. Lee a life member,	41 00
Presb. Ch. at Pleasant Valley, \$17 paid before,	6 00

## V. MISSIONARY FUND.

*Initiatory Subscriptions to constitute the following Society Auxiliary.*

Smyrna, Mason County, Ky. S. S. 3 00

## DONATIONS.

From Philadelphia city S. S. Concert of Prayer, for September,	13 13
From Second Presb. Ch. S. S. No. 2,	3 07
From Philadelphia city S. S. Concert of Prayer, for October,	12 75
From Philadelphia Western S. S. Concert of Prayer, for August, September and October,	6 37
From Princeton, N. J. S. S. Concert of Prayer, per Mr. Dunlap,	12 73

## VI. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

John Farr, of Philadelphia,	\$50 00
† Friends of the cause in Pittsfield,	48 50
† Other friends,	2 50
David Bernard, Chataque county, N. Y.	2 00
Young Men's Bible Society, of New York city, 2000 Testaments, valued at,	300 00
Elizabeth Ferguson,	50
Collection in Second Presb. Ch. of Troy, N. York, Rev. Mark Tucker, Pastor, at the S. S. Concert, September 13th, per Chas. Lyman, treas.	50 00
Young Men's Bible Society of Brooklyn, N. Y. 300 Testaments, valued at,	45 00
† Collection in Lansingburg, N. Y.	19 34
† do. in Waterford, N. Y.	13 00
Received in an anonymous letter,	5 00
§ E. R. C. Geneva, N. Y.	1 00
§ A friend, do.	2 00
Belchertown, Hampshire county, Mass. per S. Judd,	71 00
Stephen S. L'Honnideau, of Cincinnati, Ohio, 100 Catharine Brown, valued at,	12 50
From Monthly Concert at Abington, Pa. and from friends,	10 30
Elizabeth Walton,	1 00
Rev. J. W. Alexander, in part of his subscription in May last,	20 00
S. McShane, amount of her subscription in May last,	5 00
¶ Mrs. Elizabeth Hillhouse, of Bethlehem county, per hands of David Buel, Jr. Esq. which constitutes her a life member,	50 00
¶ Massachusetts.—Hadley, fourteen dolls. fifty-eight cts; Ware Factory Village, 62 dolls; 46 cts; Northampton, 299 08 cts; Church in	

Whately, 7; Church in Hadley, 35; Ladies of Hadley, 36 90 cts; Amherst West Parish, 61; Enfield, 100; Northampton, 25 3-100 cts; South Hadley Ch. 100; Woodbridge School of South Hadley, 21; Williamsburg, 17; Easthampton, 66; East Parish of Granby, 42; Second Society of South Hadley, 35; Sabbath School of South Hadley, 10 65 cts; South Parish of Amherst, 4 66 cts; West do. do. 21 50 cts; North do. do. 22 56 cts; East do. do. 42 80; East Parish of Ware, 6 92 cts; West do. do. 32 82 cts; West do. of Granby 63 83 cts; Southampton, 96 87 cts.

\* Louisville, Ken.—Jacob Reinhard, \$15; T. Hill, 15; John P. Harrison, 15; Daniel Wurtz, 15; John P. Oldham, 12 50 cts; Eliza Cassidy, 15; Wm. S. Vernon, 15; O. Jerome, 15; Martha C. Beeman, 4; Jas. Y. Love, 10; Wm. F. Petit, 5; Washington Noel, 5; John U. Saunders, 5; Jos. Day, 5; Patrick McFarlane, 5; Thos. H. Taylor, 5; John R. Henry, 5; L. Powell, 5; Hugh Ferguson, 5; Ann Bullett, 2 50 cts; H. Powers, 5; Jas. S. Prather, 2 50 cts; S. S. Goodwin, 2 50 cts; B. F. Todd, 2 50 cts; John Martin, 2 50 cts; Nancy O. Bierre, 5; Julia Bayliss, 2 50 cts; Mrs. Bridges, 5; Geo. Keats, 5; Rosanna McFarlin, 2 50 cts; Henrietta Wilson, 3; M. A. McNutt, 3; A. M. Povall, 3; Andrew Weir, 2 50 cts; E. H. Lewis, 2; Joshua Grant, 4; D. S. Chambers, 5; John Nelson, 5; A. Bayliss, 5; J. Stewart, 2 50 cts; J. Danforth, 5; M. A. Averill, 15; Ch. Quirey, 1; Wm. Mix, 5; J. S. Nichols, 5; D. R. Harding, 1; L. Melven, 1; F. Melven, 1; Sarah Irwin, 1; U. F. Albertson, 1; W. Garvin, 15; S. Russell, 2 50 cts; James A. Taylor, 5.

\* Lexington, Ken.—T. T. Skillman, \$35; Jas. Blythe, D. D. 25; D. A. Sayre, 25; Jos. Bruen, 25; L. Stephens, 25; Wm. A. Leavy, 20; Rev. J. C. Young, 20; John Tilford, 15; M. T. Scott, 30; Wm. Richardson, 12 50 cts; James Logue, 10; Wm. T. Smith, 10; N. Porter, 10; John Anketell, 10; E. Lane, 10; F. Montmolin, and wife, 10; A. Woods, D. D. 5; E. H. Drake, 5; A. T. Skillman, 5; L. M. Hewett, 5; O. S. Hinkley, 5; S. Swift, 5; Mrs. Patrick, 5; Wm. P. Holoway, 5; Wm. H. Rainey, 5; Hez. H. Easton, 5; Rev. B. O. Pears, 7 50 cts; I. S. Freeman, 2 50 cts; Thos. Dolin, 2 50 cts; Jas. C. Butler, 2 50 cts; James Brown, 2 50 cts; John P. Eblin, 2 50 cts; S. B. Crowell, 2 50 cts; Wm. Anderson, 2 50 cts; Z. Williams, 2 50 cts; Eliz. Grant, 2 50 cts; E. C. Hickman, 2 50 cts; Jno. B. Agnew, 2 50; Mrs. S. Norton, 2 50 cts; A. Walker, 2 50 cts; I. W. McKnit, 3; I. B. Tilford, 1; John K. Nelson, 1; W. D. Skillman, 50 cts; John Perkins, \$25; J. Woodruff, 2 50 cts; A. Logan, 10; Edw. Oldham, 2 50 cts; Mrs. E. Murdock, 7 50 cts; S. Theobald, \$3; Asa Hurrow, Jr. \$1; Julius Clark, \$1; Joseph Fowler, 12 50 cts; H. M. Winslow, \$3.

† Sharon, Conn.—John C. Smith, \$10; D. Gould, 5; B. H. Gould, 5; R. H. Close, 10; H. Goodwin, 1; S. Beecher, 1; Wm. M. Smith, 10; S. Rockwell, 3; A. Pratt, 2; Henry Reed, 1; Paul Smith, 3; Chas. Elliot, 3; Calvin Gay, 1; C. Sevan, 3; Jacob Chamberlain, 3; Daniel Lowry, 3; Aaron Reed, 2; Geo. King, Jr. 1;



S. Heath, 2; Harry Coules, 1; Richard Smith, 1; Jay S. Canfield, 1; H. K. Hunt, 3; Chas. Sears, 1; Isaac Lyman, 1; Benj. Sears, 1; Aaron Boland, 1; H. Goodwin, 2; C. Noyes, 1; Cash, 25 cts.

*Salisbury, Conn.*—J. Pettce, \$2; John Whiteley, 2; A. Chapin, 2; Fred. A. Sterling, 5; Elisha Lee, 3; N. C. Bates, 1; E. H. Jocelyn and family, 4 75 cts; Myron Hutchinson, 1; J. C. Coffing, 5; S. Wheeler, 25 cts; Timothy Chittenden, 5; Cash, 1 25 cts; Edw. P. Gay, 2; Cash, 75 cts; L. Chittenden, 1; L. Chapin, 1; Mrs. Humphreys, 1; Mrs. Fish, 1; Mrs. Chittenden, 1; Elisha Sterling, 5.

*Norfolk, Conn.*—Joseph Battell, \$10; Ann Curtis, 1 50 cts; Moses Coroles, 1; Sally Atkins, 50 cts; Aaron Case, 3; Benj. Bigelow, 1; Noah Miner, \$5; Samuel Cone, 2; John Dewell, 2; D. Phelps, 1; Polly Swift, 25 cts; M. Root, 1; D. Smith, 25 cts; N. Holt, 50 cts; Warren Cone, 5; J. Holt, 5; Alden Miner, 1; Edmund Akin, 1; E. Holt, 5; N. Butler, 45 cts; J. Sage, 50 cts; J. Maltby, 1; E. G. Laurence, 2; B. Welch, 1; M. F. Mills, 1; S. Cowles, 1; Thos. Moses, 1; Amos Pettibone, 2; E. Loomis, 31 cts; E. B. Butler, 5; J. H. Pettibone, 2; A. Dutton, 1; F. H. Dennison, 3; J. Dowd, 50 cts. D. Norton, 50 cts; J. Jones, 1; L. Gaylord, 1; J. Humphrey, 1; Benj. Welch, jr. 1; T. C. Gaylord, 73 cts; Wm. Lawrence, 5; Lucy Curtis, 1; Sarah Curtis, 12½ cts; Reuben Gaylord, 1; H. Case, 12½ cts; Thomas Curtis, 1; Augustus Phelps, 1; Philo. Smith, 1; Mrs. P. Norton, 50 cts; L. Akin's children, 10 cts.

*Goshen, Conn.*—A. Norton, \$1; Theron Beach, 2; Polly Norton, 50 cts; John Beach, 50 cts; Cash, 25 cts; Cash, 87 cts; Cash, 1; Widow's Mite, 6 cts; Cash, 50 cts.

*Litchfield, Conn.*—Fred. Wolcott, \$2; Phineas Miner, 3; E. H. Collins, 5; E. Reeve, 2; J. R. Langdon, 1; T. Smith, 3; J. C. Wade-worth, 1; Cash, 1; J. Wanship, 1; Mary Lord, 1; a Friend, 30; a Friend, 20; a Friend, 1; Thos. Troubridge, 2; Chauncey Peck, 1; B. Armst, 1; J. Garret, 1; Dr. N. Langdon, 1; Fred. Deming, 5; B. Talmage, 20; Dr. Wm. Buel, 2; Cash, 1 50.

*Plymouth, Conn.*—J. Langdon, \$5; O. Stoughton, 3; S. Parker, 5; N. Cook, 1; Milo Blakely, 1; A. Warner, 2; Wm. M'Kee, 2; J. B. Hill, 1; O. Stoughton, 1; Amasa Bronson, 4; Titus Darrow, 1; Heran Pierce, 1; Eli Terry, 100; E. Blakesly, 2; Miles Smith, 2; Erastus Smith, 1; Henry Terry, 10; F. Kellog, 1; Warren Goodwin, 2; H. Harrington, 1; Eli Terry, jr. 25; Jesse Twiner, 2; Tertius D. Potter, 2; Polly Platt, 1; Ann Bronson, 2; Wm. P. Judson, 2; Andrew Stoughton, 2; S. Doolittle, 1; M. A. Cook, 50 cts; N. Beach, 1; W. Plumb, 1; Jonah Warner, 1; Rev. L. Hart and wife, 5; R. C. Cone, 1; Silas B. Terry, 5; Wm. Buel, 25 cts; D. Dunbar, 1.

†† Female Friend, Jamaica, L. I. 20.

*New-York.*—Letitia Lockwood, 5; Abner L. Ely, 5; Dr. L. Hellock, 10; Daniel Hubble, 1;

A. S. S. Teacher, 3; Dr. John Griscom, 5; L. Crumwell, 3; Wm. Williams, 5; S. Halsted, 1; W. A. Tomlinson, first payment, 50; J. A. Morton, jr. 25; Mrs. Tomlinson, do. 12 50 cts. Jeremiah Willbur, 5; T. Masters, 10; D. M'Arthur, 25; Alfred Edwards, 10; Henry James, 20.

††*New-York.*—Chas. Hoyt, 10; F. T. Peet, 10; J. G. Tappan, 5; Cash, 25 50 cts. W. H. Sackett, 3; L. A. Daggett, 5; E. Hotchkiss, 2; H. Oaks, 5; Mrs. C. Atwater, 5; Bakewell, 1; Miss C. Atwater, 1; Wm. Atwater, 1; J. Eldridge, 1; J. Peck, 2; H. White, 1; Mrs. E. M'Keige, 3; Wm. Thompson, 2; D. Breed, 5; E. S. Hubbard, 1; S. E. & H. E. Dwight, 5; E. A. Andrews, 5; Elihu Atwater, 10; Monthly Concert collections, 16 25 cts; E. Smith, 1 50 cts; W. T. Truman, 1; E. B. Sackett, \$5; B. J. Hutchinson, 5; Daniel Oakley, 5; A. H. Marvin, 5; Alfred Edwards, 10; Wm. Seymour, 2; L. Sherburn, jr. 1; Apollis Stiles, 1; Israel Crane, 10; Rev. A. Pierson, 5; John Munn, 1; Ebenezer Platt, jr. to constitute the Rev. Isaac Watts Platt, Athens, Pa. a life member, 30.

*Cincinnati, Ohio.*—Dr. Kellough, 3; Cash, 1; D. Young, 5; J. M'Intyre, 20; D. E. Wade, 10; N. Warren, 1; Mrs. Williams, 1; Mrs. Ferguson, 1; R. Foedick, 5; D. Dunn, 10; G. Taylor, 10; J. Kilgour, 10; T. Newell, 3; A. Hayden, 5; T. Bell, 5; J. Laurence, 10; J. B. Brooke, 5; L. Whiteman, 5; P. Benson, 10; C. Wayne, 5; J. L. Wayne, 5; D. Corwin, 6; J. A. Simpson, 5; C. Bradbury, 5; C. Foster, 5; J. M'Candless, 10; J. T. Martin, 10; Jacob Burnet, 20; Cash, 5; J. Forbes, 2; H. Hayes, 1; a Friend, 50 cts; Catharine Hunt, 10; C. Aydelotte, 1; D. K. Este, 25; E. M'Knight, 1; Eliza P. Bayley, 5; M. Reeder, 1; N. Bird, 5; Hannah Stephens, 5; G. W. Neff, 30; H. Starr, 10; V. Royce, 5; Cash, 10; N. Wright, 20; S. F. Hunt, 3; Cash, 50; J. W. Twichell, first year, 15; John Salmon, 40; Augustus Moore, 25; T. L. Payne, in part, 5; J. F. Keys, first year, 5; Geo. McCulloch, first year, 5; New Carlisle, Ohio collection, at S. S. Teachers Monthly Concert of prayer, per Joseph Porter, 2 25 cts.

††*New-Haven, Conn.*—A. N. Skinner, 5; Mary Lines, 2; C. C. Darling, 2 50 cts; sundry individuals at public meeting, 32 36 cts; D. S. Gladding, 1; A. Townsend, jr. 10; C. J. Burr, 1; S. P. Jenkins, 5; Mrs. A. Mills, 4; Leo Bradley, 6; P. Blake, 2; S. P. Davis, 1; F. A. Fisher, 1; J. W. Gibbs, L. Echenberry, 2; E. Stephens, 2; E. Sandford, 15; W. J. Forbes, 10; R. Hotchkiss, 5.

† Per Rev. Wm. H. Williams, agent.

‡ Per Rev. Robert Baird, Gen. agent.

§ Per Rev. B. F. Pratt, agent.

|| Per Rev. Dr. E. S. Ely, Vol. agent.

¶ Per Rev. B. F. Campfield, agent.

\* Per Rev. Jas. E. Welch, agent.

†† Per Rev. H. G. Ludlow, Vol. agent.

‡† Per B. J. Seward, agent.

\*\*\* Rev. Dr. Skinner, Vol. agent.

THE  
AMERICAN  
SUNDAY SCHOOL MAGAZINE.

DECEMBER, 1830.

SCRIPTURE PRINCIPLES OF EDUCATION.

Ye are not your own.—1 Cor. vi. 19.

A Christian, as soon as he becomes one in spirit and in truth, feels almost overwhelmed with the consciousness of powers and possessions which he has embezzled and misapplied, and knows not how to make restitution. It takes him half a life, perhaps as much as remains of it, to find out what to do with his health, and his talents, and his money, and his name, hitherto so quietly appropriated to himself; and between the force of habit, and the demands of long-indulged selfishness, closes it amid painful recollections of claims unanswered, and the service of God neglected.

Is it not desirable, that as a first principle of education, our children should be taught, that self-pleasing and self-serving are not to be the main springs of action, or its ends? If this maxim were established at the beginning of life, would it not render the Christian course more fruitful and more easy to the end? I am persuaded that it would; and I submit it to the consideration of parents and teachers, observing how very much the contrary of this principle of responsibility is generally inculcated and encouraged.

What is a child's occupation in the nursery? To feed himself, to dress himself, and to amuse himself. And in the school-room? To improve his *own* mind, accommodate his *own* body, and recreate his *own* spirits. And how is the remainder of existence commonly occupied? In taking care of his health, in taking care of his property, in taking care of his happiness. If children, from the first development of under-

standing, were taught to consider that every thing they have was given them for a purpose; that every thing they do should have an end; that God's will is the original dispenser, and God's will the ultimate end, of all they have or are; though infancy must pass, as it does now, in playing, sleeping, and feeding, and youth in study and active recreation, I think, when arrived at manhood, a very different harvest would be the result of so different a culture.

I cannot say at what age the fulfilling of the will of God, instead of pleasing ourselves, could become an active principle in the bosom of a child; perhaps not very early; but principles may be advantageously imbibed before they are understood, and long before they can be brought into action. An infant has properly no active duties to perform; all God's purposes are fulfilled in him, by performing the functions of animal life. But in proportion as his responsibility grows, we should endeavour to make him sensible of that responsibility, for the doing of what is required, as well as the avoiding of what is forbidden.

Time, for instance, is one of the first possessions of which children become conscious; and long before they can be called upon to use it for the service of God, or the benefit of those around them; they might be accustomed to consider, that, when capable, they will be responsible to employ it for other purposes than mere selfish gratification. As knowledge is communicated to them, as fresh accomplishments are

acquired, as new powers are developed, they should be carefully taught to what purpose all that they are now receiving is ultimately to be applied; that though their only duty now is to acquire these things, they are not acquired for themselves, nor to be used for themselves exclusively.

We teach our children to study, that they may be wise; to work, that they may be rich; and we forget to tell them that the end of wisdom is not to be wise, and the end of riches is not to be rich; and that when they have acquired these advantages, or any thing beside, they will not be their own, to use or disuse according to their pleasure, irrespective of the will of God and the benefit of mankind.

We cannot too early understand, and yet I think we might at a very early age be made to understand, that much as God does in one sense bestow upon his creatures, he never did, in the strict sense of *giving*, give any thing to any one; so as to convey away from himself the right he has in it. But this is a lesson seldom taught us in our youth; and many of us never learn it. We grow up in the persuasion, that when of proper age, our time will be our own, and our talents our own, and our property our own, —and when the period comes, we take entire possession; and so long as we commit no outrage with them, against the direct commands of God, or the welfare of society, hold ourselves acquitted of all further responsibility.

If any parent, any teacher, looking back upon his past years, regrets to see how much they have been occupied in self-pleasing and self-serving, let them endeavour to instill into the children committed to them, an early and habitual feeling that they are not their own, that they must neither live to themselves, nor die to themselves; be wise for themselves, nor rich for themselves; be idle for themselves, nor industrious for themselves. It is a principle which will abridge no legitimate gratification; it will invade no legitimate interest.

The purpose of God in all that he has given, is the good of his creatures, spiritual and temporal. By an habitual reference to his will and purpose in the use of all we possess, it is the

wasting and perversion of his gifts we shall find ourselves obliged to relinquish, not the enjoyment of them.

#### ANSWERS TO QUERIES.

- (1.) *Is not the small portion of success in some Sunday-schools, to be attributed to the want of prayer among teachers?*

It is a self-evident truth, that in many instances the success of Sabbath-schools, has not been proportioned to the vigorous and well-adapted measures which have been concerted and prosecuted. To what may this lamentable failure be scripturally attributed, but to a deficiency on the part of the teachers in importuning, and relying upon the divine promise, "I will pour my spirit upon thy seed, and my blessing upon thine offspring." Surely it must be obvious to all Sunday-school teachers who have just ideas of the magnitude of their office, that prayer, both private and social, is among the most efficient means of inciting them to persevering exertions, and of procuring successful results to their pious labours. Unquestionably it is our duty, and we should consider it equally our privilege and pleasure, habitually to frequent these delightful meetings, in which numerous souls mingle their sacrifices of prayer and praise. Trifles, however, are too frequently suffered to interrupt us in the performance of this, as well as other duties, but we ought to forego any simple and transient pleasure, for the more noble employment of supplicating the throne of grace on behalf of the children we undertake to instruct in the knowledge and fear of the Lord. As, however, facts are more powerful than mere admonitions, I beg to recite the following concise anecdote.

A short time since there was a small Sunday-school in the western part of S——, that gradually sunk into a state of inaction and decay. Its numbers, both as it regards children and teachers, diminished, and there was a disposition on the part of the remaining teachers to abandon the institution. The providence of God, at this crisis, introduced another labourer. A teachers' prayer meeting was immediately

established, and from that time the school revived, and arose to comparative importance, and is now flourishing under the propitious smile of divine approbation. Let no teacher conceive that he has fully discharged his duty, when he has prayed for the endeared objects of his solicitude, in private. The omniscient eye of God may see him there, but in the secrecy of the closet an impenetrable veil hides him from his fellow-teachers. He is also required statedly to present himself at the social meeting, there to prove his sincerity, devotion, and zeal, by uniting in prayer with his associates before the throne of heavenly grace, that blessings, rich and abundant as the drops of morning dew, may descend on the seed of the word as sown in the hearts of Sabbath-schoolers.

- (2.) *Ought not a periodical prayer meeting to form a part of the constitution of every Sunday-school society? And should not every teacher feel it an imperative duty to attend such meetings?*

One would think that, even at first sight, the practice of united prayer commended itself to all who have the welfare and prosperity of Sunday-schools at heart, and that to every person engaged in the work, its utility and expediency so evidently appear, that it would require no arguments to enforce its adoption where it has not been regarded. There is no doubt that the consideration of this momentous subject will be hailed with satisfaction by those who have made it a point of conscience to attend every meeting for prayer, but have not in such exercises received from all their friends, that co-operation which has been afforded in the labours of Sunday-school teaching.

The query seems to apply to two classes; first, to those who have the principal management of Sunday-schools, but who have not seen the expediency, or, at least, have not carried into effect, a practice so desirable, and fraught with such beneficial consequences: and secondly, to those, who with the advantages of a periodical prayer meeting attached to the

school, have not yet felt it their duty, or considered it their privilege, to avail themselves of such an opportunity.

With all the conductors of Sunday-school establishments, whose real aim is to promote, as instruments, the spiritual welfare of the rising race, argument surely would be unnecessary to convince them of the desirableness of a periodical convention, for the especial purpose of soliciting that blessing to attend their labours, without which they will be ineffectual. The principle itself is acknowledged by, perhaps I may say, every school in opening and concluding their services, by prayer and praise; and the additional association of all at a stated period, in such a holy engagement, most assuredly would tend much to produce that cordial co-operation, and unity of spirit, which must, of necessity, enhance the prosperity and usefulness of any institution. While we have the promises of the gospel, that the spirit shall be given in answer to prayer, let us always avail ourselves of a privilege so high in its nature, and which involves in its consequences such large results.

If periodical prayer meetings of Sunday-school teachers be good, then those who are always absent therefrom, not only set an example highly derogatory to their character, but deprive themselves of a privilege, which should be appreciated as of the very highest value, as instrumental in the attainment of the greatest blessings.

Can we cease to think lightly of those individuals who reject the means which God has placed within their reach, and invited them to use?

Were we more conscientiously to regard the apostolical injunction, we should not forget the assembling of ourselves together, especially with such an object in view. By complying with this scriptural requirement we might reasonably expect, not only greater harmony and unanimity in conducting the work itself, but greater and more extensive blessings attending our labours.

Wishing that the time may come when no Sunday-school teachers shall be found, whose practice will lead us to suppose that they pour contempt

upon such a union, and when a periodical prayer meeting shall be established in connexion with every Sabbath-school, and when all its teachers shall see it their bounden duty, as well as their joyful privilege, to attend, then they may expect to realize the most enlarged success.

OBITUARY OF HENRY METCALF, A  
SUNDAY-SCHOLAR.

Henry Metcalf, the subject of this narrative, was the only son of his parents, who moved in the humble ranks of life. The first indications of a serious and inquiring mind appeared soon after his admission into the *Infant-school*, in Kent street, Southwark, (Eng.) This school was under the care of a pious master, who would frequently speak to the children on the history of scripture characters, and endeavour to blend interest with instruction, in a manner suitable to their infant capacities. These interesting accounts seemed greatly to excite the attention of the child, who would, on his return from school, inquire for further information respecting them.

On the removal of his parents, he obtained admission in *Dockhead Sunday-school*, where he seemed to manifest the deepest attention to the instruction of his teacher, as one who hungered and thirsted after the words of life, and would give excellent answers to many questions which were put to him. He was remarkably fond of reading the Scriptures, and of inquiring of his parents the meaning of what he did not understand, and was often seen to be in deep study and thought. It was his constant practice to bring home to his parents what he had heard at the Sunday-school, and make his observations in such a pleasing and interesting manner, as fully proved that he had not heard in vain. He had a conscientious regard to speaking the truth: as a striking proof of which, his father, on one occasion, remembers sending him with a message to an individual, in which he told him to state such things, which, at the time, suited his convenience. The child on hearing the message immediately blushed, and with an earnest

look at his father, exclaimed, "But that would be telling a story, and you know, father, I must not tell a story." Such a discrimination between truth and falsehood, from a child only eight years and four months old, made a strong impression on the mind of the father. He was remarkably dutiful and affectionate to his parents, and if at any time he thought he had fallen into the slightest error, he would give vent to excessive grief until his parents' forgiveness had been obtained.

He was in the constant habit of praying to God morning and evening, and on one occasion when his little sister was laid upon a bed of affliction, and dangerously ill, such was the anxiety that he felt for her on account of her inability to pray, that he went by her bedside, and clasping his little hands in the attitude of prayer, poured out his soul to God on her behalf. He was remarkably fond of conversing on religious subjects. When speaking of the characters of God, the love of Christ, the glories of heaven, the characters of holy men recorded in the Scriptures, and other divine subjects, his manner was so pleasing, solemn, and interesting, that it would sometimes leave a secret impression on the mind of his parents, that he would not live long, but that he was fast ripening for glory. Such was the character of this child when in the possession of health and strength.

About six weeks before he died, he was attacked with the scarlet fever, from which, however, he so far recovered, as to leave not the slightest symptoms of danger. The disorder turned to the dropsy, and thus all the fond hopes of his parents were frustrated. His teacher, who had visited him during his illness, was now anxious to know the state of his mind. On his being asked, whether he could save himself, he answered, he had too often sinned against God, and deserved his anger; that he had reason to cry with the publican, God be merciful to me a sinner, at the same time observing, that those who thought they could be saved by their own works, were indeed foolish. These words were spoken in the presence of a stranger, who was in the house, who expressed her astonishment at the

knowledge of the child, and confessed her ignorance of these solemn truths. His teacher, who was with him on the day he died, wishing to spend a few moments in prayer, asked him, prior to that exercise, what he should pray for, when he gave the following striking answer: You pray for my father and mother; I'll pray for myself;—as if he well knew the importance of personal religion, in praying for himself, at the same time manifesting his ardent desires for the spiritual welfare of his parents. He seemed to be grieved whenever he saw his parents fret for him, and would say to them—Don't cry; you have always been very good to me, and I am not afraid to die. During the whole of the afternoon of the day on which he died, such was the happy frame of his mind, that he was singing his favourite hymns with great cheerfulness. His mother, fearing that he would exhaust himself too much, requested him to leave off singing, when he said to her, Mother, I must sing—and continued to sing till his little strength was completely exhausted.

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**BRIEF ACCOUNT OF REBECCA BOWDEN,  
A SUNDAY SCHOLAR.**

Rebecca Bowden entered Bondstreet Sunday-school, Lambeth, (Eng.) in 1822. As a scholar, she was attentive and obedient. Her teacher remembers only once to have had occasion to be displeased with her, when she readily confessed her fault, and asked forgiveness.

The last few months of her attendance at school, she was not so regular as before, owing to an ill state of health, and the distance of her residence from the school; but she manifested greater seriousness. On one occasion, when some necessary interruption took place in the class, she appeared disappointed, and said, "What a pity it is that we cannot go on with this interesting chapter!" She acknowledged that she had often been impressed under the instructions she had received at school, but that too commonly they were only like the morning cloud and the early dew.

The effect of the religious instruc-

tion which she had received, both at home and at school, was more particularly seen during an illness with which she was seized in the summer of 1828, than it had been before. In the early part of her last illness, which happened in the beginning of 1829, she said but little in reply to the questions that were put to her, but appeared to be deeply impressed with a sense of her condition as a lost sinner, and fully convinced that salvation could be obtained only through Jesus Christ. Her earnest and constant prayer was, that she might experience the new birth, and that the heart of stone might be taken away, and a heart of flesh given to her. She mourned because she could not bring her mind to be constantly praying to God, and thinking upon what Jesus Christ has done to save sinners.

When her teacher went to see her, she read to Rebecca those passages of Scripture which appeared suitable to her case, and offered up prayer to God on her behalf: these exercises Rebecca much enjoyed, and wished to have them renewed every day. At one visit, the teacher found her unusually depressed, and on inquiring the cause, the child said her bodily weakness was so great that she could not utter words in prayer, and asked if her desires would be considered prayer. The nature of prayer was explained to her, and she was asked what was said of Hannah in the Scriptures; to which she replied, "She spake in her heart, only her lips moved;" and added with considerable emotion, "I may hope the Lord will hear me." Though she never appeared to realize her interest in Christ, yet the following passage afforded her support and consolation: "He is able to save to the uttermost all that come unto God by him," and "Him that cometh unto me I will in no wise cast out." She was much encouraged one day, after reading the 8th chapter of Matthew, and the next time her teacher called, she said to her, "I have been so happy in thinking on that chapter; I feel myself to be the leper, and know the Saviour can heal me as he did the poor man." She evinced a strong desire for the salvation of others, and requested per-

mission to lend the tracts and books she had borrowed, to some persons, to whom she hoped they might be useful. She did not seem much to think that her illness would terminate in death, yet whenever the subject was named to her, she used to say she should not be afraid to die, did she but know that she was prepared; and added, "All I desire to know is that my sins are forgiven, for this alone can make me happy."

When her teacher visited her for the last time, which was four or five days before her death, the state of her mind was much as usual—humbly depending on the merits of the Saviour. On this occasion Rebecca said, "I have a great favour to ask of you:" when being assured it would be granted, she put her hand on her Bible, (which was always by her side,) and said, "I am now so weak that this is too heavy for me to hold up, but I think if I had a small Testament, I could hold that, and read it now and then." When the teacher was about to leave, she put out her hand, and said, "Oh, teacher, how rejoiced you would be to find me, the next time you come, really happy." "Are you not happy?" said the teacher. "Not quite," she replied. "What would make you happy?" "To know that all my sins are forgiven, and that my soul is fit for heaven."

On the day before she died, her mother said, "My dear, you suffer great pain." "But," replied she, "what are my pains, compared with those which Christ endured upon the cross to save sinners!" She continued to suffer great pain, until about two hours before her departure, when it pleased the Lord to afford her some relief. Sensible that her end was drawing near, she repeated the lines,

"Great God, I own thy sentence just,  
And nature must decay;  
I yield my body to the dust,  
And dwell with fellow clay."

Afterwards she exclaimed, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Seeing the family in tears, she said, "How can you weep to see me so happy?" She then repeated the verse,

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

She frequently uttered the words, "Come, Lord Jesus, come quickly," and, "Into thy hands I commend my spirit." She earnestly exhorted those around her, to follow the example of Jesus Christ, as, if they did, they would meet her in heaven. She desired her sister to thank all the teachers for their instructions, and for the books which they had lent her, and to request the superintendent to address the children from the 25th, 26th, and 27th verses of the 19th chapter of Job. After this, she laid her head on the pillow, and uttering the words, "Christ, I come," without a sigh or a groan, she expired, on the 5th May, 1829, aged fourteen years.

Rebecca felt herself much indebted to the conversations, example, and prayers, of a pious sister. If you, my dear readers, are favoured with religious friends, O be thankful for them, and pray to God to give you grace, that you may properly improve so great a privilege.—*Youths' (Lond.) Magazine.*

#### INTERESTING ANECDOTE.

The following instance of the power of the word of God, inserted in the monthly extracts of the B. & F. Bible Society, deserves especial notice.

"At —, in the parish of —, in the Highlands of Perthshire, a woman now considerably advanced in years, in the days of her youth lived in loose habits. She at length concluded that she had gone so far in iniquity, as to make it useless to think of amendment. She thus lived for the last nineteen years, without entering a church, or hearing a sermon, or attending to any of the ordinary means of grace. She lived in the neighbourhood of the school, which she permitted one of her children, a girl between twelve and fourteen years of age, to attend. The girl made a practice of telling her mother what she heard the schoolmaster say in the school. The mother listened, and seemed to think of these things. Ere long, the child was able

to read portions of the Bible to her mother, which seemed to impress her. She at length adopted the practice of making the child read the Bible to her stately; which was followed by a visit to the Sabbath-school; the first time that, for nineteen years, she had attended such a place. She then became a regular attendant on the Sabbath evening, when she was often seen deeply impressed. She frequently sits up at night, and causes the child to read to her large portions of Scripture; and is now in the habit of stopping the girl in the course of her reading, to explain to her the spiritual meaning of the passage. At first the child was the mother's instructor, and now the mother is become the instructor of the child."

ON AN EARLY ATTENDANCE AT SUNDAY-SCHOOLS.

The importance of regularity, system and punctuality in the diversified transactions of life, is unanimously allowed by all orders of mankind. How essentially important then must a rigid observance of them be, in those young persons who have engaged in the responsible, but delightful task of Sunday-school teaching. It is with much pain and deep regret that I constantly observe how little attention is paid by many who have taken upon themselves the charge of a class, or perhaps more, in a Sunday-school, to what ought to be considered an imperative duty; I mean that of being in their proper places at the hour the service of the school commences. In the first place, my dear fellow-labourers, by this indolent negligence we deprive ourselves of the benefit of joining with the other teachers, and our little charge, in imploring the blessing of him who has said, "But for all these things I will be inquired of by the house of Israel to do it for them," and without whose blessing even our most persevering and laborious exertions will be as water spilt on the bare ground. Some will urge, they always supplicate the blessing of Almighty God before they leave home; and I should hope no Sabbath-school teacher would presume to enter his class without; but can we expect

that Jehovah will lend a propitious ear to our supplications, when we are out of our proper place? and may not the words addressed by God to his servant of old, be applied to such. "What dost thou here, Elijah?" Others I have again heard to expostulate, "we are there as soon as the children:" to them I would propose the following question. Are the children to be our example, or ought we to be a pattern to them? There are many other very weighty reasons that might be adduced, but the annexed is what particularly strikes me at this time. Those of us who have engaged in this work of the Lord, should consider that we have hired ourselves to the Almighty, to be employed in that spot of his vineyard: and if we hope or expect to receive our wages we must perform our part of the agreement, which in this case is, (unless there is some sufficient excuse or insurmountable obstacle) to adhere strictly and exactly to the rules of that school in which we have engaged ourselves, just the same as a master rightfully requires his domestics to execute his orders and attend to the regular hours of his family.

Another consideration which might be used, in order to stimulate us to make the most of every minute, is the very short time that can be devoted on the Lord's day, to the instructing of the children. I think it seldom exceeds an hour and half in the morning, and one hour in the afternoon; now if we are but one quarter of an hour behind the appointed time in entering our class, we rob God and the children of one fifth of the time we pledged ourselves to give, when we undertook the responsible office of teacher. Let me ask what kind of a stewardship is this? What account of it shall we be able to render to the judge of all the earth? Let me, my dear fellow teachers, earnestly entreat you to remember that we shall have to give an account of the manner, and of the food with which we have fed these lambs of the flock, for which the Saviour bled! Oh! should one soul be lost through our neglect, how great will be our condemnation. How shall we then lament that we loved our bed, or our ease more than precious



souls. Let us then consider our ways, ere the door for repentance is shut; before the night cometh, wherein no man can work.—*Church of England Magazine.*

A SUNDAY-SCHOOL TEACHER.

PLAN ADOPTED BY SOME OF THE SCHOOLS  
IN FRANCE.

The following plan has been adopted as the means of acquiring greater influence over the moral conduct of the children who attend schools in the south of France; and likewise the Sunday-schools, which are establishing in connexion with the reformed churches. Our greatest hopes arise from the blessing which our Saviour condescends to bestow on the reading of his word. I have communicated to a respectable lady a project for correcting the faults of children, which I apprehend is better calculated for that end, than the former methods of punishment.

That lady resolved to make the experiment in a girl's school which she has established in her native town, about fifteen miles from Bordeaux. The result has proved highly satisfactory, and appears worthy of recommendation. If religion produces so few of its genuine fruits, may it not be imputable in a great degree to those who teach it? Its full efficacy cannot be acquired by momentary or casual instruction; it requires to be united with the whole chain of our ideas, opinions, and resolutions, from infancy.

The divine word forms the code of this excellent female school. When a scholar has committed a fault, the teacher makes it known to the whole school, and asks the scholars if they know any declaration of the Holy Scriptures, which is applicable to the case. Immediately several of the scholars hasten to quote some passage of Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter, so far from feeling degraded by the reproaches of the teacher, whose authority is only human, receives with pious contrition, as from God himself, the correction she merits.

After hearing her publicly acknowledge her fault, the teacher desires the children to encourage the mind of the penitent by some gracious declarations of scripture. It is thus that the heart being moved with tenderness, these young persons interpret the divine mercy, and offer with earnestness to the afflicted mind of their sister the invigorating influence of the gracious promises. Thus the teacher disappears before the Almighty, and, with her scholars, humbles herself in the presence of the Supreme Being. It is no longer man who governs; it is the Holy One who reveals himself to the tender minds of the children by their companions. Religious instruction becomes mutual.

It is undoubtedly requisite, like this lady, to know the Holy Scriptures, and the art of finding suitable extracts for producing the proposed effects. But when the teacher has not the same talent, if she possesses genuine piety, and is acquainted with proper passages to be quoted, she will be sure, in pursuing this course, to lead their minds to God, to virtue, to discipline, and energy, more effectually than by the exercise of authority and ordinary means. The better to judge of the advantage of this method, I take the liberty to acquaint you with some facts reported in the register of the school.

F. L. aged eight, having spoken some low and filthy expressions, was marked by the monitor, and sent to the platform.—“What have you done?” said the teacher. She, without hesitation, confessed her fault. The mistress then addressed all the class, and inquired if any one of them had any advice to give this poor child? One scholar pronounced the following passage of scripture: “Let no corrupt communication proceed out of your mouth.” Another said, Let your conversation be such as “may minister grace unto the hearers.” A little girl added, “Let your speech be always with grace.” This scene made the most lively impression on the whole school. From that moment, F. L. has used no bad language either in the school or at home. The mother of this child has reported that her daughter, who formerly had a most

vicious disposition, is totally changed; that she had watched her most carefully, and desired her neighbours to do the same.

Another child, of five years old, having showed bad behaviour during the exercise of prayer, was reported by the monitor. "What have you done, my child," said the teacher, "will you not be good?" She answered, "No." "Will you do your duty?" "No," she replied. "Will you pray to God?" "No," she answered. "Poor miserable child," said the teacher, "how I feel for you; what will become of you?" The child still resisted the representations of her mistress; but at length she relented. Seeing her in this state, the teacher inquired if the children knew any passage of scripture which pointed out the duty of prayer? The children replied in these words, "Pray without ceasing." At length the little girl cast herself on her knees, and seriously repeated the Lord's Prayer; and, in rising said to her mistress, "O I am happier now." To console and encourage her, they cited to her another passage, "Draw nigh to God and he will draw nigh to you." From that moment the child has not neglected a single day to pray to God, and is become an example of good conduct in the school.

The mother of a child who attended the school having observed a happy change in the conduct of her daughter, said to her, "I suppose they chastise you well in the school to change your bad disposition, and that Madame D. gives you severe reproofs." "No," replied the child, "they beat none of us at school, and Madame D. speaks to us very seldom. It is God who teaches us by his holy word."

A visiter, one day, inquired among the children who belong to this school, "Who is the mistress of your school?" All spontaneously replied, "It is the word of God."

#### INTERESTING ANECDOTE.

A young female who is employed in a woollen cloth manufactory, in the west of England, having obtained leave of absence to visit her native place, was

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led to call at a factory in that town, where she had formerly worked, and in which was a Sunday-school. Her late mistress inquired if they had a Sunday-school in the factory where she was then employed, and being answered in the negative, offered her some school books if she would make an attempt to form one. To this proposal she acceded, and on her return communicated with her juvenile companions in the factory on the subject. Several of them agreed to form themselves into a Sunday-school, and the following Sunday proceeded in a little company to the church; the circumstance soon reached the ear of their master, who perceived that he must either put a stop to this innocent conspiracy or himself take an active part in promoting its consummation. This led to a conversation with the foreman of the factory, who expressed his readiness to superintend the school; the proprietor very cheerfully granted the use of the factory, on Sundays, as a school-room; all the children in his employ, and some others, (amounting together to about 70,) became scholars, and about ten of the work-people offered themselves as teachers. The conduct of the children, as might be expected, is greatly improved; instead of indulging in idle or vicious conversation, they are now seen with their books before them, diligently storing their minds with scriptural truths, whilst their hands are busily engaged in providing for their daily wants.

The establishment of this school having become known in the town, numerous applications were made by the poor for permission to attend "the Factory Sunday-school;" a *general* admission however could not be allowed, and the result was an application to the vicar of the parish to know if means could not be adopted for providing instruction for the poor children of the town. Thus invited to benevolent exertion, the clergyman proceeded to solicit subscriptions towards erecting a public school-house—the proposal was well received. A nobleman generously gave a piece of ground to build on, and a subscription of 10*l.* per annum. The members for the place gave a donation of 50*l.*, each, and the in-

habitants generally contributed most liberally. The result has been the erection of a substantial building, in which more than 150 boys receive daily instruction. How vast a sum of good may thus succeed the unobtrusive efforts of this female Sunday-school teacher, and when the chord her hand has touched shall cease to vibrate, who can tell? There is a river the *streams* whereof make glad the city of our God, each in its progress ever and anon breaks through its usual bounds, and pours its waters over lands where drought before prevailed; and these again diverging into yet more numerous streams, shall onward roll enclosed with fertile plains, until the day when *every* parched place shall smile with verdure, and desert scenes shall blossom like the rose.

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IMPORTANCE OF A THOROUGH KNOWLEDGE OF THE BIBLE TO A SUNDAY-SCHOOL TEACHER.

The great object of Sunday-school instruction, is the promotion of religious knowledge, and the formation of religious character; therefore it is obviously necessary, that teachers should acquire an intimate and accurate knowledge of the Holy Scriptures.

We have no intention, of course, to speak in disparagement of any other Christian duty, such as attendance upon the ministry and importunity in prayer; but these, by themselves, will not sufficiently qualify teachers for their arduous duties. The preaching of the gospel is designed to illustrate and enforce its truths upon individual reception, rather than to analyse and expound it in minute detail, and with critical precision; while prayer, as we all know, is an important auxiliary to these and other active duties. It is the personal, and regular, and persevering reading and study of the Bible, then, which is the indispensable duty of Sunday-school teachers. It is from this source alone that they can derive the knowledge which is required to render their labours efficient for the purposes to which they are directed.

We much regret that a mistake is

sadly prevalent in the religious world; namely, the mistaking of *sound for sense*; the regarding of *words* and not *things*, as the real objects and materials of knowledge. A very slight acquaintance with the professing world will soon convince us, that a very great number of the persons who appear to have their minds amply furnished with theological knowledge, have but an indistinct and confused perception of the real sense of Scripture. The prevailing habit of isolating passages of Scripture from their context or connexion, and appropriating them as practical maxims, or as religious dogmas, is one of the most pernicious methods that can be adopted, and has done more to suppress the real sense of Scripture, to create divisions in the Christian world, to perpetuate party distinctions, to cherish bigotry, and give birth to controversy, than any other practice. By such a method of employing the sacred writings, any and every visionary notion may be supported and defended. This extremely irrational and dangerous practice should, therefore, be sedulously guarded against. It is not our familiarity with the *words*, but with the *sense* or *meaning* of Scripture which determines our wisdom or knowledge, and qualifies us for the direction of our own Christian course, and for marking out that of others.

Upon this point, however, we need not enlarge; it is only necessary to suggest to the good sense of our readers, the possibility and prevalence of this kind of mistake as to biblical knowledge, to guard them against the danger. *Indolence* is the cause to which it is chiefly attributable; an indisposition to search and investigate into the *MEANING* of *words*, which are but the *signs* of ideas, is the origin of nearly all the mistakes which are entertained on this subject. The mind of the spirit is not to be ascertained without a deliberate, and thoughtful, and prayerful course of reading; but if this be adopted and diligently pursued, success is graciously promised. If thou seek for knowledge as silver, and search for her as for hidden treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God. *Prov.* ii. 3—5.

## WEEK-DAY SCHOOLS.

Efforts are making in London to institute a system of instruction in week-day schools, for children who are now taught the elements of education on the Sabbath. The views of those who are engaged in the effort, may be understood from the following extract.

Considering the incalculable advantages of a regular attendance at a well-conducted day-school, for children whose parents cannot afford any more expensive education, it seems surprising that the Christian public should have hitherto devoted an almost exclusive attention to Sunday-schools. To be called off from loitering in the streets, from the contamination of evil associates, and from worse than a waste of their precious time and faculties; to be brought under a mild but steady discipline; to have their habits formed to order and industry; to be taught reading, writing, and ciphering, without encroaching on the Sabbath; and so perfectly, as to make engaging in any of these exercises easy and pleasant, not difficult and wearisome—such are some of the advantages of day-schools: and were they even confined to these, they might well claim more notice and support than they receive. But when, in addition to all this, the scholars have the doctrines, the precepts, the exhortations, warnings, and promises of the everlasting gospel brought constantly before their minds; when they are brought into daily communication with a teacher, who strives to walk in the footsteps of our blessed Lord, and to manifest the influence of divine grace in his whole temper and conduct, caring for the souls of the children, visiting their parents, and endeavouring to excite them to greater fidelity in the discharge of family obligations, and faithfully applying himself to all the other kind offices of a diligent and affectionate teacher—then, surely, a day-school advances claims on a Christian's liberality and attention, which he must find it impossible to resist.

Attempts are now making, in several places, to apply Sunday-school rooms to the use of day-schools; and it is hoped that the trustees of such rooms will come more and more to see the immense advantages to be derived from such an employment of premises, often otherwise unoccupied on week-days. Were this measure universally carried into effect, with what delight must the change be contemplated by all truly pious Sunday-school teachers, who would thus be relieved from the painful task of teaching any thing merely secular on that day, which is *holy of the Lord, and honourable*.

## THE LIBRARY.

*Mr. Editor,*

Sir—I have seen proposed, from time to time, in your valuable Magazine, a number of plans for drawing books in a Sabbath-school, but have not met with any which we thought would suit our situation so well as the one which we have adopted the season past. I will endeavour to give you a few outlines of it; and if you think it worthy of notice, it is at your disposal.

Our plan is this. Our scholars are furnished with a printed catalogue of our books in numerical order; and they come prepared with five, six, or more selected numbers on a strip of paper, thus—7, 12, 23, 89, 127. The teacher immediately upon entering his class, enters the numbers of each scholar upon a class-paper, having the number of the class upon it—this is all the teacher has to do. He will then attend to the recitation of his class as usual, while the assistant carries this class-paper to the librarian, who selects the books from the numbers, (these all being placed in numerical order in a case,) and after charging the same to the teachers, the assistants again return the class-papers with the books to the several teachers, who charge them to their scholars as usual.

This mode, you will perceive, gives the scholars the privilege of selecting their own books, without the teachers' spending more than two or three minutes of their time, and without leaving

their seats at all, besides saving the confusion often occasioned by the teachers all going to the library.

In the country schools with us, generally, the scholars living remote from the place of worship, all the opportunity we have for our school is at the intermission of divine service, which is generally short; as three quarters of an hour is all the time which we can occupy, we must therefore make the most of it. We have, in all, a little short of three hundred scholars in our school; and one librarian, one clerk, and two assistants, have drawn books for upwards of two hundred scholars, in three quarters of an hour, while the school have not been interrupted in their recitation at all. We have about 350 volumes in our library; we let our scholars keep these books two weeks, and then draw again on the third week. If any should adopt the above plan, who have not books enough for a good selection, one-half of the school might draw at a time.

The class-paper will stand thus:—the numbers against each name showing the numbers of books, either of which it will please the pupil to receive.

James Price,	7	12	23	89	127
Parker Jones,	9	13	71	62	11
Joel Rees,	15	69	43	121	3
Esq. Esq.					

If you think any of my ideas are worth noticing, you may put it in language that will be understood, if you think it worth it; and if not, consign it to oblivion, and you will have the thanks of a superintendent and mechanic in humble life.

#### HOW TO GET A LIBRARY.

After conversing with the minister of the parish, upon the good resulting from a well regulated library, and how cheap books might be obtained, I left him under a conviction of the importance of the object. Shortly afterwards I met the clergyman again, when he informed me that a library was in full operation at his school, and which had been obtained in the following manner. "I resolved (said he) that the first marriage-fee I received,

should be appropriated towards a library. The resolution had hardly been made, before a couple presented themselves to me for marriage: I performed the service, and received a five dollar bill, which I immediately laid out in books; and since I have set an example, my people have followed me in it." L.

#### SINGING IN SUNDAY-SCHOOLS.

The following communication, which did not reach us till Nov. 1, contains an important suggestion. We have never failed to urge upon teachers and children, the same consideration which is here suggested, and we are persuaded, that the general deficiency of Hymn books for the children, and the inattention with which the use of the Hymn-book is regarded, tends very much to deprive our schools of what might be made a most sacred, delightful, moving and edifying exercise. It is a subject of deep interest, and should not be suffered to pass without serious and prayerful consideration.

*To the Editor of the S. S. Magazine.*

In reading the July number of your Magazine, my attention was particularly directed to the piece entitled, "Singing in Sunday-schools." Every person who is engaged in the good work of teaching, must certainly coincide with you in your remarks respecting that important part of the exercises.

The object of this communication is, to make a suggestion relative to the schools being supplied with hymn-books, for the use of the scholars. The schools belonging to the union\* are not allowed these books, except for "teachers only;" and I would here add, as the result of my observation, that many scholars are prevented from joining to sing the praises of God,

\* The New-York S. S. Union.

because of their incapability of recollecting the lines as repeated.

The singing, as you observe, is in most cases confined to the teachers; and I know of no better way to obviate this, than to furnish the schools with books as formerly, for both teachers and scholars. This plan would also prevent the necessity of breaking off in the middle of a tune, for the purpose of giving out the lines.

Should these remarks meet your approbation, please exert your influence in bringing about what is so generally desirable, and oblige

MANY TEACHERS.

New York, July, 1830.

#### RELIGIOUS TRACT SOCIETY.

We have read with deep interest the thirty first report of the (London) Religious Tract Society. It is pursuing its object with an ardour and success which rarely accompanies such enterprises. We have space for but one or two extracts:—

#### *Issue of Publications.*

The publications sent from the Depository during the year amount to ten millions, five hundred and sixty-nine thousand, nine hundred and thirty-seven; being an increase of four hundred and fifty-six thousand, four hundred and seventy-four, without including any of the Tracts published at the Society's expense in Foreign Countries.

The total circulation of the Society, at home and abroad, exceeds ONE HUNDRED AND FORTY MILLIONS of publications.

#### *Intended Commentary on the Scriptures.*

The importance of a cheap and popular Commentary on the Holy Scriptures has frequently been under the consideration of the committee; and in a former report it was stated that several friends had urged them to undertake the work. The committee were aware that they had numerous difficulties to meet; but, after much consideration they have determined to

comply with the wishes of their friends. They are satisfied that the commentary may be published in strict accordance with the principles of the Institution, and so as to be acceptable to the different denominations of Christians who support your cause.

The commentary will be compiled from the invaluable writings of Henry and Scott, whose works are so generally acceptable to the church of Christ; with a few additions from other writers, when they appear desirable. The work will also contain notes adapted to assist the reader in meeting the common, but often-exploded assertions of infidelity; without, however, unnecessarily raising objections in the mind.

It is intended to print the work so that it may be purchased either with or without the Sacred Text; and the whole comment will be comprised in three volumes, or six parts. The first part is in the press, and, it is hoped, will appear in the course of the ensuing winter. It will be a pleasing feature in this new work, that it will add the BIBLE to your numerous Publications, without which the best selection of books for a library must be considered deficient. The Commentary will be useful to Christians of all ranks and ages; but more particularly to the Cottager, the Sunday-school teacher, the Missionary, the Visitor of the sick, and the agents of Christian Instruction and District Visiting Societies.

#### *Numerous openings in Foreign Parts.*

The calls upon the Society's friends to exercise an enlarged benevolence, in supporting the foreign objects of the Institution, were never so numerous and pressing as they are at present. The Chinese, who are found in Siam and the different ports of the Eastern Archipelago, gladly receive the tracts, and confess that they are books "to reform the world." The Burmans have a written language; and the prevalence of education opens the way for extensive usefulness among them. The Karens, a people without religion, without temples, and without gods, are crying out, "Give us books, give us books, in our own language! We want to know the true God." In

India, the power of caste and the influence of the Brahmins are decreasing; and increasing numbers read your publications with deep interest, confessing that "The time is at hand when all persons will be of one religion." The inhabitants of Ceylon, in addition to numerous tracts, have received the "*Pilgrim's Progress*," to show them the true way to the Celestial city. In Polynesia, the Press is communicating the great truths of religion to a people prepared for their reception. The young in Spanish America, have received, for the first time, instructive Juvenile Publications in their own language. Negroes in the West Indies, have obtained books which proclaim that spiritual liberty wherewith Christ makes His people free; and the Greeks, desirous of instruction, receive with grateful eagerness the *leaves of the Tree of Life*. The Nations of Europe have been visited by your silent agents; and they have made known the pure truths of the gospel, where infidel and neological opinions are ruining many souls. Surely this review is encouraging, and should lead the friends of the Society to abound more and more in their *work of faith and labour of love*.

#### INTERESTING INCIDENT.

The enterprise of the London Christian Instruction Society, has always seemed to us among the most interesting of the many enterprises of the day. Among the facts which illustrate its character and influence, it may be enough to mention, that it has opened not less than sixty places of public worship, for those who had never before been induced to attend on such means of instruction; and it has now no less than 29,000 *families* under constant visitation. What would be the result of a system of means in New York or Philadelphia, which should bring 29,000 families under regular, constant, kind, judicious visitation?

From the reports made at a quarterly meeting of the Committee and visitors in September, we select the following interesting case:—

A visiter called for a tract, which he had left at the house of a person who expressed himself greatly pleased at the the hymn printed on the first page, beginning,

"Behold a stranger at the door,  
He gently knocks—has knock'd before;  
Has waited long, is waiting still  
You use no other friend so ill;"

On returning the tract to the visiter, the person said, if it would not be deemed an offence, he would present him with an answer which he had written: the visiter assured him that it would be far from offensive, and intimating a wish to possess it, was presented with the following pious and genuine effusion:—

#### *The Heart opened.*

Who is this stranger at the door,  
That would admission gain?  
I know he oft has knock'd before,  
Still he has come again.

I find him knocking at my heart,  
Though I've defied his will;  
He waits to act a gracious part,  
And all his truth fulfil.

Too long, alas! I've entertain'd  
A soul-destroying guest,  
Who took possession of my heart,  
And all my powers oppressed.

But art thou not the same that died  
A sacrifice for sin?  
Then enter my polluted breast,  
And make me pure within.

That grace which I've so long abused  
I'd willingly receive:  
Dear Saviour, teach me how to pray,  
Lord, help me to believe!

My hungry soul would now partake  
The banquet of thy love;  
That sacred flesh and blood of thine,  
Foretaste of joys above.

#### EXTRACTS FROM CORRESPONDENCE.

##### NO TEACHER.

*St. Louis, Sept. 16, 1830.*

Since I wrote from ———, I have revisited seven settlements. At ———,

I went to the place where the Methodist S. School is held, at the usual time of the school, and found three boys, and *no teacher*. After waiting half an hour, I returned to the Sunday-school in the Presbyterian church; there were 24 scholars present, the superintendent, and *no teachers*. I heard two of the classes recite in the Question-book. They all kept their Testaments open, and read the answers; I asked if that was customary, and they said it was; two, however, out of ten or twelve whom I heard, had their lesson well committed to memory, and answered the questions well.

In a Sunday-school three miles N.W. of —, there were 40 children, and 12 or 15 adults present. The school-house is about fifteen feet square—has no window—and no fireplace, except a bank at one end, and a chimney built on timbers that passed from side to side, high enough for the children to pass under them without stooping much. This would be a very uncomfortable place for a winter school, and it is hoped a new and convenient house will be built before winter. A number of the adults were obliged to stand at the door; all seemed deeply interested in the cause, and eager for advice and instruction on the subject. The children were attentive, and showed by their recitations that they had studied their lessons. This school was established by our lamented brother *Hawley*. In a settlement on Sugar Creek, which brother H. visited last winter, they have neglected commencing a Sunday-school, for want of a house; but one man promised me they might meet at his house, and, together with another, promised to commence a Sunday-school immediately.

In the other four settlements the schools are going on well. These four settlements are in Montgomery and Bond counties. I was much interested in the account which Mrs. —, of —, gave me of her class. She said they had but one Question-book among them, (ten or twelve in number,) and to prepare themselves, they came to the school early, and read over the questions among themselves; “and (said she) they never miss a question.” Mrs. — is not pious, and her husband is opposed to benevolent institutions; but she seems deeply interested, and often would the tear start in her eye, as she was speaking of her class. They keep a large boarding house, and Mrs. — has to make great exertions to attend the school, but the superintendent told me she had not missed a day. O, that every Sunday-school teacher felt the same interest.

WINTER SCHOOLS—OBJECTIONS TO  
DR. FISKE'S VIEWS, &c.

[From a Correspondent in Indiana.]

The remarks of Rev. Dr. *Fiske*, of Goshen, N. Y., in the February number of the S. S. Magazine, on discontinuing Sunday-schools in the winter, seem to me to be liable to misconception, and may have an injurious effect in the middle and western states. Many pious and excellent men, seem to be seeking for a plausible excuse for discontinuing the schools in winter. I have laboured hard to remove every such excuse, in the bounds of my acquaintance, and not without some effect. But the objections of the Doctor will be considered as applicable to Indiana as to



New York. It is true, we have not the deep snows and intense cold of the north; but we have much rain, sudden changes, and extremely bad roads. Travellers and emigrants from the north, say that our roads are among the worst in the Union; and that the cold, from our sudden changes, is as severe as in the New England states—and it cannot be supposed that our houses are as comfortable as theirs; so that most persons would say, that if schools should be discontinued in the winter in New York, they should be discontinued in Indiana also. Nor do I know at what precise point in the south, the same, or a similar plea would not hold good. But this I do know, that those schools that live through our worst winters, are the most flourishing in the summer; and that those scholars that regard not the weather, are those that are deriving the most benefit from the institution. Of our twelve schools that have continued through this winter, nine are in the country, and some are so situated that you can scarcely conceive of worse roads than many of the scholars have to travel. The average attendance of the school in this town, through the winter, has been fifteen teachers and sixty scholars. Six of those teachers, and twenty of the scholars, have had to travel more than a mile, along a road which is one continued hill, and so deep and miry that it was sometimes almost impassable by a yoke of cattle, with an empty cart; and never were our scholars more regular than they have been this winter. The disposition to surmount all obstacles, and continue the schools through the winter, is rapidly increasing, and I do not wish to hear of any thing but what will encourage that disposition. I

wish to see the schools as permanent as the Sabbath, and not to be interrupted on any occasion, until they are stopped by the voice of the archangel and the trump of God. In Aurora, we compel every thing, the most important meetings for public worship not excepted, to give place to the school: as we are convinced that our school has done more substantial good to our village and its vicinity, than we have derived from all the other sources.

A volume might be written on the benefits which have been derived by us from the schools and their libraries. The effect produced here is greater than in any other district, because the school has been longer in operation, the library more valuable, and the exertions in behalf of the school more extended and indefatigable. I have given the history of this school to every section of the country I have visited, in order to encourage others never to be weary in well-doing. Its beginning was very feeble; it arose almost imperceptibly amid discouragements that disheartened all its friends but myself. A Baptist minister from England, resident in our village, once visited the school, a few months after its organization, and considered the effort as hopeless. He told me the children were too rude and ungovernable ever to be disciplined without the co-operation of the parents, which was not to be expected, and too careless of their books ever to set a proper value upon them, or use them to advantage, and the village too dissipated to admit of reform. But he now sees the children of the most dissipated parents, among the most hopeful in the school. He now sees the taverns

and groceries almost abandoned, in fact, all broken up but one—and that one apparently near its dissolution. Temperance had become the order of the village, before a temperance society was thought of, with the exception of two or three victims of ardent spirits, who have lost all their influence, and only exist as living beacons to warn all others of the unquenchable fire by which they have been blasted. Fashionable amusements are unknown in our village. All our young people, with one or two exceptions, are in the school. Before our school commenced, not more than one-third of our citizens attended any place of worship; now, the attendance is general. *Then*, we had few readers—books were used and valued by but few; *now*, all, with a very few exceptions, are readers. Our youngest children, as soon as they take notice of what is passing around them, are anxious to attend the school, and anticipate the highest pleasure when they shall be permitted to attend; and we have never yet had a scholar too old to attend. Our older scholars pass from the Testament into the Bible-class. In almost all our schools, at their commencement, the girls are more regular in their attendance, and more easily disciplined than the boys. As the schools advance, the boys become regular and docile. This effect has been produced in a number of our schools, and the change in our boys is far more observable than in our girls. In short, the effect produced by our schools in the different districts, bears a fair proportion to the zeal and industry manifested in conducting them, connected with the time the school has been in regular operation. Every thing relative to

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our schools taken into consideration, seems, in a language as plain and as imperative as a voice from heaven, to urge us to persevere.

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IMPORTANCE OF WATCHFULNESS IN THE  
ADMISSION OF BOOKS TO SUNDAY-  
SCHOOL LIBRARIES.—ADVANTAGES OF  
THE SUNDAY-SCHOOL MAGAZINE IN  
THIS POINT OF VIEW.

A case was recently reported to us which we have substantially recorded below. It is worthy of consideration, whether many such cases are not likely to occur, while so little system, or vigilance is observed in the selection of books for libraries. We shall have occasion to revert to the subject at a future time, and hope the interesting facts which we here give, may be duly weighed.

A school in one of the middle States, in a populous village, was furnished with a library of books which were chiefly purchased of the American Sunday-School Union, either at the depository in Philadelphia, or New-York. A few were obtained elsewhere.

In the congregation to which the school was attached, were a few infidels; the baser sort of whom were quite bold in their efforts to corrupt others, by their own conversation and by the circulation of infidel tracts from New-York. They met with little success, however; as their ignorance and noise did not pass for knowledge and good sense. But a Mr. —, a respectable, moral man, at last offered to the managers a series of bound tracts in four volumes at a low price, and recommended them as suitable for a Sunday-school library. The books were produced at a meeting of the managers for ex-

amination. The title was quite imposing; they were published by the *Christian Tract Society*, and surely very suitable for a *Christian* Sunday-school library. One of the company, however, remarked that she had some recollection of having seen some books of this description, noticed by the *American Sunday-school Magazine*, and by that work criticised and condemned; but not having the book at hand to which to refer, she could not say that these were the books, or stories in question.

The managers concluded to take the books, with the condition, that if, on examination, they should be found unsuitable, they might be returned.

This examination, which took place soon after, proved that they contained all the abominable doctrines of rank infidelity. While they professed to reverence the Bible and make it their text book, its most prominent and important doctrines,—original sin—human depravity and helplessness—salvation by grace—the Deity of our Lord Jesus Christ, and the everlasting punishment of the wicked, were all denied or ridiculed. Our Saviour was commonly styled *the teacher*, and the Holy Spirit was not mentioned at all.

Man was made his own saviour by his own good works, and there was no hell; but only a sort of Purgatory, where every soul was to have a place suited to his capacity or state, and where it was to be punished and imprisoned, till it should be removed to Heaven.

The two first volumes were comparatively innocent, abounding with hints and ambiguous expressions; but in the two last, infidelity stood out in bold relief; there was no ambiguity in them.

The stories chiefly noticed were the orphan sisters, the twin brothers, and the old soldier; these abounded with shocking impiety.

The books were returned, but not without the conviction, that the seemingly generous donor designed to impose on the school what *he knew* would be injurious in the view of those who were managing it; thus proving himself capable of the most unmanly duplicity. Had the trick succeeded, it would have been said afterwards to those who doubted other recommendations, "Why the Sunday-school of Rev. Mr. —'s church has these books."

#### RESOLUTIONS TO THE POINT.

We recommend the following resolutions, especially the third, to particular consideration.

*Louisville, Ky. Oct. 28, 1830.*

DEAR SIR,

I have attended the sessions of the Synod of Indiana, and as a corresponding member of the body, I proposed the following resolutions, which, I am happy to inform you, were unanimously adopted.

Resolved, 1. That this Synod have heard with devout gratitude to God of the truly Christian enterprise of the American Sunday-School Union, to establish a Sunday-school in every destitute place where it is practicable, throughout the Valley of the Mississippi, within two years; and they do most earnestly recommend to the pastors and sessions of all our churches and congregations to present this subject to their people, and solicit their prayers, and labours, and contributions to aid the Society in the accomplishment of this important object.

Resolved, 2. That the ministers and members of our churches be recommended to devote the afternoons of Sabbaths, ordinarily, to the interests of Sabbath-schools.

Resolved, 3. That all the members of our churches and congregations, except those advanced to extreme old age, be earnestly and affectionately recommended to unite themselves into Bible classes, for their mutual improvement in the knowledge of God's Word, with a special view to qualifying them as Sabbath-school teachers, and that it be enjoined upon the ministers and sessions of our churches to take proper measures on this subject.

The following was moved by Rev. Mr. Hoody:—

Resolved, 4. That competent laymen be encouraged, whose circumstances will admit, to go into destitute neighbourhoods to institute and conduct Sabbath-schools.

The brethren did not satisfy themselves merely with passing resolutions: they pledged themselves to explore twenty-two counties, and establish Sabbath-schools in them gratuitously.

#### LIFE OF NEWTON.

*Wheeling, Va. Nov. 2, 1830.*

A young man who had been notoriously wicked, was furnished, from the Sunday-school library, with a copy of the *Memoirs of John Newton*,\* and requested to read it, because Newton had once been a wayward youth like himself. He read the book, and was awakened to a sense of his danger. He removed to a different neighbourhood, and sent for the little volume that he might read it again. After affording, for a considerable time,

gospel evidence of piety, he made a public statement respecting his former life and present views, and was added to the visible people of God. This fact was told me by Rev. Mr. —, who lent the book to the young man.

#### WANT OF SUPERINTENDENTS.

*Columbus, Ohio, Nov. 1, 1830.*

On the 16th of October I visited several school districts for the purpose of ascertaining whether Sunday-schools could be established. I could not find a single individual who would undertake the superintendence of a Sunday-school. This is a very common and a very serious difficulty in the way of Sunday-school operations.

*Princeton, Ky. Oct. 21, 1830.*

I have the pleasure to inform you that a Sunday-School Union has recently been formed at this place, by the Green Brier Synod of the Cumberland Presbyterian church, auxiliary to the American Sunday-school Union, which proposes to embrace in its operations all that part of Kentucky, west of Salt River.

The Cumberland Presbyterians at their last General Assembly, resolved to co-operate with the American Sunday-School Union, so long as it is conducted free from sectarian feelings. This is the first official step they have taken to redeem that pledge. I hope you will forward us such information from time to time as will aid us in this new enterprise.

*From Rev. John Gosman, Pastor of Ref. Dutch Church Kingston, dated,*

*Kingston, N. Y. Oct. 14, 1830.*

My Dear Sir,

I avail myself of the earliest oppor-

\* Published by the A. S. S. Union.

tunity after the visit of the Rev. Dr. Ely to this region, to communicate to you the high gratification we have enjoyed, and the happy influence it has had in awakening attention to the system of Sunday-school instruction.

The exertions of such an agent as Dr. Ely, were required in this county. Within a few years the subject has attracted some attention, but the people require information of the operations of the National Institution. The standing of Dr. Ely, with his bland and kind manner, has tended to remove prejudices, to correct misconceptions, and will communicate an impulse to our Sunday-School Union, and render us a more active and efficient auxiliary to the Parent Society. In our county we had difficulties to encounter, and the establishment of Sunday-schools has been slow—but in all the towns except one, whose population is small and scattered, schools are formed and efforts are making to connect a small library with such schools. Dr. Ely, by my request, came to this place, at the Anniversary of the Sunday-School County Union. It was thought a favourable time for his visit, and I bless the Lord that he was enabled to attend. The day was favourable. A large audience, composed of my congregation, the greater part of the clergy of the county, and inhabitants of the towns in the vicinity, were present. Dr. Ely has left an admirable impression on the public mind; cavillers were silenced, and an interest excited which will animate us in our exertions to extend the system and give it more efficiency—we want quickening much, and the state of things requires some agent to visit the churches. Dr. Ely has been solicited with much urgent importunity, to return and visit the towns.

If the arrangement can be made, I would most respectfully request him to return as speedily as possible. The Lord direct your counsels, and prosper his own cause. I subscribe myself with much respect and affection,

Yours, JOHN GOSMAN.

— (Ten.) August 17, 1830.

Dear Sir,

It gives me great pleasure to be able to inform you that we have organized a Sunday-school in this village, with 112 pupils and 20 teachers. We began with 60, four weeks since. Our prospects seem flattering. There is, however, great difficulty in engaging the poor to attend. Among the pupils, about 30 from my academy attend, and enter with becoming spirit upon the lessons, many of whom translate three or four languages; and such is their fondness for our library books, that they press their lessons in the Academy, and are clamorous to recite, that they may read the Sunday-school books. As the Sunday-school is taught in the academy, and I am secretary and librarian, of course the books are all there, and it is really an affecting scene, to see them all eager to toss off their Latin, French, Greek, or whatever, to save half an hour for these books. Some classes of five or six in number, during the week, exchange books with one another, so that an entire new set has to be given to them, each having read them all. What will be the fruit of all this, I know not. One would think, that where so much seed is sown, some of it will take root and bear. We are trying to do something here in the cause of Bibles, and I highly approve all these efforts, but Sunday-schools, after all, are as the

axe laid at the root of the tree. It is almost physically impossible that one who has been taught in his childhood to know and reverence the scriptures, should be a hardened sinner all his life. We hold the "Help to the Gospels,"\* in high estimation, and shall, most likely, send for one hundred. There is no lack of means among the patrons of our school.

#### THEY LOVE DARKNESS.

A missionary, (of the Episcopal Church) in Ohio, tells us of a county which he has found, in which both old and young are very destitute of religious instruction, either from ministers of the gospel or Sunday-school teachers. He says, "one of your agents visited this county last spring, and organized a society at —, the county seat. But the opposition to this school was so strong, that it was discontinued two weeks before my arrival. I held a meeting with this people, and they resolved to re-commence their school. I spent several days travelling and holding meetings in different parts of this county, which is new and thinly settled, and most of the people are poor and ignorant.

In my practice I have complied with what I now read in your instructions. I have urged parents to assemble their children together upon the Lord's Day, to read the holy scriptures. I have informed them of the fact, that there is an American, Episcopal, and Methodist Union, and then have asked the persons assembled to determine to which of these they will

become auxiliary. Both of the societies that I have organized, have made choice of the American.

Permit me to add, that wherever I have been, the people have informed me, that the agents that have preceded me, have urged, and indeed insisted upon their becoming auxiliary to the American Union, and have also recommended the use of a particular catechism. The course pursued by the agents has given offence to those of other denominations, which I find, has been the principal cause of the decline and failure of every school that I have visited in such sickly or dead state. If the agents would be silent about catechisms, and simply inform the people of the three unions, and declare their readiness to form a society in connexion with either, leaving the people entirely at liberty to make their choice, a very large majority would choose the American, and they would then be satisfied and flourish."

#### Remarks.

The instructions of all our agents and missionaries are open to the inspection of friends or foes. By these instructions they are required to "*establish, revive, visit, and encourage Sunday-schools, WHETHER AUXILIARY TO THIS SOCIETY OR NOT,*" and to visit all ministers of the gospel, and make known particularly to them the nature and objects of their mission, and to use their influence to engage them to promote Sabbath-schools in their respective congregations, "*WHETHER AUXILIARY TO THIS SOCIETY OR NOT.*"

In regard to the recommendation of a particular catechism, we have no doubt our correspondent has been misinformed. Such a measure as this, would be so obviously contrary to the

\* Published by the American Sunday-School Union, and highly esteemed by every teacher who has examined it.

principles of the society, as that no missionary or agent could have any excuse for adopting it. Indeed, no proceeding of a missionary or agent could be more entirely at variance with the letter and spirit of his instructions, and with the known views and principles of the society, than the recommendation of a sectarian catechism, or the attempt to establish sectarian schools.

It may not be amiss to add, that though no apprehension is entertained, that these charges will be substantiated, in a single instance, still, an investigation has been instituted, which will be pursued, till every fact, within reach, is ascertained.

*Lincoln Co., Ky. Oct. 23, 1830.*

I am convinced the managers of your institution are not fully apprised of the many difficulties which exist in forming Sunday-schools. Many are ignorant, nor will they believe though a man declare it unto them, the benefits which will result from such establishments. Some are poor and not able to obtain the means of information. Many who might contribute are opposed to giving any thing; many are prejudiced themselves, who are persons of influence in their neighbourhood, and endeavour to prejudice others against every thing where money is required to support it. They say, all such establishments are money-making schemes, designed to benefit individuals, or to establish a religion. They are not in the habit, nor do they admit the propriety, of paying preachers. When they hear of agents employed at considerable expense, they use this as an argument against giving any thing that may be applied to their

support. I have an experimental knowledge of these difficulties, having organized a Bible society, and dragged on heavily for a number of years, without effecting much of what was most to be desired. We passed a resolution to supply every family in the county with a Bible within two years. Many were entirely destitute; others had not a full copy of the sacred book; yet the most destitute would not be prevailed upon to give sixty-two and a half cents for a well printed and a well bound copy. From this experiment it is easy to conjecture the difficulty of getting contributions to purchase any other kind of books. From the liberal contributions made to carry into effect the resolution of extending the benefits of Sunday-school instruction throughout the Valley of the Mississippi, I was induced to hope that a part might be appropriated at least to assist with books, &c. at the commencement of such schools, and after the people had been led to appreciate the benefits, they might then be induced to supply their own wants. Another difficulty will be a want of teachers. In many neighbourhoods where they are greatly needed, not an individual can be found who was ever within the walls of a Sunday-school; they are plainly without the knowledge and the experience necessary for conducting such an institution. Under all these difficulties, and many more I could mention, I am resolved to make the experiment, and exercise all the prudence and energy I possess, to bring into general operation, a plan so evidently calculated, and so eminently blessed, to ameliorate the moral and religious feelings of mankind, particularly the rising generation.

## ALEXANDER'S EVIDENCES.

*A Brief Outline of the Evidences of the Christian Religion.* By Archibald Alexander, Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, (N. J.) Revised and prepared by the author, for the American Sunday-School Union—pp. 232. Boards 40 cts—bound 50 cts. (with usual discounts.)

It will be many years, probably, before the enemies of the Bible will cease to ridicule and abuse it. So long as their enmity to its precepts and doctrines remains—and so long as they have any hope of persuading a single soul to forsake its own mercies, and seek peace in the cold, sullen, hopeless scheme of infidelity,—so long they will doubtless prosecute their work. It is necessary for those who love and believe the truth, to proclaim its evidence, and to strive by all proper means, to increase its power and extend its reign over the hearts and consciences of men. We could wish that some plain, simple statement could be made of the evidences of the Christian religion, in language that shall be perfectly intelligible to the children and youth of our land, who compose our Bible-classes, or are among the elder pupils in Sabbath-schools,—something that should “take” with young people, and which might be placed in the hands of every one who would be likely to be ensnared and destroyed by the enemies of religion. There should be but little logic about it—no scholastic learning—nothing that requires the deep and long-continued attention of a disciplined mind; but something that shall be readily comprehended, quickly read, and well remembered. Such a work would be a treasure just now, when

the enemy of all righteousness is collecting his strength, and preparing his chosen ones for a desperate conflict.

Such a book as we have described, would be a sort of elementary work on this subject, showing the few plain principles on which the defence of our faith rests. It would be milk, by the use of which the mind would become able to receive and digest the strong meats which Butler, Paley, Wilson, Gurney, Erskine, and our highly respected author, whose work is before us—so abundantly furnish.

Alexander's Evidences has been used as a text-book, in many theological and classical seminaries. We think it has some decided advantages, as a book for general use, over Paley, which was the manual in this department in the institution\* where we mispent four of the best years of life. Dr. A's treatise is very plain; the argument is easily and judiciously stated and illustrated, and the truth, thus defended, is enforced,—always with great simplicity and earnestness, and often with eloquence. The direct, undisguised, simple manner of Dr. A., adds a rare persuasiveness to whatever he writes or says, and this is a prominent characteristic of his Evidences.

We have room but for two short extracts from this little volume, which we heartily commend to all our readers, and especially to such as are employed in teaching and defending a gospel, which many are attempting to vilify and destroy.

“The exact force of testimony cannot be calculated by rule, nor estimated by reason, but is known only from experience. Many things are believed on testimony with the most

\* Harvard University.



unwavering confidence, when we are utterly unable to explain the precise ground on which our conviction rests. The sources of our information have been so numerous, and the same facts presented to us in so many forms, that it is impossible to attribute to each its influence in gaining our assent. If we were asked, on what particular testimony we believe that there is such a place as Rome, or why we believe that such a person as Buona-parte lately figured in Europe, we could only answer, in the general, that multiplied testimonies of these facts had reached us, so that all possibility of doubting was excluded. The same assurance, and resting on the same grounds, is experienced in relation to facts which occurred in ages long past. Who can bring himself to doubt whether such persons as Julius Cæsar, Paul, Mohammed, Columbus, or Luther, ever existed?

"When we have gained evidence to a certain amount, nothing is gained by the admission of more. The mind becomes, as it were, saturated, and no change in its conviction is produced by multiplying witnesses. One sound demonstration of a theorem in mathematics, is as good as a hundred. A few upright witnesses who agree, and are uncontradicted by other evidence, are as satisfactory as any conceivable number. On a trial for murder, if there were a thousand witnesses who could attest the fact, a judicious court would not deem it necessary to examine more than half a dozen, or, at most, a dozen, if there was a perfect agreement in their testimony. Experience only can inform us what degree of evidence will produce complete conviction; but we may judge from former experience, what will be the effect of the same evidence in future; and from the effect on our own minds, what it will be on the minds of others.

"Testimony, not of the strongest kind, may be so corroborated by circumstances, and especially, by the existing consequences of the facts reported, that it may be rendered credible, and even irresistible. Should a historian of doubtful credit attest, that an eclipse of the sun occurred on a certain day, and was visible in a certain place; if we possessed no other

evidence of the fact, it might be considered doubtful whether the testimony was true or false; but, if by astronomical calculation it should be found, that there must have been an eclipse of the sun at that time, and visible at that place, the veracity of the witness, in this case, would be confirmed beyond all possibility of doubt. Or, should we find it recorded by an anonymous author, that an earthquake, at a certain time, had overthrown a certain city; without further evidence, we should yield but a feeble assent to the statement; but if, on personal observation, or by the report of respectable travellers, it was ascertained, that the ruins of an ancient city existed in that place, we should consider the truth of the history sufficiently established.

"The evidences of the Christian religion may be sufficient, and yet not so strong as inevitably to produce conviction. Our conduct in the pursuit and reception of truth, may be intended by our Creator, to be an important part of that probation to which we are subjected; and, therefore, the evidence of revelation is not so great as to be irresistible; but is of such a kind, that the sincere and diligent inquirer will be in no danger of fatal mistake, while men of pride and prejudice, who prefer darkness to light, will be almost sure to err." pp. 70, 71, 72.

"The salutary effects of the gospel on those individuals who cordially embrace it, furnish the most manifest proof of its divinity. How often, by the secret but powerful influence of the truths of the Bible, have the proud been humbled; the impure rendered chaste; the unjust, honest; the cruel and revengeful, meek and forgiving; the drunkard, temperate; the profane, reverent; and the false swearer and liar, conscientious in declaring nothing but the truth! Under the influence of what other system are such salutary changes effected? Will it be said, that many who profess to experience such a change, prove themselves to be hypocrites? Admitted; but does this evince that they who give evidence of sincerity by the most incontestable proofs, all their lives, are also hypocrites? All men wish to

be thought honest; but if many are discovered to be knaves, does this prove that there is not an honest man in the world?

"But however this argument may affect those who have had no experience of the power of the gospel, it will have great weight with all those who have, by means of the truth, been converted from the error of their ways. There are thousands who can attest that they have experienced the salutary efficacy of the Bible, in turning them away from their iniquities, and enkindling within them the love of God and of virtue. They cannot but believe that the Christian religion is from God, for they are persuaded that no imposture could so elevate and sanctify the mind;—that no human device could possess such a power over the conscience and the heart as they have experienced from the Scriptures. These persons, therefore, may truly be said to have the witness of the truth in themselves.

"But there is an efficacy in the truths of the Bible, not only to guide and sanctify, but also to afford consolation to the afflicted in body or mind. Indeed, the gospel brings peace into every bosom where it is cordially received. When the conscience is pierced with the stings of guilt, and the soul writhes under a wound which no human medicine can heal, the promises of the gospel are like the balm of Gilead, a sovereign cure for this intolerable and deeply seated malady. Under their cheering influence, the broken spirit is healed, and the burden of despair is removed far away. The gospel, like an angel of mercy, can bring consolation into the darkest scenes of adversity: it can penetrate the dungeon, and soothe the sorrows of the penitent in his chains, and on his bed of straw. It has power to give courage to the heart, and brighten the countenance of the man who meets death on the scaffold or on the gibbet, if its precious invitations to the chief of sinners be sincerely embraced. It mitigates the sorrows of the bereaved, and wipes away the bitter tears occasioned by the painful separation of affectionate friends and relatives. By the bright prospects which it opens, and the lively hopes which it inspires, the

darkness of the tomb is illuminated; so that Christians are enabled, in faith of the resurrection of the body, to commit the remains of their dearest friends to the secure sepulchre, in confident hope that after a short sleep they will awake to life everlasting.

"The cottages of the poor are often blessed with the consolations of the gospel, which is peculiarly adapted to the children of affliction and poverty. It was one of the signs of Jesus being the true Messiah, 'that the poor had the gospel preached unto them.' Among them it produces contentment, resignation, mutual kindness, and the longing after immortality. The aged and infirm, who by the gradual failure of their faculties, or by disease and decrepitude, are shut out from the business and enjoyments of this world, may find in the word of God a fountain of consolation. They may, while imbued with its celestial spirit, look upon the world without the least regret for its loss, and may rejoice in the prospect before them, with a joy unspeakable and full of glory. The gospel can render tolerable, even the yoke of slavery, and the chains of the oppressor. How often is the pious slave, through the blessed influence of the word of God, a thousand times happier than his lordly master! He cares not for this short deprivation of liberty; he knows and feels that he is 'Christ's freeman,' and believes 'that all things work together for his good,' and that 'these light afflictions which are for a moment, will work out for him a far more exceeding and eternal weight of glory.' But, moreover, this glorious gospel is an antidote to death itself. He that does the sayings of Christ shall never taste of death: that is, of death as a curse;—he shall never feel the venomous sting of death. How often does it overspread the spirit of the departing saint with serenity! How often does it elevate, and fill with celestial joy, the soul which is just leaving the earthly house of this tabernacle! It actually renders, in many instances, the bed of the dying a place of sweet repose. No terrors hover over them;—no anxious care corrodes their spirit—no burden oppresses the heart. All is light;—all is hope and assurance;—all is joy and triumph!

"Now, the question to be decided is, whether a book which is replete with such sublime and correct views of theology; which exhibits the true history and true character of man, without flattery, distortion, or exaggeration; and which possesses an astonishing power of penetrating the human heart and affecting the conscience; which gives us information on the very points with which it is most important that we should be acquainted; which opens to us the future world, and shows us how we may attain to its felicity and glory; which exhibits a perfect system of moral duty, adapted to our nature and circumstances, and free from all the defects of other systems of morality, forbidding nothing which is innocent, and requiring nothing which is not reasonable and virtuous; which reduces all duty to a few general principles, and yet illustrates the application of these principles by a multitude of particular precepts addressed to persons in every relation of life, and exemplifies them by setting before us the lives of holy men, who are portrayed according to truth, with such imperfections as experience teaches us belong to the best men;—which delineates the character of Jesus Christ, the founder of Christianity, with such a perfection of moral excellences, by simply relating his words, actions, and sufferings, that nothing can be taken from it or added to it, without detracting from its worth;—and finally, which contains the true sources of consolation for every species of human suffering, and comfort in death itself. I say, is it reasonable to believe, that such a book is the production of vile impostors; and especially, of uneducated fishermen of Galilee? Would such men have fallen into no palpable blunders in theology or morality? Could they have preserved so beautiful a harmony and consistency between all the parts? Could they have exhibited such a character as that of Jesus Christ, and while they introduce him acting and speaking so often, and in circumstances so peculiar and difficult, never ascribe to him any error or weakness, in word or deed? Would impostors have denounced all manner of falsehood and deceit, as is done in

the New Testament? Would they have insisted so much on holiness, even in the thoughts and purposes of the heart? Could they have so perfectly adapted their forgery to the constitution of the human mind, and to the circumstances of men? Is it probable that they would have possessed the wisdom to avoid all the prejudices of their nation, and all connexion with existing sects and civil institutions? And, finally, could they have provided so effectually for the consolation of the afflicted? What man now upon earth could have composed even the discourses, said by the evangelists to have been spoken by Christ?

"If any man can bring himself, after an impartial examination of the Scriptures, to believe that they were written by unprincipled impostors, then he may believe, that an untutored savage might construct a ship of the line; that a child might have written the *ILIAD*, or *PARADISE LOST*; or even, that the starry firmament was the work of mere creatures. No; it cannot be that this book is a forgery:—No man, or set of men, ever had sufficient talents and knowledge to forge such a book as the Bible. It evidently transcends all human effort. It has upon its face the impress of divinity. It shines with a light, which, from its clearness and its splendour, shows itself to be celestial. It possesses the energy and penetrating influence, which bespeak the omnipotence and omniscience of its Author. It has the effect of enlightening, elevating, purifying, directing, and comforting all those who cordially receive it. Surely, then, it is *THE WORD OF GOD*, and we will hold it fast, as the best blessing which God has vouchsafed to man.

"O PRECIOUS GOSPEL! Will any merciless hand endeavour to tear away from our hearts this best, this last, this sweetest consolation? Would you darken the only avenue through which one ray of hope can enter? Would you tear from the aged and infirm poor, the only prop on which their souls can repose in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure? Would you let loose the flood-

gates of every vice, and bring back upon the earth, the horrors of superstition, or the atrocities of atheism? Then endeavour to subvert the gospel—throw around you the firebrands of infidelity—laugh at religion, and make a mock of futurity; but be assured that for all these things God will bring you into judgment. But no: I will not believe that any who reflect on what has been said in these pages, will ever cherish a thought so diabolical. I will persuade myself, that a regard for the welfare of their country, if no higher motive, will induce them to respect the Christian religion. And every pious heart will say, **RATHER LET THE SUN BE DARKENED IN THE HEAVENS, THAN THE PRECIOUS LIGHT OF THE GOSPEL BE EXTINGUISHED!**”—p. 220—228.

*English Edition.*—Since writing the above, we have seen the notice of an English edition of this work, published in Edinburgh and London. The observations of the editor of the London Sunday-School Teacher's Magazine and Journal of Education, contained in a short review of the work, are subjoined:—

“The century we live in has certainly not been rendered notorious by such a determined opposition being manifested against the Christian cause, as was exhibited in the one which has past. For this we think we are indebted to the zealous and successful endeavours of those learned Christians, who signalized themselves by writing in defence of its holy principles and divine origin. Thus, no sooner did the infidel treatises of Hume, Voltaire, or Paine, make their appearance arming the opponents to Christianity, and annoying its believers, than they were refuted in a masterly and conclusive style by its champions, Beattie, Watson, Campbell, and many others. The unanswerable appeals of these eminent Christians have completely overturned all the sophisms of the famous infidels of the eighteenth century, and exposed them to the jeer of all persons, who, possessing common sense, will apply it in its proper manner.

The consequence has been that in our day, the writings of those arch-infidels are little read, whilst the replies of our Christian heroes remain almost as popular as when they first appeared.

Although we have no great cause to lament the increase of those works which attempt to throw doubt upon the truth of Christianity, yet it must not be concealed, that infidelity is still found amongst us, and that there still exists a great number of very promising young persons, who have imbibed false notions from the arch-infidels just named. So satisfactorily has our holy religion has been proved to be genuine and authentic, yet we have still cause to regret the existence, though perhaps only to a limited extent, of individuals who, though not its professed enemies, fancy they have sufficient cause to doubt its truth, and to continue neutral. *Open* professors of unbelief are in our day not very common, and even they are principally of the most disreputable part of society. But *private* professors are more numerous than we should be led at first to suppose, and the greater proportion consists of young persons, who obtain just sufficient learning to suffer their minds to be led astray, by the natural bias of the human mind, which is always desirous of being free from either moral or religious restraint. Added to this, we may notice that there exists a defect in our literature, which perhaps greatly contributes towards these false notions. This defect is, that two of our most popular historians have interlarded in their writings, the principles of unbelief and contempt of Christianity. Though we cannot also but blame the great inconsistency of the persons themselves, who suffer their minds to be prejudiced by the sceptic, without entertaining even the curiosity of desiring to examine his assertions, or perusing works on the opposite side of the argument.

“It becomes, therefore, a matter of most serious consequence, that *parents* should be ever anxious not merely to make their children acquainted with the rudiments of learning, but also that they should, as they advance in years, place in their hands, next to the Bible, suitable works in defence of its divine origin and inspiration, and of the utter

necessity of such a revelation. For it is a well-known fact, that very few young persons will of themselves ever be made sensible of the paramount importance of Holy Writ; whilst they would very eagerly desire to look into any other work. This is principally owing to the natural enmity the heart of man entertains for divine things, especially as the word of God exposes all its failings and faults.

"On this important subject, the publication before us claims particular notice. This "Outline of the Evidences of Christianity" is just the work we would have perused by all young persons of either sex, as a means of arming them against the attacks of professed infidels, and thus enabling them to defend the Bible against all the machinations of its enemies: while at the same time it confirms them in their holy faith. This little work was originally published in the United States, and its merits are fully attested by the fact of its having gone through three editions within the space of a twelvemonth. Shortly after its publication it was introduced as a class-book in many of the private and public schools of that country, among which may be named, the Theological Seminary at Princeton, in New Jersey; Nassau Hall College; Yale College; Nashville College; &c. &c., besides which it obtained a rapid circulation among many Christian families of various denominations.

"For the further information of our readers, we shall insert the contents of each of the chapters of this very interesting and useful publication.

#### CONTENTS.

*Introduction.*—The right use of Reason in Religion.

I. It is impossible to banish all religion from the world; and if it were possible, it would be the greatest calamity which could befall the human race.

II. If Christianity be rejected, there is no other religion which can be substituted in its place; at least, no other which will at all answer the purpose for which Religion is desirable.

III. There is nothing improbable or unreasonable in the idea of a Revelation from God; and consequently no-

thing improbable or unreasonable in such a manifest divine interposition, as may be necessary to establish a revelation.

IV. Miracles are capable of proof from testimony.

V. The Miracles of the Gospel are credible.

VI. The Bible contains predictions of events, which no human sagacity could have foreseen, and which have been exactly and remarkably accomplished.

VII. No other religion possesses the same kind and degree of evidence, as Christianity; and no other miracles are as well attested, as those recorded in the Bible.

VIII. The Bible contains internal evidence that its origin is divine.

Thus it will be perceived, that this "Outline" contains every thing that can possibly be expected in a work of the kind. We would most strenuously recommend this little publication to the heads of families, to Sunday-school teachers, and to all Christians who desire to be made acquainted with the evidences upon which their holy religion depends.

#### NEW ARRANGEMENT.

With this number, we close another year of our labour, and we also close the seventh and last volume of the Magazine in its present form. A preface, contents and index accompany this number to bind with the volume.

The next number will be published on the first of April, and will contain ninety-six pages, with an engraving. The four numbers which will be issued during the year, will make a volume of nearly four hundred pages, and will contain such articles of general and permanent interest to Sunday-school teachers, and the friends of Christian Education, as the lapse of a year may furnish. The volume for 1831 will be the eighth of the continued series, and the first of a new

series. So that those who subscribe now for the first time, will have a complete work, as well as those who continue their subscriptions. That our readers may understand the design of the Board in adopting these new measures, it may be well to state, that the weekly paper (the publication of which will be commenced in January,) will be a journal of facts and observations connected with the great subject of Christian Education, especially in Sunday-schools.

It will defend the Sabbath, on the preservation and consecration of which the whole system of Sunday-school instruction rests. It will define and enforce the duties growing out of the relation of parent and child, master and apprentice, teacher and pupil, so far as education is concerned. It will urge the importance of Bible class instruction, and suggest plans of forming and instructing them. It will treat of the qualification and duties of superintendents and teachers, of the organization, discipline and exercises of schools, of the uses and abuses of Sunday-school libraries, of the character of books and the manner of distributing and reading them.

There will also be such general intelligence as may have a bearing on the great cause in which we are engaged, and such as may encourage and excite the religious teacher in the prosecution of his work. We shall record those providences of God by which the friends, advocates and active supporters of Sunday-schools are removed, and shall give such notices of Sunday-school anniversaries and meetings as may be likely to interest our readers.

It may well be supposed that much of the matter which will fill our week-

ly sheet, will be of temporary interest. From every series of thirteen numbers many articles may, however, be selected, which will be of permanent value and worthy of reference, if not of re-examination. These we shall preserve in our magazine, together with such original or selected articles as may seem most suitable to the design of that work. The value of the magazine will be greatly increased by the engraving which will accompany each number.

The price of the Magazine is not altered. It is still one dollar and fifty cents per annum.

By the single number—fifty cents.  
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The Journal will be two dollars per annum in advance, or two dollars and fifty cents, after three months.

Either publication may be obtained on application by letter, or otherwise, to A. W. Corey, 140 Nassau st. N. Y.

B. W. Tappan, Cincinnati, Ohio.

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or at the Depository of the Society,  
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**DONATIONS** received by the American Sunday School Union, from October 18th, to November 12th, 1830—inclusive.

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*By the payment of thirty dollars, and upwards.*

Ladies of New Providence, Ten. Congregation, to constitute their pastor, the Rev. Isaac Anderson, D. D. a life member, per Rev. Gideon S. White, agent, \$30 00

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#### DONATIONS.

Sabbath-school at Rome, N. Y.	14 00
Philad. City S. S. Concert of prayer for November, of which \$3 27 cts, is from F. S. S. of 1st Pres. Ch. and \$1 10 cts from Infant school of do.	13 87
Philad. Western S. S. Concert of prayer for November,	1 27
Bridgeton N. J. S. S. Concert of prayer, per Levi Stratton,	5 63

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* do. in Schaghticoke,	7 73

#### \*Congregation in Galway, N. Y., Rev.

Mr. Mairs, Pastor,	23 31
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* do. do. Rev.	14 00
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of which \$1 each was received from Masters Edward and Charles Delavan, of Albany, to send books to children in the West.

\*Dr. Gale, of Troy, N. Y. 10 00

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Collection at Teachers' Union Monthly Concert, 2 78

From Teachers of the S. S. of the Second Pres. Ch. viz: Hon. Theo. Frellinghuysen, \$25; Julia Ward, 10; Alex. N. Dougherty, 3; Children's Collection, 20 17 cts. Total \$58 17. Collection at the Public Meeting, \$17; Mrs. M. Blornell, 3; Mrs. Roff, 1 50 cts; John Taylor, 5; Isaac Bald-



win, 10; J. C. Hornblower, 5; David Ball, 5; M. R. King, 1; Jacob Aiyen, 5; Jos. J. Tucker, 1; David Tichenor, 10; S. L. Baldwin, 1; P. H. Porter, 2; Mrs. Koon, 3; Jas. H. Robinson, 10; J. P. B. Maxwell, 5; Drew Hall, 1; T. Lyman, 3; Stephen Lamb, 1; A. Johnson, Jr. 10; Mrs. A. E. Smith, 5; O. Woodruff, 5; Jas. Connet, 50 cts; J. G. Broadwell, 1; Asa Whitehead, 5; James Bruen, 5; Moses Baldwin, 1; D. D. Crane, 4; Jas. Tichenor, 1; Mrs. S. Beach, 3; Chas. Baldwin, 1; Henry Holden, 5; William Pennington, 3; Silas Condit, 5; John Poinsett, 5; Dr. L. A. Smith, 1; Jos. N. Tuttle, 5; Ladies of the Second Pres. Ch. 50 cts; B. M. Harris, 50 cts; David Alling, 2 50 cts; Mrs. A. Forman, 10; Miss T. Forman, 6; Mrs. Cummings, 3; Dr. J. B. Jackson, 2; Stephen Hays, 5; Wm. Stevens, 1; J. C. Garthwaite, 1; Wm. Garthwaite, 5; O. S. Halsted, 3; J. W. Hayes, 5; Russell Heath, 1; M. Day, 5; C. Y. Shipman, 6; L. M. and D. Crane, 1; Wm. D. Ross, 1; Milo Heath, 1; Wm. S. Baldwin, 1; Mrs. H. H. Brown, 25 cts; Mrs. E. Tunis, 5; Moses Roberts, 3; H. L. Parkhurst, 1; M. Camfield, 1; Jas. M. Heading, 3; A. A. Zabriskie, 1; D. Colton, 5; Morris Ostrander, 1; Jacob Dod, 1; Geo. C. Ruekle, 1; J. B. Pitt, 2 50 cts; P. L. Platt, 50 cts; R. McCrane, 20 cts; James Blackford, 25 cts; Cash, 50 cts.

§§*Fredericktown, Md.*—R. Potts, Esqr. \$30; R. Swearingen, 1; M. Swearingen, 1; Eliza McGowan, 1; Mary Gebhart, 1; Jos. Trapnall, 1; F. Jane Russell, 50 cts; G. Donne, 50 cts; A. B. McCoubrey, 50 cts; Eliza Nelson, 1; G. Bantz, 5; C. Meyers, 50 cts; J. Dill, 5; Wm. G. Jackson, 3 50 cts; Thos. G. Jackson, 3 50 cts; D. Hughes, 5; Samuel Taylor, 1; Mrs. E. Reynolds, 1; R. H. Marshall, 5; B. Robertson, 5; G. Bantz, 50 cts; G. W. Turbutt, 25 cts; S. Galtner, 5; J. H. Smaltz, 5; Lewis Ramsbury, 2; V. Bruner, 1; Mr. Brashear, 1; L. Medwert, 5; "Mite" for S. S. Cause, 50 cts; J. P. Thompson, 5; Mrs. Goldsborough, 1; Wm. Schey, 5; Dr. John Batzell, 5; John Swan, 2 50 cts; J. Nelson, 5; Mrs. Eleanor Potts, 10; Miss E. M. Potts, 10; — Ross, Esqr. 5; W. R. Sanderson, 1; Geo. Triabe, 1; Mrs. C. Bent, 2; S. Ramsburg, 1; D. F. Schaeffer, 1; Cash from sundry Individuals, 11 25 cts.

§§*Norfolk, Conn.*—Levi Shepherd, 5; John Bradley, 1; Henry Grant, 2; Henry Porter, 3; Augustus Rice, 1; James Shepherd, 1; John Sears, 1; J. and H. Rice, 1; Amos Baldwin, 5; B. Moses, 2; Thos. Perry, 50 cts; Lewis Tibbals, 5; Olive Tibbals, 25 cts.

|||Rev. Edwin Holmes, of Livingston, N. York, by Ladies of his congregation to constitute him a life member, 30 25

|||Rev. Hutching Taylor, of Canaan, Centre, N. Y. by Ladies of his congregation to constitute him a life-member, 30 00

*New York.*—J. S. Davenport, \$30; Rev. R. W. Condit, 5; Samuel B. Romain, 5; J. W. Gibson, 5; Young Men's Bible Society of Brooklyn, per Mr. Moon, trea. 50; The Teachers in the Female School, attached to the Central Pres-

Ch. to constitute Rev. Mrs. Patton life member, per Miss Simmonson, Superintendent, 30; A Friend, 5; H. Hallock to constitute himself a life member, 30; Teachers of Female School, No. 19, per Miss Goldsmith, 6 25; Children at the S. S. Euclid, Ohio, contributed at the Monthly Concert, per Rev. S. Peet, 1 50 cts. From Children in the S. S. Hudson, N.

Y. collected at the Monthly Concerts, during three months, by the hands of Rev. Dr. Porter, 10 81

|||*New Brunswick, N. J.*—Rev. Dr. Janeway, first instalment of his subscription, \$50; Richard Duryee, 30; John Neilson, 20; Miss P. Bennet, 20; Mrs. S. Patterson, 10; Mrs. Dr. Scott, 10; Abm. Snydam, 5; Samuel Holcomb, 5; Mrs. Juanna Bayard, 5; Elias Molleson, Jr. 5; Dr. Jas. J. Cannon, 5; Rev. Jos. H. Jones, 5; Frederick Richmond, 10; John Acken, 5; Peter Dayton, 5; Dr. Alex. McClelland, 5; F. R. Smith, 5.

|||By children of the S. S. at Montrose, Pa. collected at the Monthly Concert per Col. Wm. Jessup, Supt. 5 00

|||Collection at the S. S. Anniversary in Lawsville, Pa. per Col. Wm. Jessup, 2 00

|||*Orange, N. J.*—Sally Ward, 25 cts; Ira Camfield, 5; Phoebe Dodd, 1; D. D. Condit, 2; Mary Dodd, 1; Aaron Peck, 1; Gains Alvord, 50 cts; Ann Nicol, 5; Caroline R. Pierson, 3; A Friend, 50 cts; E. M. Baldwin, 5; Enos Pierson, 50 cts; John Nicol, 5; Ezra Gildersleeve, 1; Wm. P. Halsey, 1; Silas Washburn, 50 cts; Mrs. Gardner, 5; Henry Ball, 1; Ira Harrison, 1; E. Williams, 50 cts; Stephen Stetson, 37 cts. |||*Bloomfield, N. J.*—Albert Alston, 50 cts; A. E. Ballard, 50 cts; Joseph Baldwin, 50 cts; N. J. Crane, 50 cts; T. A. Crane, 50 cts; Herman Cadmus, 5; John Mum, 2; P. Seymore, 1; Joshua Smith, 25 cts; Chas. Smith, 50 cts; Wm. Smith, 50 cts.

\*\*Edmund Hall, Smith's Grove, Warren Co. Ky. to constitute himself a life member, 30 00

\*\**Glaugow, Ky.*—Richard Garnett, \$10; Jno. Montague, 3; G. W. Trabue, 10; P. H. Matthews, 50 cts; W. E. Mumford, 50 cts; John Trabue, 5; James Hall, 5; C. Tompkins, 1; W. Logan, 2; W. A. Bush, 1; Cash, 44 cts; J. M. Davis, 5; Eliza Trabue, 5; Henry Ebanks, 1; Hudson Mumford, 2; Cash, 1;

\*\*Collection at Nicholasville, 2 75

\*\*Collection at Springfield, Ky. 15 42

\* Per Rev. J. Melvaine, agent.  
† Per Rev. Dr. E. S. Ely, Vol. agent.  
‡ Per Rev. B. F. Pratt, agent.  
§ Per Rev. J. Beecher, agent.  
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